





COMFORT ONE ANOTHER

Sunday-School Lesson

## 204 Y. JIN ET AL. / 1991: EXPOSURE TO ...

FIG. 1. AGL-01 MOSFET.

The women congratulated the travellers upon their happy deliverance out of their trouble, and returned home to their father, leaving their sleep, Moses brought them home sooner than they were expected, and their too great dispatch aroused the suspicion of their father, and his questions soon elicited from the girls an account of the whole adventure, and the generous conduct of the Hebrew stranger to the daughters. I take a true father and a gentle man to reprove the girls for their foolishness of wandering off, and send them home back to call the stranger, who he ought not bread with them. I do not know how to excuse this foolishness without attention, unless it is to surprise of finding the handsome Hebrew sitting there which put a new idea into a flurry of emotion, and made them beg, for the time, their tears, and regret their impudence. I don't think they were susceptible to his kindness. This might be his pity, but not romance. I can not say certainly that it was Zipporah who took a message back to Moses, and that he noticed pleasantly the kindly Jew. And that, at first sight, Moses pronounced Zipporah the fairest of the even, but I do know that Moses was intent to dwell with this man, and to take Zipporah for his wife, and that she became the mother of a son for Moses, to clear the heart of the fugitive in the eyes of his fatherment. The exile has found a home. What true man will go without one. Let a man feel good and be true to himself, and no fear

and he revealed from his heart: "God  
 said, 'I have surely seen the affliction  
 of my people in Egypt'; have I not  
 heard their cry, and know their sor-  
 rows. I am come to deliver them. I  
 send thee, that thou mayest bring  
 out my people, the children of Israel,  
 of Egypt. When all was this to  
 his work, Moses had been often  
 pining, in his hours of bitterness,  
 to that God had forgotten his people  
 promises, but God says, 'I have  
 seen the affliction of my people; I  
 have heard their cry. The time to  
 act has come. I will send you, Moses,  
 an answer ready. Who art thou,  
 that thou goest into Pharaoh, and  
 bring forth the children of Israel  
 of Egypt?' He was not the Moses  
 forty years ago. He remembered  
 suddenly he failed when he at-  
 tempted to defend his people, or even  
 settle a dispute between two of his  
 brethren. All the opportunities of the  
 jubilee crowded upon his mind, and  
 he him felt himself inadequate to  
 achievement. God has an answer  
 for Moses' excuse. I will be  
 with thee. Moses makes another ob-  
 jection; his inability to answer if the  
 men of Israel should ask him, 'Who  
 art thou? what is his name? what is  
 his authority, character and power of  
 that man you?' What shall I say  
 then?' God answers this objec-  
 tion: 'I am that I am'; that is, I am  
 absolute and unchanging and eter-  
 nely. Tell them, 'I AM hath sent  
 me.' Again Moses objects: 'They will  
 believe me, God commanded him

## The State is to Blame.

## The Baptism of the Holy Ghost.

Editor: A short time ago I attended a Baptist protracted meeting, conducted by the Rev. O. P. H., pastor of the church at Hantsboro, and other places along that part of the coast. During the meeting he (Bro. H.) preached several doctrinal sermons, among which, the subject of baptism was inaugurated. After preaching about one and fifty minutes he proved to all the necessity and purposes that none but the baptized are saved. He said, "I have been

Yours in Christ, D. R. ELLIS.  
Vice-Lieut. Postoffice, Jackson county, Miss.

... ..

By a large proportion of these people secretly he said to have an income all. The proceeds of the crop are sent before the crop is made. Yet in their poverty these people, under the restraining influence of love to him a diol for their redemption, are committing largely to the support of missions in foreign fields, and are also building and sustaining several institutions of learning of high order. Do you love the Master more than you judgment and conscience—not self-love or prejudice—frame the answer.

W. C. BLACK.

Report of Bible Work for St. Landry  
Parish, La.

"This code! It is with profound grati-

Dr. A. DUBOISS, Colporteur.  
 1011 1/2 Ave. May 19, 1931.

## V Marriages

ELISHA LEE. - At the residence of D. R. Allen, Greenville, So. Mary parish, La., June 27, 1881. Aged 70. T. K. Faunt Le Roy, Mr. Leopold Polshy and Mary Georgia Lee, both of St. Mary parish, La.

## Obituaries

then called a boy his father made him a present of an oil testament, with the request that he would read it through. He more than once told the writer that he had read the story of the cross he became a Christian, reversed and experienced it through the power of love and never doubted, for one moment, that God did them, for Christ's sake, his blood.

He filled all the official places: In the church as class leader, often sent as delegate to the district Conference, Sunday school, superintendent, singing and circuit stewards, to father him more than thirty-five years in succession, his place filled at the day of his death. At the close of the week heavy financial reverses, with covetous hearts hanging over him, with small ones to meet with. The writer knew him intimately, for more than half a century, at home and in various cities.

June 13, 1881. JOSEPH L. WENSCH, after being  
treated with epileptic fits for twenty-five years,  
thirty-six years, three months and twenty-two  
D. O. WICKHAM.







## Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND  
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THURSDAY, JULY 7, 1881.

## Serving the Will of God.

David was a notable man, a king, and a personage who left an impress upon his own age, and upon all ages, such as few can expect to do. And yet in that single stroke of Paul's, concerning the great monarch of Israel, we have a revelation of what all lives should be. The true order of the words is given in the margin: "After he had, in his own age, served the will of God." The way to benefit others, and to contribute to the general welfare, is to be governed by this principle of obedience to God. The highest ends of benevolence and usefulness are reached through this supreme regard for the counsel of him who appoints to every man his work. The living plan covers all the ages, and moves forward in beneficent consummation. It has for its object the salvation of the world. Each consecrated person is a factor in this great achievement. To be consciously in our place, and to do our part, would seem to be what is meant by serving the will, or counsel of God, in our generation.

It is futile to serve our generation, to help those who are immediately about us, to lessen the miseries of our day, and to add something to the stock of its happiness. This, in itself, is a worthy purpose, infinitely better than a selfish selfishness. It is the limit of ordinary philanthropy, and of plain zeal. But to serve the will of God in our generation is broader, because it looks beyond our own times, and considers each individual life, and each generation of lives, as contributing to the completion of a divine purpose embracing the welfare of all ages. Recognizing what the will of God is in its great sweep of mercy, and its far-reaching plan for a redeemed world, the man of faith puts himself in harmony with the divine counsel; enters into it with absolute devotion and self-surrender, and feels himself to be vitally connected with the kingdom of God in its progress and development. His work is delivered in his own generation, but it is related to what others have done before him, and to that which shall come after. While David served the will of God in his own generation, he served that which is the light and hope of this and of all generations. What he did, and what he was, have come down to us. The service to our generation is greater than that which he rendered to his own.

In some sort we are like the mid-reapers that build up the coal reefs, and raise up islands and continents. Each tiny creature serves the counsel of the Creator in his brief generation, and helps in carrying out a plan that stretches through centuries of the earth's history. The Christian man, however, is a conscious and intelligent worker, and comprehends the system of which he is a part. There is this breadth and grandeur in serving the will of God. It touches most practically and beneficently the people and the times nearest to us, while it tells upon future generations, and will be felt in the consummation of all things. Local and temporary as to its field, the results of serving the will of God are universal and immortal. The life and character are divested of all narrowness, and are made sublime by the conviction that our works of love are tributary to a stream as vast as the needs of the world. For all time the world is blessed and made better by those who see the will of God and serve it.

See it. His will of mercy and goodness, his plan for the world's salvation, his counsel of goodness towards us, may be delayed and even thwarted. We can serve his will, or we can stand in the way, and, by perverseness, opposition or indifference, hinder the fulfillment of his purpose of love. God would have all men to be saved. His counsel in redemption embraces all in the provisions of salvation. We may help or hinder in this work. And we do. Our time is short, and our life mission is to serve the will of God, eminently as that will goes out after the lost, and as it has its expression in Christ as the Saviour of all men. The world was not saved in David's time, but he did what he could. It may not be wholly reached by the gospel in our day, but it is for us to lay something upon this rising monument of truth and grace, and to help swell the advancing tide, till it covers the earth with the glory of the Lord. We might say, and many do say practically, that the counsel of God will take care of itself, and that his purpose for the salvation of the

world will ripen in good time. But David served the will of God, placed himself in harmony with it, and wrought mightily and earnestly to bring it about. And this, is enough to show that we have wrought righteously, and have lived to much purpose in the world.

In its highest and best sense no man serves his generation, unless that service has had reference to the kingdom of heaven advancing in the world, and girding all the ages with its promises and realizations of grace and the hope of immortality. In serving themselves, men build railroads and factories, and fill the world with their cunning and useful inventions. Trade, commerce, and all the industries are advanced thereby, and material comforts and luxuries are multiplied. They have served their generation, incidentally, but there has been no thought of the will of God; no concern about the kingdom, which contains in itself the real essentials of human progress and happiness. Compare the great railroad magnate, recently dead, with Paul, or with Sir Francis Lytton. Tom Scott served his generation. Jay Gould is serving his. But as to serving the will of God in their generation, how does the matter stand? It is a practical age. Nobody is considered of much account unless he be an inventor or a builder, or a bold proprietor of industrial enterprises. The danger is that as a people, we shall come to the fearful pass of "having no hope, and without God in the world." The course of things must be reversed, and the divine order must be restored. Men must serve the will of God, and, by such serving, reach the highest good for all generations.

## Our Celestial Visitor.

Our readers have no doubt studied with curious interest the comet now nightly visible in the northern sky. For some time it has been in evening and a morning comet, disappearing in the northwest before midnight, and appearing again in the northeast between two and three o'clock in the morning. It is now visible, we believe, all night. Comets are difficult to identify, and whether this one has ever appeared before is uncertain. It seems that a Dr. Gould, at Cordova, South America, announced the discovery of a great comet some short time ago, and this is supposed to be the Gould comet. If it is Gould's comet, it has already passed its perihelion, or point nearest the sun, and is now fast speeding away. The orbits of a few comets, such as that of Halley's, Encke's and Biela's, have been accurately computed; but, while we are told that the universe is as full of comets as the sea is of fishes, comparatively few are ever seen, and the movements of the most of these are unknown. Some comets are recognized as permanent members of the solar system, while others are supposed to visit it but once, and then to depart into the depths of space to return no more.

They seem to be full of mystery, almost as much so to the astronomer as to the unlettered observer. Precisely what they are made of, and on what principle their orbits are determined, and how they come to be made as they are, are perplexing questions. Nobody seems to be able to explain the matter of a comet's tail, or why it should have a tail. It is possible that the spectroscopic may throw some light upon these questions. Prof. Draper has obtained a good photograph of this comet, and it is not improbable that a spectrum may also be secured. They are very singularly rushing up into the very face of the sun, where it is two thousand times hotter than red-hot iron, and then, without any signs of damage, plunging away into space too far for science to follow. It seems to be conceded that they are so thin and light as to be almost impalpable, and incapable of exerting any appreciable influence upon solid bodies. Stars of small magnitude shine through them, and, if one were to collide with the earth, we should not know it, or be only conscious of a meteoric shower.

Some of them are of immense proportions. Sir Isaac Newton computed that the tail of the great comet of 1680 was 140,000,000 miles long. There is sea-room in the heavens, however, and millions of such monsters may move freely without crowding. Their speed is amazing. A writer in the New York Herald says: "The entire distance from New York to San Francisco would require three hours for the cannon ball to traverse it, if it were possible to fling the projectile so far at its initial rate of motion. An equal distance is covered by some comets in three seconds." Great travelers they are, and some of them, trumps of the sky, without a home, and owing allegiance to no system or known center of influence.

For some reason, in ancient times, the appearance of a comet was re-

garded as an omen of evil, and, curiously enough, Prof. Encke, in studying the movements of his comet, made an announcement which gave even the scientific world a scare. Encke's comet performs its revolution around the sun in about three and a half years, and it was found that at each return its perihelion passage is accelerated by about two and a half hours. The conclusion of the professor was that there is a rare resisting medium in space, and that, in the course of time, the comet, the planets, our earth, and all connected with our solar system, will drop into the sun! Although the hypothesis is combatted, possibly disproved, still it recalls what we have regarded as the superstitious fear of the olden time. After all, this may be the comet's mission, to give us intuition that there is an end, and that end a final conflagration.

Our present visitor, pale, weird and beautiful, looks like the spirit of a star, hastening to some mysterious goal. It looks as if it might be some disembodied sun, freed from grosser substance, rejoicing in its liberty, and commissioned as a ministering spirit to the suns and systems of the universe. That the comets are the ghosts of dead worlds may be, after all, as good an hypothesis as any. This one may have been seen by Adam and the antediluvians, by the builders of the pyramids, and, possibly, never by human eyes before. And the eyes of men may never look upon it again. It is the first and the last time. It will speed on its way, long after we are dead, beyond the orbit of Neptune, perhaps beyond some of the fixed stars, and cycles hence it may be seen in the orbit of worlds whose light has never reached our earth.

Wandering stars. Did Jude refer to comets? If so, were to him the reminders and symbols of men immeasurably fallen; of those who have broken away from the influences of law and order, and whose flight, from the great center of light and love, knows no return, and to whom "is reserved the blackness of darkness forever."

John Burnside, for more than forty years a resident of New Orleans, died at Greenbrier, White Sulphur Springs, Va., June 29.

Mr. Burnside is reported to have been the richest man in Louisiana, and the largest sugar planter, perhaps, in the world. He had the reputation of his great wealth as a wholesale dry goods merchant. Withdrawing from this business more than twenty years ago, he invested largely in sugar plantations, and had steadily increased his investments in this line up to a short time before his death. His income is said to have been \$500,000 a year. He was probably in the neighborhood of seventy-five years of age. The house and grounds where he lived brought cheap for \$80,000 cash. He was a bachelor, and occupied his splendid and sumptuously furnished mansion alone. He had few intimate friends, and was personally almost unknown to the prominent citizens among whom he had lived so many years.

He had little or no intercourse with the world beyond the requirements of business. Except in the matter of the house he occupied, he was most economical and parsimonious, frugal in food, and plain to coarseness in his apparel. In his passing intercourse with people on the street, he never spoke of his wealth, but seemed to regard himself as a poor man, and as one who might yet come to a morsel of bread. He was just to his many employees, exacting faithful service, but prompt in paying. His said that he never had a lawsuit. His integrity was never questioned. A close and sagacious business man, his word was as good as his bond. He minded his own business, had no enemies, not many friends, and prospered wonderfully. He paid his taxes, gave employment to a great many people, and, by his enterprise and good management, helped to develop the material resources of the country.

A poor Irish boy, he began the world with nothing, and died leaving behind him an estate estimated to be worth between three and six millions. We never heard of his taking any interest in public affairs, in enterprises to improve the city, or to develop the country by railroads or other expedients. We are not aware that he ever gave anything to the cause of education, to religious and charitable institutions, or to the poor. He seemed to be a man of kindly instincts and disposition, and it is possible that he gave something to charity; but, if so, the world knew nothing of it. Without vices, pious, industrious, he lived apparently to make money. It is not known that he had any near-kindred, or any who can legally inherit his vast property. What disposition he made of it by will has not as yet been revealed.

His career is an instance of the most brilliant success in accumulating large wealth by honorable and upright methods. The influence and the distinction to which he attained, were that of being the richest sugar planter, and the richest man in Louisiana. This is all. Success in heaping up riches, and for no other purpose, apparently, than for the love of money, and the distinction which the possession of money confers. He leaves no monument of liberal or generous devising for the benefit of his fellow-men. No college, no church, no asylum, no benevolent work of great public utility is connected with his name.

Travelers on the Mississippi, as they survey our beautiful coast from the decks of the floating palaces, are pointed to "the Burnside plantations." They are covered with luxurious cane and corn, dotted with expensive and well-kept sugar-houses, and adorned with unoccupied and expensively furnished mansions. Ditches, canals, levees, fences, barns, stables, and grounds and gardens, are in perfect order. The crops are well cultivated, and everything indicates capital, thrift and perfect management. The name of the late proprietor will be associated with these lands for awhile, and then the name will gradually fade from the memory of men. The world will soon pronounce its verdict, and he probably cared little what that might be; but of the account to be rendered before the higher and final tribunal, this may give us pause.

## To Die is Gain.

Standing, as we are, in the clear sunlight of life, how great the darkness and mystery of death! Wandering about through the rich scenes, and plucking the beautiful flowers, and tasting the luscious fruits of life, how terrifying are the ominous sounds of the surging tides of the dark river of death! Standing upon the hill of life, whose top and sides are glowing under the rays of hope and happiness, how long and doleful does the valley of shadows appear! The instincts of human nature shrink from this uninviting and repulsive subject. Men drive away the idea of death. And yet the result of all the teaching of the history of man on this subject is summed up in the two words—"death reigns." The only light that is shed upon this subject is the light of the gospel. Infidelity, in every phase of it, says, despairingly, "death ends all." And from that point of non-existence it argues backwards, and says "life is not worth living." That is the proper conclusion from such a premise. But "Christ has abolished death, and brought life and immortality to light through the gospel." The Scriptures plainly teach that death is an enemy, but an enemy which shall be destroyed. The only thing that can put death out of existence is a resurrection. On this point the teaching of the gospel is as clear as a sunbeam. "There shall be a resurrection, both of the evil and the good." The resurrection is the opening into the future life. The promise of resurrection is the promise of a future life, and the fact of resurrection is the entrance upon that life. The condition of that life depends upon the actual life on earth. "As the tree falls so it lies." Death is one of the necessities of our probation. "The body is dead because of sin." Without resurrection we can not attain to the future life. Without death we can not attain to a resurrection. So that to the Christian "to die is gain." To him death is not such a gloomy terror. To the man who laments all his hope, and who centers all his love upon Christ, death comes to draw the curtain and open the vision of an endless existence among the lentitudes of heaven. Being "risen with Christ" into a life of conservation and devotedness to God, the sting of death is extracted, and he sees an immortal existence with Christ forever. In this view we may see how Paul could exclaim: "Far to me to live is Christ, and to die is gain." It is one of his great sayings. "The Christian has so much 'comfort of love,' so much 'consolation in Christ,' such deep 'peace in believing,' such sweet 'fellowship of the Spirit,' so many overflows of religious joy that the apostle appears to say a great deal when he says that death will add to these pleasures and enjoyments. It means that no matter what the Christian's joys are, death will deepen these joys. No matter what streams of happiness flow through the soul, death will give him access to the great fountain of bliss! No matter what high hopes fill the breast, death will bring a realization of them all! No matter what holy love burns in the heart, death will intensify that love forever! And thus it will be 'gain.' To the Christian there will be the 'gain' of a fuller home and a better society, of an incorruptible inheritance, and

a permanent possession with the saints in light. So, then, the Scripture teaching reverses the ordinary thinking on this subject. Death is not the awful thing. The awful thing is to live.

## Montgomery, Alabama.

Mr. Editor: This has been a year of considerable spiritual prosperity with the church in Montgomery. Soon after Conference signs of improvement became manifest. The religious tone of the congregation was better, and many expressed strong desires for a genuine revival of religion in the church, such as would arouse the membership to greater devotion and activity.

In January I preached on revivals, and urged the congregation to pray and work for a special work of grace in our midst, assuring them that it depended largely on their fidelity and efforts. Although I am free to admit the sovereignty of the Spirit as to his times and methods, and that he can not be forced, yet I am fully satisfied that a united church calling of God for the gift of the Holy Ghost, to enlighten, quicken and energize the saints, and to awaken and convert sinners, will not long call in vain.

Praying and working for (but which causes the kingdom of Christ to come is certainly according to God's plan, and will receive his blessing. The petition may not at once be granted, because the petitioner is not ready for it, or the blessing may for a time be withheld; but God may have an opportunity to assert his omnipotence, and seemingly compel the divine will, as was the case with Jacob and the Syrophenician woman. In mercy God withhold spiritual blessings from churches that for a long time have been cold, formal and worldly, until they have, in repentant spirit, called mightily on him. To grant their fervent prayers, while love is cold and faith toward him would be to smile on their condition and approve of their actions; and if, forsooth, a child should be born in such a church, it could be the work, appropriate offspring of a sickly parentage, with but little prospect of protracted life. Many a child is the inheritor of the diseases of its parents, and sometimes one comes into the kingdom of Christ and finds the atmosphere so cold and the conditions so unfavorable as scarcely to be able to maintain life.

To prepare fully for our work, we had a week devoted to prayer and praise, and then, for more than a month, preaching was kept up in the church every night. The conversions were good and very serious and earnest all the time. Bros. Bancroft, Mangum, Mason and Rencher, from time to time, assisted me, preaching the gospel in its simplicity and purity with great effectiveness. Talking them all in all, I have never heard more appropriate or better sermons than they gave us. When the church was ready we called for mourners, and they came and staid till comforted.

Twenty-two on profession of faith have joined our church up to the present time, and I know of several others who expect to join. Nearly all of them are adults; unfortunately we were unable to get the children out, as they were engaged in the closing weeks of school.

The meeting has been very profitable to the church and community. We look confidently for a large increase in the near distant future. A beginning is made, and we trust we have only gathered the first fruits of a rich and abundant harvest.

Our collections for domestic missions, largely in excess of the assessment, and for the support of Bishops, have been taken. The others will be attended to later in the year. Montgomery has suffered from sickness during the year. Mumps, measles and whooping cough have prevailed among the children, and now we have scarlet fever, though not a great many cases as yet have been developed. In addition to these diseases a severe though not very fatal form of dysentery was very prevalent for some weeks, which now, however, seems to be abating. As a church, we mourn our dead. During our meeting an elect lady, Mrs. C. Pearson, suddenly passed away. A few days before her death she held a female prayer meeting, praying with great earnestness for God's blessing on the church. Her fervency was noticed by all who were present. She was one of our most spiritual and intelligent members. Ordering her house well, she impressed her faith and character on her family, gathering them all into the church. She was not a half-hearted believer, but with her whole heart she believed Jesus Christ was the Saviour of the world and her Saviour. Having this fixed faith, and positive characteristics, her light was never obscured, and, though not physically strong, she was ever cheerful and happy. She suddenly,

while attending to domestic duties, sank to the floor, and died from heart disease. A few minutes before she was singing, with a sweet, cheerful voice: "There is a fountain near with blood," etc. Long years ago she was plunged in that flood, and lived in the light of that experience until translated.

Last week we buried Sebastian C. Greenville, than whom a more catholic, benevolent, devout Christian did not live in this city. He was a man of quiet, retiring habits, yet, when his health would allow it, always in his place in the church. Some fourteen years ago, guided by the Spirit and the revealed word, he worked out the great problem of salvation. He had a long and bitter struggle, his convictions being deep and pungent. When he found Christ his heart was so overwhelmed with joy that he never forgot the hour. From that time, all he had and was was concerned without reservation to him who had redeemed him. With liberal hand he supported the church in all her enterprises, and, suppose but few men, in proportion to their means, have given more unselfishly and liberally to the poor than he did. Though continuing to work almost up to his death, he had, nevertheless, been a diseased man for years. Connected with the aristocracy of England, he had the character of a true refined Christian gentleman. A short time before his death he said to his devoted wife, who survives him, that death was merely a translation. In his eye, said he realized that who ever died and believed in Christ shall never die. We shall miss his majestic presence in the church, and his hand, when we want money to spread the gospel, but we rejoice that after fifty-five years of toiling and toil he sleeps in Jesus.

There is a general complaint of tightness in many matters, the air on the black land region of Alabama. The crops here, both corn and cotton, last year were unusually short, and the low price of the staple causes but little money in circulation. The general feeling is that this year is harder than the year 1879.

The prospect, however, for the future is encouraging. The present crop is promising, and, with favorable conditions from this time on, the yield will be very large. While I write refreshing showers are falling which appear to be general, and which will almost surely bring the early corn crop. For some days the weather has been very warm, but now, that the summer solstice has been reached, and the June is stretching his leafy tail across the northwestern heavens, causing electric disturbances, we hope for frequent showers and a cooling temperature.

M. S. ANDREWS.  
MONTGOMERY, ALA., JUNE 28, 1881.

## Letter from New York.

BY J. B. A. ANDREWS, D. D.

Mr. Editor: The whole has it. "Silence is gold; speech is silver." Hence I will try to be faithful, keeping my gold in reserve, you will not throw my silver in the waste-basket.

Passing the Seashore Camp ground, where, doubtless, you soon will have a fine time, it occurred to me that, in harmony with the revised translation of the New Testament, Bro. Foster should change the name of one of the three proposed islands, so that their names would be Faith, Hope and Love.

Speaking of said revision, I am astonished to find so much opposition to it. I am afraid that a great many of our Christians have looked upon their Bibles as the Romans did upon their *penates*, their household gods. It is the book—the stereotype phraseology, which concern them, and which they revere. The Bible, in the original tongues, gives us God's word, and that translation which comes nearest in giving the exact meaning of the original is the best. Your neighbor, the Morning Star, (rather the opposite from bright, need not inform his Pentan readers that with the publication of the revised edition of the English Bible the collapse of Protestantism was complete. Protestantism in Germany, Sweden, France, and even in Italy, has prospered, and will continue to grow without ever having had King James' version. The word of God, the meaning of the Holy Spirit contained in the same, will continue to illuminate, awaken, elevate and benignly to inspire our race, may be, long after the English, with the Celtic, shall have become a dead language.

When Bro. Vardenlamme, of Houston, Texas, recently visited our Crescent City he remarked that, compared to New Orleans, Houston seemed to him but an insignificant village. Compared to New York our city appears to me to be similarly insignificant. It does me good to see the hum and drum of the business















## PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.  
New Orleans, Tuesday, July 5, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

## NORTHERN STAPLES.

Cotton, P. B.	To-day.	Sea.
Low ordinary	8 1/2	8 1/2
Ordinary	8 1/2	8 1/2
Good ordinary	8 1/2	8 1/2
Low middling	8 1/2	8 1/2
Middling	8 1/2	8 1/2
Good middling	8 1/2	8 1/2
Middling fair	8 1/2	8 1/2
High to-day	8 1/2	8 1/2
Receipts since our last	3,789 bales.	
Stocks previously	1,539,807 bales.	

Sugar, P. B.	To-day.	Sea.
Fair	23 1/2	23 1/2
Prime	24 1/2	24 1/2
Choice	25 1/2	25 1/2
Yellow clarified	26 1/2	26 1/2
White clarified	27 1/2	27 1/2
Crushed	28 1/2	28 1/2

Wheat, Louisiana, P. B.	To-day.	Sea.
Common	2 1/2	2 1/2
Prime	3 1/2	3 1/2
Choice	4 1/2	4 1/2

GROCERIES.	To-day.	Sea.
Wheat	13	24
Barley	13	24
Flour	13	24
Wheat	13	24
Barley	13	24
Flour	13	24

Corn, P. B.	To-day.	Sea.
Low ordinary	9 1/2	9 1/2
Ordinary	9 1/2	9 1/2
Good ordinary	9 1/2	9 1/2
Low middling	9 1/2	9 1/2
Middling	9 1/2	9 1/2
Good middling	9 1/2	9 1/2
Middling fair	9 1/2	9 1/2
High to-day	9 1/2	9 1/2

Corn Meal, P. B.	To-day.	Sea.
Choice No. 1	3 00	3 00
Choice No. 2	2 50	2 50
Choice No. 3	2 40	2 40
Choice No. 4	2 30	2 30
Choice No. 5	2 20	2 20
Choice No. 6	2 10	2 10

Flour, P. B.	To-day.	Sea.
Superior	3 00	3 00
XXX	2 50	2 50
XXX	2 40	2 40
XXX	2 30	2 30
XXX	2 20	2 20
XXX	2 10	2 10

Wheat, P. B.	To-day.	Sea.
Choice No. 1	3 00	3 00
Choice No. 2	2 50	2 50
Choice No. 3	2 40	2 40
Choice No. 4	2 30	2 30
Choice No. 5	2 20	2 20
Choice No. 6	2 10	2 10

Wheat, P. B.	To-day.	Sea.
Choice No. 1	3 00	3 00
Choice No. 2	2 50	2 50
Choice No. 3	2 40	2 40
Choice No. 4	2 30	2 30
Choice No. 5	2 20	2 20
Choice No. 6	2 10	2 10

Wheat, P. B.	To-day.	Sea.
Choice No. 1	3 00	3 00
Choice No. 2	2 50	2 50
Choice No. 3	2 40	2 40
Choice No. 4	2 30	2 30
Choice No. 5	2 20	2 20
Choice No. 6	2 10	2 10

Wheat, P. B.	To-day.	Sea.
Choice No. 1	3 00	3 00
Choice No. 2	2 50	2 50
Choice No. 3	2 40	2 40
Choice No. 4	2 30	2 30
Choice No. 5	2 20	2 20
Choice No. 6	2 10	2 10

Wheat, P. B.	To-day.	Sea.
Choice No. 1	3 00	3 00
Choice No. 2	2 50	2 50
Choice No. 3	2 40	2 40
Choice No. 4	2 30	2 30
Choice No. 5	2 20	2 20
Choice No. 6	2 10	2 10

Wheat, P. B.	To-day.	Sea.
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Choice No. 4	2 30	2 30
Choice No. 5	2 20	2 20
Choice No. 6	2 10	2 10

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Choice No. 4	2 30	2 30
Choice No. 5	2 20	2 20
Choice No. 6	2 10	2 10

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Choice No. 3	2 40	2 40
Choice No. 4	2 30	2 30
Choice No. 5	2 20	2 20
Choice No. 6	2 10	2 10

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Choice No. 4	2 30	2 30
Choice No. 5	2 20	2 20
Choice No. 6	2 10	2 10

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Choice No. 4	2 30	2 30
Choice No. 5	2 20	2 20
Choice No. 6	2 10	2 10

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Choice No. 4	2 30	2 30
Choice No. 5	2 20	2 20
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Choice No. 2	2 50	2 50
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Choice No. 4	2 30	2 30
Choice No. 5	2 20	2 20
Choice No. 6	2 10	2 10

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Choice No. 4	2 30	2 30
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Choice No. 4	2 30	2 30
Choice No. 5	2 20	2 20
Choice No. 6	2 10	2 10

## NEWS OF THE WEEK.

## DOMESTIC.

WASHINGTON, June 28.—Regarding the distribution of Government bonds, an investigation thus far made by the Census Office, shows that the New England States hold 11 per cent. of the registered bonds, the Middle States 40 per cent., the Southern States 2 per cent., the Western States 81 per cent., and the banks and other corporations 351 per cent. It is estimated that the national debt is owned by less than 100,000 persons.

CHARLOTTESVILLE, Va., June 28.—The weather yesterday was quite pleasant and the closing exercises of the University of Virginia, were more lively than they have been for years. The annual meeting of the Board of Visitors was held, and at 8 o'clock last evening the final celebration of the Washington Literary Society, took place. P. M. O. Fenn, of Texas, received the orator's medal, and W. W. Wilkinson, of Alabama, the debater's medal.

SAN FRANCISCO, June 29.—A dispatch from Tucson, Arizona, says: Zeckendorf's powder-house, containing two ear loads of English gunpowder and other explosives, exploded at 11 P. M. yesterday. All the windows in the city were broken, doors were burst in, and crockery smashed. The City Hospital was ruined, but none of the patients were injured. Loss about \$100,000.

COLUMBUS, Ga., June 30.—Yesterday afternoon the passenger train on the Southwestern R. R., bound for Macon, was almost completely wrecked near Geneva, the engine alone remaining on the track. The accident was caused by a broken rail.

Among the seriously wounded, are Rev. J. O. A. Cook, of Columbus; Rev. G. H. Glazebrook, of Macon, and three other prominent citizens.

HARRISONBURG, Va., June 30.—A terrible cyclone, attended by hail, visited portions of east and west Rockingham county, Va., on Saturday afternoon, and at North Mountain that fell to the depth of six inches, the stones being of uncommon size and remaining on the ground 24 hours. In the region of Port Republic the circuit of the tornado was a mile and a half wide, and five miles long, overturning houses in its track, literally destroying whole fields of wheat and corn, tearing up gardens, root and branches, and destroying fences and barns.

ALBANY, N. Y., June 30.—The Grand Jury brought in an indictment against A. H. Barlee, this morning, charging him with paying E. R. Phelps, \$12,500, for the purpose of bribing State officers. He was indicted to hold in the sum of \$5000, after pleading not guilty.

E. R. Phelps was also arraigned on a similar charge, and admitted to bail in the same amount. He also pleaded not guilty. Charles A. Edwards was also indicted for receiving from Jos. Dickson \$5000, for the purpose of bribing State officers. J. Thoms Sprague, of Utica, appeared as counsel for all. The cases are held over till the next term of court.

NEW YORK, July 1.—Vermont predicts cyclones, hurricanes, destructive hurricanes, with widespread havoc and loss of life and property, in the Western and Southwestern States about the 21st of July.

SHREVEPORT, July 1.—A heavy wind and rain storm passed over the city this morning, carrying away the tin roof of J. C. Soper's wholesale grocery, and the levee, and interrupted telegraphic communication. No reports from the surrounding country.

WASHINGTON, July 2.—H. A. M.—President Garfield was shot twice in the back as he was boarding a train at the Baltimore and Potomac depot. The assassin was arrested.

WASHINGTON, July 2.—The shooting was done by a slender man, about five feet seven inches in height. He refused to give his name; but it is said by persons who profess to know him, that his name is Gatto and that he is ex-Cosmo to Marselles.

The man was arrested immediately and carried to police headquarters and subsequently removed to jail.

The shooting occurred in the ladies' room of the depot, immediately after the President had entered, walking arm in arm with Secretary Blaine, on their way to the limited express train, which was about ready to leave.

Secretary Blaine, on hearing the pistol shots, two in number, rushed in the direction from which they came, with a view of arresting the assassin.

Before reaching the man, he noticed the President fall, and returned to him and lifted him up.

Both shots took effect, the first in the right arm, and the second just above the right hip, near the kidneys.

WASHINGTON, July 2.—The following letter was taken from the prisoner's pocket at police headquarters: July 2, 1881. The White House. The President's tragic death was a sad necessity, but it will unite the Republican party and save the Republic.

Life is allusive dream and it matters little when one goes. A human life is of small value; during the war thousands of brave boys went down without a tear. I presume the President was a Christian, and that he will be happier in Paradise than here. It will be no worse for Mrs. Garfield's dear soul, to part with her husband this way, than by natural death; he is liable to go at any time.

Anyway, I had no ill will toward the President; his death was a political necessity. I am a lawyer, a theologian and a politician; I am a stalwart of the stalwarts. I was with Gen. Grant and the rest of our men in New York during the cruises. I have some papers for the press which I shall leave with Byron Andrews and his co-journalists, 121 New York Avenue, where all the reporters can see them. I am going to the jail.

CHARLES O'NEILL.

CHICAGO, June 2.—Charles J. Bennett, who shot President Garfield this morning, has been known in Chicago for the past twelve years, and for much of the time has been considered as more than half insane. He may have been French blood in his veins, but was truly an American. He wore his hair brushed up in front, giving his face a startling look.

When he first arrived in Chicago he began preaching. He was known as a Frenchman, and lived at the Grand Hotel, but being of a shiftless character, he became a nuisance and was finally forbidden the house by Seville.

After living in a precarious fashion here for some time, he went to New York to return in 1878. He then professed to have been converted, and began lecturing under the auspices of the Young Men's Christian Association, with a scheme to marry the daughter of a wealthy man, and run (after the pattern of the New York Herald) as Guiteau had no capital and no backing, his scheme

collapsed, and he returned to his former practice of "dead beating." His reputation was so low that no notice was taken of him whatever. About six months ago he disappeared from his usual haunts and has not been seen in Chicago since.

MADISON, Miss., July 3.—Col. Thomas N. Jones, a prominent citizen of this place, well and favorably known throughout this State, died at his residence, of malarial fever, at 2:20 P. M. this evening.

WASHINGTON, July 3.—The following bulletin was issued this morning by the President's attending physicians:

6 A. M.—The President's rest has been refreshing during the night. Only broken at intervals of about half hours by occasional pain in his feet, or to take his nourishment of milk and lime water, and bits of cracked ice to relieve the thirst, which has been constant.

The condition of the President is hopeful, and from the first manifested the most remarkable courage and fortitude.

The examination yesterday afternoon disclosed the fact that the bullet entered the President's body, between the tenth and eleventh ribs on the right side of the spinal column, and passing forward and downward into and through the lower end of the right lobe of the liver, and finally lodged in the interior portion of the abdomen. The advisability of making the President's wound for the bullet was carefully considered at a consultation of his physicians at 3 o'clock, P. M., yesterday, and it was then determined not to make any attempt to extract the ball, owing to the fact that the reaction which should follow the shock of the injury had not taken place, and, besides, great fears were entertained at that hour that the President would not survive.

Careful but delicate examinations made later in the evening revealed the fact that the location of the ball as determined by the physicians, was such to make any effort for its removal unwarranted.

This morning the physicians decided that no effort will be made at present to extract the ball, as its presence in the location determined does not necessarily interfere with the President's ultimate recovery.

WASHINGTON, July 4, 1881, P. M.—The President has held his own from 8 to 10 P. M., with a slight reaction from unfavorable symptoms.

This is very encouraging, though far from conclusive as to his condition during the balance of this critical night.

Mr. McVeigh said some time ago that nothing could be said as to his case till to-morrow.

No immediate change of importance is now expected, but it is liable to occur at any time.

The night is sultry and depressing.

EXECUTIVE MANSION, July 1.—The Secretary of State furnishes the following with a request that he give the wildest circulation possible:

EXECUTIVE MANSION, Washington, July 4, 1881, P. M.—To the press: On behalf of the President and Mrs. Garfield, I desire to make public a knowledge of the very numerous messages of condolence and affection which have been received since Saturday morning from almost every State in the Union, from the South as bountifully as from North, and from countries beyond the sea, have come messages of anxious inquiry and tender words of sympathy in such number that it has been found impossible to answer them in detail. I therefore, ask newspapers to express for the President and Mrs. Garfield, the deep gratitude which they feel for the devotion of their fellow-countrymen and friends abroad in this hour of heavy affliction.

JAMES O. BLAINE, Secretary of State.

FOREIGN.

CONSTANTINOPLE, July 30.—The President of the Court, in pronouncing sentence on the persons convicted of the murder of Abdul Azziz, and others implicated, said there was only a majority of the judges in favor of capital punishment for the Pashas, but they were unanimous in regard to the other prisoners.

LONDON, July 1.—A dispatch from Tunis says: The insurrection at Sfax is becoming formidable; there is great alarm along the coast. It is stated that the French corps, now stationed at Manubia, will march through the town of Tunis and embark at Gobotia on board a French train car for Sfax, to support the Tunisian troops in the re-establishing of order. Europeans there have taken refuge on board ships in ports.

A dispatch from Tunis says: The Arabs at Sfax fired on a French steamer conveying Tunisian troops (thither to fight the French insurrection). It is stated that the French Vice Consul was wounded. Great excitement prevails at Manubia, north of Sfax, the inhabitants fearing an attack from the Arabs.

ESPIONAGE DENIED.—AS to the whereabouts of Tim. T. Terrell, who was last seen by his wife and family on or near Black River, Catfish bridge, Louisiana. Address Mrs. E. Terrell, English bridge, Louisiana, or English bridge, Louisiana, or English bridge, Louisiana.

CAMP MEETINGS.

Houston Camp Meeting, Alexandria District, Louisiana Annual Conference, is appointed to commence on Thursday night, August 5. Preachers are cordially invited to attend.

The camp meeting at China Grove, like every other, will commence on Friday night, the first of the month in September. All ministers are cordially invited to attend.

The camp meeting at St. Matthews' church ground, four miles southwest of Hickory station, York and Meridian railroad, will commence Friday before fourth Sabbath in August.

The camp meeting at William's Camp Ground, Pensacola District, will commence Thursday night, June 30. Friends who make subscription for the benefit of the camp ground last year will please pay their subscription as soon as possible, as it is greatly



# Christian Advocate.

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WHAT SAY?

BY MARY A. P. STANBURY.

"It was after the burial, and the child, sitting beside her mother, asked wistfully, 'Mamma, in what way is grandma dead?'"

"Ah, fair-haired child! whose blue eyes overflow in wonder that I answer but with tears. Your sweet voiced question—little can you know how that same secret baffles all the angels!"

"What say? There are somnams." "Is this?" "Where flowers bloom, and the birds sing, and the wind sighs sweet the dead are sleeping."

"With you, dear child, since time began to be, and heaven, where pallid Northern Lights climb toward the zenith, crimsoning as they go, till like a smile on dead lips, from the heights a rosy flush falls over all the waste below."

"Or marvellous arch of soft Italian blue, Pierced with white mountain peaks, where, all day long, the dim Vesuvian smoke wreaths, purple, through white smoke, hover over the tranquil bay."

"Or that, where round a splashing hemisphere, Shuts and slow, unfurling wreck of foam, The great ship sails the depths of ether clear, And lovers part, where bends the Southern Cross."

"Darling, I speak a riddle, yet most true. So far as she, the farthest stars that shine, E'en though the language of their light we knew, Could bring from her no smallest word or sign."

"And yet so dear, the sleeping of a breath, A heart beat stilled, might give us to her arms; While, clear with that kind wisdom we call death, Her eyes should smile through all our vain alarms."

Christian Union.

Report on Whitworth College.

MR. EDITOR: Permit me as one of the Visiting Committee to Whitworth College, to report in your columns something concerning the late commencement exercises of that institution—the other members of the committee not being in attendance.

I regret that it was not my fortune to be present on Sunday, when in the morning, Bishop Keener is said to have preached a noble and impressive discourse from the text: "Behold the bridegroom cometh," and in the evening, Rev. B. Carradine made an address before the Christian Association of the college, which is reported as eloquent, appropriate and fully sustaining the fine reputation which has been attained. The first exercises witnessed by myself were on Monday morning, June 27: the reading of essays by the graduates.

These essays were well written, sensible, and what is quite important, well read. It is of itself the best education to be able to put good thoughts in the best literary form; and I think that in this respect, Whitworth College graduates excel.

They are to be commended for the sound judgment exhibited by them in the selection of subjects, these being practical, and really exciting interest to the hearers.

The afternoon and evening were devoted to exercises by the Alumni Association. Among other things, were addresses by two ladies of New Orleans, not graduates of the college, Mrs. Leontine and Mrs. Merrick. This was something out of the usual order, but was justified by the excellence of the addresses made, the fine play of humor on the background of solid sense. Certain it is that the gentlemen all enjoyed the closing remarks of Mrs. Judge Merrick. The Alumni address was made by Hon. E. John Ellis of New Orleans, member of Congress from Louisiana.

Mr. Ellis has a high reputation for eloquence, and there were large expectations. His theme was, "The relation of American women to Abolition politics," and in the discussion of it, by ample illustration he showed the necessity of intervention on the part of the women in this matter, not however by the ballot. The large audience was delighted with the address, which was wise, timely and eloquent.

I can not omit to mention an essay written by Mrs. Peyton of the Alumni, and was read by Mrs. Love, with fine effect. It was practical, and concerning affairs in Mississippi. Prohibition was advocated strongly, and also the observance of the Sab-

bath; and this not according to the dull dilatory, but every thing was presented in a new and striking light.

On Tuesday morning, fourteen young ladies were graduated; after which came the annual address by Dr. Palmer, of New Orleans.

The introduction was concerning Solomon's search for a perfect woman—"One man among a thousand have I found; but a woman among all those have I not found." This declaration appeared quite unfavorable; until by an ingenious exegesis, a happy thought, it was shown that Solomon made perfection in woman higher and nobler than in man; and if the perfect woman had been found, she would have exceeded in value many men. Then the distinguished orator proceeded to set forth before his audience, the most elevated thoughts in the best style which eloquence can employ, while all listened delighted and benefited.

At the close, leaving the serenely logical, there was a touch of the pathetic which made all hearts tender.

Tuesday night, came the annual concert, the only objection to which, was its brevity. In music, Prof. Eckhardt is a master; and by his multitudes of pupils gave us melodies and symphonies, classic, beautiful or comic, suiting every taste and pleasure.

Whitworth College matriculated last session about three hundred pupils, one hundred and seventy of these being boarders. The course of study is extensive, reaching high, and is thoroughly carried out. In this respect, no school is superior to it. The success of Dr. Johnson in building up the college has been simply wonderful. Neither in the South nor North has it been surpassed. His plans are large and comprehensive, and their execution bold and skillful.

I learn that the trustees propose the erection of additional buildings.

Former patrons will be pleased to know that among other teachers for next session, Prof. Ricketts and Spaulman, both eminently qualified, are retained. Mrs. Kidd of Yazoo City, an estimable and accomplished lady will be connected with the institution.

You have doubtless heard of the destruction by fire, on Monday night, of the parsonage, contiguous to the college buildings, which were themselves in peril at the time. But through a good Providence they were preserved. I witnessed with much regret the burning of a house, which some time ago, for three years, had been the pleasant home of myself and family.

E. N. MOORE, JR.  
EDWARDS, MISS., July 2, 1881.

Commencements in Baton Rouge, La.

From Bro. Dave's Pastor's Visit, we give the following extracts:

The commencement exercises of Readville Seminary, on Tuesday night, the twenty-eighth ultimo, were a perfect success in every way. The music, the songs, the recitations, the essays of the graduates, were all well prepared and well executed.

The address of Col. Cross was in harmony with the hour, and he had the crowd and the occasion to inspire him to effort. He never did better. Prof. Magruder's remarks, in conferring the degrees and delivering the diplomas, were in good taste, timely and suggestive. Col. Johnson and Prof. Nicholson did credit to themselves and to Readville, in the impromptu speeches called for in the closing. There was a very large concourse of people present—not less than six hundred—and we never saw, for such a crowd and such an occasion, better attention and less disturbance. The venerable Christian lady, who has done and who is doing so much for the education of our girls, may well feel doubly sure of a full appreciation of her efforts. There is no need, indeed, for any of our citizens, who have daughters to educate, to go to a large, extra expense and risk in sending their away. We hope to see the halls and recitation rooms of Readville filled to overflowing another session. No truer woman—no purer, no nobler, ever laid charge of girls, than the venerable woman of God, who has for a full quarter of a century presided over the destinies of Readville Seminary.

The closing exercises of the Collegiate Institute took place on Wednesday night, the twenty-ninth ultimo. We have never at any time, or on any occasion looked upon such a concourse of our people as on that night. The crowd has been estimated at one thousand. That is under, rather than above the estimate. The large hall from the residence to the large office in the school room, was almost literally packed. There was scarcely room for many standing as sitting. It was out of the question to secure seats for all. As large as the company was, we did not hear loud talking, or witness any thing that approached disturbance. All seemed anxious to show their appreciation of the business on hand. Bro. Magruder, in his long years in Baton Rouge as a teacher, a Christian, friend and neighbor, has received many marks of esteem and appreciation, but we doubt whether he ever received a more flattering testimonial than on last Wednesday

night. The stage, covering the front of the school room, opening on the beautiful yard, was well occupied by Rev. J. A. Godfrey, Col. Wm. Preston Johnson, and the Hon. Leon Justemski, with Bro. Magruder, of course, presiding. The boys all did well. They exhibited faithful and conscientious training. They reflected full credit upon their teachers. The audience manifested much interest and enjoyment. In the show-ers of flowers falling from thine to time upon the rostrum. One marked feature in the exercises was the clear, distinct utterances of even the smallest "little fellows."

We sat much of the time in the hall of the residence, and though great as the distance was, the words came clear and distinct over the mass of people filling the yard. Col. Johnson cheerfully responded to a call for a speech at the close, in which he did himself and the occasion great credit.

One of the most entertaining school exhibitions of the week past was that of the Institute for the Blind, on Thursday night. Westlink Mr. Lane demonstrated his efficiency in conducting this institution. Human sympathy flows so readily for the blind, that one is always sensitive to interest in any thing they do or say. It is not always easy to do them full justice for this very reason. We start with the supposition that not much is expected, and when, as in this exhibition, people say well that is good for the blind; or they say, that is wonderful for the blind; when the truth about it is that in those particular things, the blind excel those who have full sight. Two or three of the young ladies, for instance, handled the Bible and the bow on Thursday night with wonderful ease and skill. And the blind boy, the only child in the institute could not be excelled well in his musical talent and power at song. Miss Katie Doyle's recitation, for pathos, enthusiasm, full reach of expression could not be excelled by any one. None could but be charmed with the whole affair. The little boy's reading, by the sense of touch, for accuracy and rapidity was surprising. His examination in arithmetic was also wonderful. The class of young ladies examined on the science of sound, showed an intimate knowledge of that wonderful and puzzling science from the present, or wave theory standpoint. Not knowing the names of all the students, we can not particularize. We can truly say that all did well; the full band, the solos, the choruses, the recitations, all did well.

Southern University.

To the itinerant and local ministers, and hymen of the Methodist Episcopal Church, South, in Alabama:

Some of the undersigned are trustees of the Southern University, located in this place, and some are not. Being together in attendance upon the commencement exercises of the twenty-third session, which closed to-day, we take this method of advising you that the next session will begin on the first Wednesday in October, 1881, under corps of officers, all of whom have been connected with the institution for several years, namely, Rev. Josiah Lewis, D. D., Rev. John S. Moore, D. D., Rev. Frank M. Peterson and Mr. C. A. Grote.

This is a Methodist institution. It was founded by the Alabama Conference, its trustees are elected annually by the Conference. Three of its professors are members of the Conference, and the fourth is a Methodist layman. Nine of its graduates are members of other Conferences. During the present year, eleven of its students professed conversion, and joined the Methodist Church.

In view of these facts, and of the further fact that its grade of scholarship is not excelled by that of any institution in the State, we respectfully request you to co-operate with us in building up this important enterprise of our church, by procuring students for it for the next session. If all the young men who go to school away from Methodist homes in Alabama would meet here, the prosperity of the institution would be assured.

Very respectfully,  
Edward Wadsworth, Greensboro;  
A. H. Mitchell, Summerville; J. F. Culver, Union Springs; W. A. McCarthy, Selma; Thomas Sway, Greensboro; Nell (Miss), Orville; W. W. Powers, Greensboro; A. S. Andrews, Opelika; F. M. Peterson, Greensboro; J. M. Crews, Marion; J. H. Y. Webb, Greensboro; P. G. Wood, Selma; H. Urquhart, Auburn; S. W. Chadwick, Greensboro.

Port Gibson Female College.

It was my fortune to be present at the closing exercises of this institution, Sunday, June 19. President C. G. Andrews, D. D., preached a model commencement sermon from Proverbs xxxi, 30. I can only say what may be said of him always: "Non lequit quod non ornabit."

Monday morning we listened to some excellent reading, and were regaled with delightful choral singing. Monday night well rendered speeches,

and instrumental and vocal music amply repaid the large audience for their attendance and showed the teachers of these departments to be pains-taking and worthy of praise. The performances of the scholars evinced their having profited by the efforts of their teachers.

Tuesday was the day for the meeting of the alumni of the college. An essay, a poem, a recitation from three of last year's graduates, all of a high order of merit, followed by an interesting address by Gen. J. D. Verner, made a pleasant literary treat.

At a meeting of the Board of Trustees, Bro. J. A. B. Jones tendered his resignation as president of the college, which was accepted. Bro. Jones is now free to enter into work more congenial to and to which he has been long anxious to return. His brethren of the ministry will be glad to welcome him into the regular itinerancy.

His resignation will not prevent the school's opening at the appointed time, September 21. The trustees will elect another president as soon as possible.

The session just closed has been, so we are informed, the best for many years. While local patronage has been somewhat lacking, there has been a gain in the boarding department.

L. D. WALL, Committee.

Mansfield Female College Examination.

The examination of this time honored school commenced on June 2. We think there is a decided advance all along the line. The first day was taken up by the classes in botany, history of Louisiana, general history, physiology, English literature and moral philosophy, all of which was very interesting.

June 21. This was a high day for the young ladies—algebra, Bourdon, rhetoric and English grammar, Nos. 1, 2 and 3.

June 22. Arithmetic—very large class—written examination, mental and moral philosophy, small arithmetic, geography, closing with trigonometry.

June 23. Arithmetic, composition, Latin, Nos. 1 and 2; chemistry. Virgil closed the day's exercises. The heat was very great.

More anon.  
G. M. L., Committee.

A Slandered Woman.

My attention has been called to an article which appeared in the New Orleans City Item, of June 21, headed: "Pious, Printer and Preacher."

It would be difficult to compress more of error in the same space, than this article contains. If it dealt solely with fiction, the writer would not have a word to say in extenuation of his crime. It is not a fact that he took with him \$300 of church money, as alleged. Already he has been tried and expelled from the church. Exit Pious.

My purpose in writing this communication, is to call attention to the fact that the writer of the above mentioned article in the City Item, slandered an unfortunate, but good woman.

In support of my assertion, I appeal to the numerous friends and acquaintances of Mrs. Pious in Jeanerette, New Iberia and Vermilionville. I have never heard her moral integrity impugned by any person. She is known by all as a modest, quiet and well-behaved lady.

W. M. RICHARDSON, JEANERETTE, LA.

NOTE BY THE EDITOR.—The lady referred to in the above communication, has gone to her family in Hayti. During her residence in Louisiana, she has borne an excellent character and conducted herself in every respect as a Christian lady. She was highly esteemed by those who knew her most intimately, and has carried with her the sympathy and good wishes of the people among whom she lived.

From the Work.

JACKSON DISTRICT CONFERENCE.

The District Conference for Jackson district, Mississippi Annual Conference, was held at Canton, June 9-11, by Rev. W. L. C. Hammett, presiding elder, in the absence of a bishop.

John T. Cameron was elected secretary and Rev. A. B. Stewart, assistant.

The attendance on the part of both preachers and lay delegates was very small, there being about two-thirds of the former, and one-third of the latter. Some five or six charges were wholly unrepresented.

The various questions required by the Discipline were called up in order and the reports by the pastors present, showed, as a general result, the spiritual state of the church as encouraging, the attendance on public worship and the social meetings and ordinances of the church, not only good, but improving. The cause of Sunday schools and missions looking up, and promising.

Pronouncement was given to public preaching, the congregations were good, especially at night.

The session was harmonious and pleasant. Wm. L. Nugent, Thos. A. Phillips, D. Birch and Wm. D. Smith were elected delegates to the Annual Conference and E. C. Postell and John T. Cameron, reserves. The next session to be held at Madison station.

A resolution of thanks to the citizens of Canton for hospitality was adopted by a rising vote, and after adopting the resolutions appended, the Conference adjourned.

Resolved, By the District Conference that we most heartily sympathize with all persons who are suffering in various ways from the evils of intemperance; and we heartily announce ourselves as favoring all judicious means which look to the prohibition of the sale of whiskey, save for medicinal, medicinal and sacramental purposes; and that we will make diligent effort to suppress this noxious evil.

Resolved, That we recommend most heartily to all teachers of the Sunday school, a more general and earnest adoption of the plan of visiting the members of their classes at their homes; and as far as possible, holding regular meetings with their classes during the week, for the purpose of helping each other to an understanding of the lessons for the coming Sabbath.

Resolved, That we learn with much pleasure that our church institutions of learning—Century College, Louisiana; the Female Institution, Whitworth, East Mississippi, and Port Gibson Academy are increasing in prosperity and usefulness; and that we do commend and will recommend these schools to the liberal patronage of all, and especially of Methodists within our district.

JOHN T. CAMERON, Secretary.

THE VICKSBURG DISTRICT CONFERENCE.

This Conference was held at Fayette, Jefferson county, Miss., June 3, 4 and 5. The two first days were devoted to the usual business of a district Conference; the last, or Sunday, entirely to religious services.

The presiding elder, Rev. J. A. Ellis, was in the chair, on the first day.

Bishop Keener reached the Conference in time to preside on the second day. There was not as full attendance as was expected. The reports from the churches on the spiritual condition was hopeful, and the presiding elder pronounced the outlook as decidedly encouraging. The subjects of missions, Sunday schools, education and finances were inquired into and fully investigated. During the investigation, we had a number of interesting and instructive talks from the Bishop.

The Port Gibson Collegiate Academy, through its president, Rev. J. A. B. Jones, and the president of the Board of Trustees, Hon. G. W. Humphreys, made a full report of the present condition of that institution, and the church is called upon to aid in making some necessary repairs. Some that are needed to preserve the property, and also to facilitate the educational exercises. This valuable property, the gift to the Mississippi Conference, should be cared for.

The following committee was appointed to secure a district parsonage at some suitable point on the work: Bro. G. J. Bakin, of Natchez; W. G. Paxton, of Vicksburg; G. W. Humphreys, of Port Gibson; and the presiding elder was requested to act in conjunction with said committee. Let the church also co-operate in this important matter.

Bros. G. J. Bakin, Henry Key, J. A. Holloman, and W. G. Millsaps were elected delegates to the next Conference; and D. F. Ashford, G. W. Humphreys and L. B. McLaurin, alternates. Utica, in Hinds county, was selected as the place for holding the next district Conference.

Resolutions of thanks to the citizens of Fayette, and the N. J. and H. railroad were adopted, and thereupon the Conference adjourned.

THOMAS REED, Secretary.

LIVINGSTON, LOUISIANA.

MR. EDITOR: The second quarterly Conference of Livingston mission, Woodville district, Mississippi Conference, was held June 26, at Live Oak Church, situated in the northwestern part of the parish, a beautiful and fertile region. The Conference was very harmonious and pleasant to all. There was a good attendance and the reports were truly gratifying. Nine Sunday schools on the work in a prosperous and growing condition; all using our literature exclusively.

General state of the church, satisfactory and encouraging. There is a revival influence of deep piety, and religious interest manifest all over the charge.

The presence of our esteemed presiding elder, Rev. James A. Godfrey, added largely to the enjoyment, harmony and success of the Conference, over which he presided.

The best remains to be said. We had a glorious "refreshing from the presence of the Lord." We began the service on Saturday, previous to the Conference, which was held on Monday; and continued having two services each day for four days. We were without ministerial aid until Sunday evening, when Bro. Godfrey arrived at the appointed hour.

Monday was a beautiful and pleasant day, and with its blessings, brought to our assistance, Rev. Inman Cooper, of Greensburg, St. Helena charge, and Rev. Harry Bradford, of East Baton Rouge.

In the meantime, a glorious work of grace was going on.

The meeting was a glorious success. Ten restored, fourteen conversions, and over twenty conversions. The church and whole vicinity revived, and graciously blessed.

The full result will only be known in eternity. There is deep religious interest pervading the entire charge. Prayer meetings, class meetings and love feasts are springing into reality. Sunday schools are doing well. All denominations are doing well.

The Advocate is a welcome visitor here. We could not get along without it. Have succeeded in placing it in the hands of many, and am laboring still to place it in every family. Financial prospects hopeful and encouraging. Crops have suffered very materially by drought. "We have seen it dry here."

Prohibition is firmly advocated and contended for here. Efforts have been in vain so far. One thing, however, may be said; i. e., there is less drunkenness, and less liquor sold or drunk here, than any where, where not utterly excluded. This is a fine, fertile country, with a rich and immense pasturage for stock of any kind. It affords an abundant wood, timber, shingle and lumber trade also.

We need enterprising men here. We need agricultural, intellectual and religious development. This is a fertile field for all departments. There is a broad and needy missionary field here. May the day be hastened when the laborers shall be sent. "The field is white unto harvest."

We have many noble, excellent people here, who are always "kind-hearted and true." E. F. EDGAR, July 6, 1881.

SIREYPORT DISTRICT CONFERENCE.

MR. EDITOR: Our District Conference, held in Mansfield, closed last night, July 3. We had a good attendance. In every department of church work, we marked a wonderful advancement. "This is the Lord's doing: it is marvelous in our eyes."

Yesterday, the Lord's day, was the great day of the feast—it was indeed, a feast of fat things—a joyful love feast, sacrament of the Lord's Supper, and two rich sermons from Dr. Matthews. His sermon at night was one of the most powerful appeals to the unconverted. I ever listened to. Several went to the altar; and we hope, have entered into the new life.

We had the pleasure of attending Mansfield Female College commencement, on Wednesday preceding. The College is moving grandly forward. I presume you will receive a fuller report from some one.

Dr. Matthews kept the Advocate well before the Conference. Not one of us escaped the question: "What are you doing for the Advocate?" We had not done what we ought to have done; and, of course, we were penitent and made firm promises, which I trust, we will be faithful to.

The following resolution was passed by the District Conference:

Resolved, That we, the members of the Sireyport district, Louisiana Conference, Methodist Episcopal Church, South, hereby tender our hearty thanks to Rev. Dr. Matthews, of New Orleans, for his attendance at our Conference exercises; his visit having been most pleasant and profitable to us all.

W. HART, Pleasant Hill, La., July 4, 1881.

A BAD OCCURRENCE.

MR. EDITOR: On Friday night, June 17, Cedar Grove Church of the Randolph circuit, Alabama Conference, was consumed by fire. Supposed to have been set by negroes, whose church-house was consumed the night before by fire. It is not certainly known how, or why either of them was fired. This church was located near Briarfield Rolling Mills and Bibb's Iron Works, which are building up very fast. It is therefore, a very important place for us (Methodists) to have a church. And, as the membership is small and weak; hardly able to build again; we therefore, appeal earnestly to the brethren, especially in Alabama, to send us help as soon as possible. All who send anything, address it to me at Randolph, Ala., or to C. C. Walker, Briarfield, Ala.

If you will publish this, you will greatly oblige.

A. F. COUSINS.

HOLY SPIRITS, MISS., June 28, 1881.

We have just closed a glorious meeting in this section. For three weeks we were in the midst of a revival of very great interest. Result, seventy-three conversions, and sixty-one accessions to our church. The membership was greatly revived, and the pastor very happy. Though the formal services have closed, I expect to keep up the altar work the balance of the year, for we have several hundred yet unconverted. The revival has improved the Sunday-school fifty per cent. Prayer meetings and class meetings are better attended.

Fraternally,  
J. M. ROON.

—O my soul bear with the limitations of this earthly tabernacle; it will be thus but a little while; the sound of thy Redeemer's feet is even at the door.—Baxter.











### Concerning the Collection.

In the apostle's method "every one" is to "lay by in store." Here is room for all classes. It embraces the widow's mite, the child's penny, the dollars of the rich. There are none exempt. Every one is expected to do something. A wise financier was Paul. He knew the pretells of the poor, the excuses of the rich. He knew that where all give there is no lack; that many hands make light work; and that where all do their part the Lord's treasury will never be empty. The Lord has need of the uttermost farthing which the poorest

Suppose the Democrats were in power, and all the offices filled by Democrats, and a Republican President were to be elected. How many

ed, exceedingly to dislike the North, if for no other reason, because some people seem to think her so very good. We are to have, we are told, a "New South," by the grace of our Northern conquerors, and we are to be amazingly blessed in many ways by submitting to their unskilful advice. We are assured that the terrible whipping the North gave the South was the best thing that ever happened to us—that we ought to be thankful for it, and be a new people. In the sense in which Job thanked God for the treatment he received at the hands of satan, I suppose we ought: If Job represent the South, and satan's emissaries the North, we can abide the comparison. I do not believe that we are Job, or that the North is the devil, but I do believe that the disastrous overthrow of the South by the North is no more a proof or indication that we were wrong and they right than the destruction of Job's property, including his servants, by satan, was a proof that Job was wrong and satan right.

## Notes from Nashville

We are shocked to hear of the death of Col. William H. Chambers. A few days ago his brother-in-law, Capt. J. O'Bryan, of Nashville, informed me that he was sick, and that Mrs. O'Bryan was going to see him. I was about to write to him when the news reached us that he died on the fourth of July. This is, indeed, a loss. What a noble man was he! I first made his acquaintance, I believe, in 1840, when attending the session of our first General Conference, which met in Columbus, his paternal home. And what a home was that! What a grand man was "the old colonel"! What a family all round! I was the guest of our dear departed friend when the Alabama Conference held its session in Enfianfa, before the war. One of his sons was often at our house in Tuscaloosa, where he was attending the university during the war. We have met occasionally since, and our

THOMAS O. SUMMERS

Kentucky Correspondence.

The heated term is upon us. The busy hum of the reaper, which for the past two weeks has been heard on almost every farm is now superseded by the noisy roar of the thresh-

"Like one who wraps the drapery of his soul  
About him and lies down to pleasant dreams."  
Dr. Lee had been from his very  
boyhood a hard student, having  
received only a liberal education, he  
became an excellent classical scholar.  
He studied theology in the widest  
range and greatest depths. He was  
a great book worm. He read every-  
thing that came in his way—  
was worth reading. I have some-  
times thought he read too much.  
He ought to have written more.  
For thirty years he has been a rec-  
ognized leader among us. His ap-  
pearance was that of a sage. His brow  
fair forehead, long yellow hair and  
beard, his deep-set blue eyes and clear  
nose mouth and chin, gave to



**TRIPHYLLUM** And the principle Wholesale and Retail Druggists of New Orleans.











PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.  
New Orleans, Monday, July 11, 1881.  
Our readers should bear in mind that our quotations represent prices for cash, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	70-day.	90-day.
Cotton, P. S.		
Low ordinary	15 1/2	15 1/2
Good ordinary	16 1/2	16 1/2
Low middling	17 1/2	17 1/2
Good middling	18 1/2	18 1/2
Middling	19 1/2	19 1/2
High middling	20 1/2	20 1/2
Low extra	21 1/2	21 1/2
High extra	22 1/2	22 1/2
Low staple	23 1/2	23 1/2
High staple	24 1/2	24 1/2
Low extra	25 1/2	25 1/2
High extra	26 1/2	26 1/2
Low staple	27 1/2	27 1/2
High staple	28 1/2	28 1/2
Low extra	29 1/2	29 1/2
High extra	30 1/2	30 1/2
Low staple	31 1/2	31 1/2
High staple	32 1/2	32 1/2
Low extra	33 1/2	33 1/2
High extra	34 1/2	34 1/2
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Low extra	37 1/2	37 1/2
High extra	38 1/2	38 1/2
Low staple	39 1/2	39 1/2
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Low extra	41 1/2	41 1/2
High extra	42 1/2	42 1/2
Low staple	43 1/2	43 1/2
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Low extra	45 1/2	45 1/2
High extra	46 1/2	46 1/2
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## Christian Advocate.

THURSDAY, JULY 21, 1881.

The New Orleans Christian Advocate.

(HAKITY).

IN PROSE.

O' Egypt! then pharaoh smiles maiden?  
The ancient swarthy face is Love,  
Who comes not in silk, and jewel laden,  
But in a pure and holy, spotless dove.

Full is the hand that to us extendeth,  
Her jewels are the tears that they shed;  
What else she hath unto the Lord she lendeth,  
From the waters she bath cast her bread.

She is the hand that to us extendeth,  
That weep not, when another weeps alone,  
Who smiles and does what others would call duty—  
Her pride, her boast, her heart is pulseless stone.

True Charity is kind—the greatest of the graces—  
She visits not herself, is guileless, pure,  
She walks and kneels, in forgotten places,  
She suffers long, and can at things endure.

Deeds of charity for another,  
She turns her empty and barren away,  
With simple words, reads not a hungry brother,  
That she is not, she is not, she is not.

If sister she hath none, nor colder treasure,  
She is the hand that to us extendeth,  
Her heart is full, her hand is open, and she gives,  
To the poor, the lowly, and the needy.

She is the hand that to us extendeth,  
That weep not, when another weeps alone,  
Who smiles and does what others would call duty—  
Her pride, her boast, her heart is pulseless stone.

Two Christians on a pilgrimage were going,  
Two hearts were light, but warm and large his  
Heart,  
The other—pale with gold was overflowing,  
Out of their all they gave the Lord a part.

They met upon the way, and both were dying,  
A child of want, a beggar, and a slave,  
The one said to the other, "Give this child a share,  
And he will live, and his heart will be glad."

He gave him a piece of bread, and a drink of water,  
And he said, "I give thee this, and I give thee  
More,  
For I have seen thee in the land of the living,  
And I have seen thee in the land of the dead."

He gave him a piece of bread, and a drink of water,  
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More,  
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## Sunday-School Lesson.

FOR ADULTS BY REV. FREDERICK KEESER.

Third Quarter—Lesson V.

GENESIS, JULY 21, 1881. GENESIS, JULY 21, 1881.

MOSES AND THE MAGICIANS.

1. And the Lord spoke unto Moses, and unto Aaron, saying,  
2. When Pharaoh shall speak unto you, saying, Give me a sign, then thou shalt say unto him, I will send the staff of Aaron, and it shall become a serpent.  
3. And Moses and Aaron went in unto Pharaoh, and they stood before him, and they said, We have heard that thou sayest, Give me a sign.  
4. And Moses said unto Pharaoh, I will send the staff of Aaron, and it shall become a serpent.  
5. And Moses and Aaron went in unto Pharaoh, and they stood before him, and they said, We have heard that thou sayest, Give me a sign.  
6. And Moses said unto Pharaoh, I will send the staff of Aaron, and it shall become a serpent.  
7. And Moses and Aaron went in unto Pharaoh, and they stood before him, and they said, We have heard that thou sayest, Give me a sign.  
8. And Moses said unto Pharaoh, I will send the staff of Aaron, and it shall become a serpent.  
9. And Moses and Aaron went in unto Pharaoh, and they stood before him, and they said, We have heard that thou sayest, Give me a sign.  
10. And Moses said unto Pharaoh, I will send the staff of Aaron, and it shall become a serpent.

The reasonable request for a short respite from labor that the children of Israel might go three days journey into the desert to hold a feast unto the Lord was scornfully refused by Pharaoh, and so far from regarding the request favorably, he charged them with idleness, and punished them by adding to their labor harder conditions. He had heretofore furnished them with straw, but now he orders them to furnish their own straw and return for a day's work the same number of bricks. Moses' request had brought them greater trouble instead of relief, and the people tested the blood of Moses and Aaron. Moses' request had brought them greater trouble instead of relief, and the people tested the blood of Moses and Aaron. Moses' request had brought them greater trouble instead of relief, and the people tested the blood of Moses and Aaron.

This time he goes with the demand confirmed by signs and miracles. Then begins a contest between the God of Israel and the hardened heart of the man Pharaoh in ten plagues, in which God triumphed over the divinities of Egypt, confirming the faith of Israel, and compelling Pharaoh to let them go.

And the Lord spoke unto Moses, and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

It is a general assumption that an ambassador of God must attest his mission by miraculous signs. It was natural that Pharaoh, the idolater, should demand a sign miraculous to prove to him the divine mission of Moses and Aaron; and in mercy to his fallen creature, he made this concession. He speaks to man, and reveals his arm. His arm of power we can see and know, and come to believe his word. Miracles believed he at the foundation of all religions which men have received as divine; they begin by believing for the work's sake, and then they come to believe the word. God had spoken once to Pharaoh, and he heeded not; now he will to him reveal his almighty arm. The use of miracles as a merciful concession on the part of God to man's fallen spiritual condition; he appeals to our senses, and through them awakes our dead spiritual natures.

As God, who knew the heart of Pharaoh, had predicted, he demanded a sign; show a miracle for yourselves. The man of God was ready to produce their credentials. The rod of God was in Moses' hand. This was the same staff that Moses had cut in the Midian desert, and upon which, may be, he had cut his name. Since God had used it it seemed impregnated with power of his arm, and it had ceased to be common staff, but became the staff of Jehovah; to Moses it was the diploma of his commission. As he was to be as God to Aaron, he handed him the rod. What a lesson did the staff teach to Moses; how God could take a worthless staff and use it to wield his power. God in a staff, and the staff in the hands of a man, the man using it. It is called Aaron's rod; so full of life that it budded—Aaron's rod, but Moses' in reality; Moses kept it, except when he would delegate his words and power to Aaron. Aaron cast it down before Pharaoh, and it became a serpent—significant miracle to the Israelites, typical of the serpent in Eden, and to Egyptians the emblem of royalty. The kingdom of satan and the kingdom of the world, both in a serpent, are typically suggested. The arch enemy first showed himself in the form of a serpent, and the emblem of Egyptian royalty was the serpent.

Pharaoh looked upon the sight as upon the act of a magician, and he called for his magicians to show Moses and Aaron the God of the Egyptians could do the same. They threw down their staves, and they too appeared to become serpents, and they took them up, and they appeared to become rods; but when the serpent out of Moses' rod devoured the serpents of the magicians, and when Aaron reached out his hand and took up his rod, the defeat of magicians was complete, as they were now empty-handed, without staff or serpent. Here was a clear victory for the God of Israel over the gods of the Egyptians. This was proof enough of his superiority over the Egyptian divinities. Here was evidence enough to set upon; but Pharaoh declined to admit the truth of evidence, and he suffered the penalty of disobeying the truth. Even what he had taken away from him, and God hardened his heart, and he still refused to let the people go. His first impulse to believe in the supernatural power of Moses and Aaron was held down, and now he soon persuades himself that the difference is merely in degree and not in kind of power. So any man can argue away the Holy Spirit when he comes with the truth to his conscience; let him but maintain this spirit of unbelief, and very soon he will find himself unable to explain all spiritual phenomena upon natural principles. It is nothing but high-wrought excitement and animal magnetism, they say, and God gives them over to believe a lie. They begin to harden their hearts, and God assists him. He takes away the very capacity of believing.

The quiver of God is full of arrows; if one fails to wound unbelief to death he has another ready upon his bow. He commands Moses to take his rod and cast it before Pharaoh with another message. "Hitherto thou wilt not hear: but this thou shalt know that I am the Lord. I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned into blood." This is the first of the dreadful series of ten plagues. Read the wonderful account, and learn how God treats sin. This whole lesson is a picture of God's contest with idolatry. Every plague was directed against some Egyptian idol. By these appalling miracles of judgment wrought through his ambassadors, God proved his sole and unchallenged supremacy over all the gods of Egypt. The first was directed against the Nile, one of the Egyptian deities, adored as the source of life, not only to the produce of the land, but also to its inhabitants. The second, the plague of frogs, struck at the idolatry of Egypt, for they worshipped frogs. The land they worshipped, and God made it a source of torment; the dust produced a curse. They worshipped the air, and God filled it with voracious flies, and made the very air the source of exquisite torment. They worshipped cattle, and God sent murrain upon the cattle, and all the cattle of Egypt died. The sun they worshipped, and God plagued them with darkness; and so God executed judgment upon every god of Egypt, and proved that their divinities were not able to protect them against the God of the Hebrews.

In this wonderful and victorious conflict between God and Pharaoh's gods and unbelief we learn:

1. That God establishes his power and authority before he requires faith. "Who hath believed our report?" and to whom is the arm of the Lord revealed?" exclaims the prophet. In wonder at the incredulity of a nation who had such abundance of proof of God's authority and power.

2. That sin and evil men, in their plans of resistance of God's authority, imitate his methods. All false religions are built upon this truth, and in this the superiority of God's work appears.

3. We learn that dissolving the truth brings upon the soul the wrath of God. The hard heart grows harder. The sunshine that melts the wax hardens the clay.

4. The things which wicked men trust to for their happiness become their plague, a plague for every sin. We learn that all the forces of nature are in league with God against sin. He upholds the wind; his angels, and the thunders his ministers.

God is sure to win at last in the contest between the evil and good.

5. The things which wicked men trust to for their happiness become their plague, a plague for every sin. We learn that all the forces of nature are in league with God against sin. He upholds the wind; his angels, and the thunders his ministers.

God is sure to win at last in the contest between the evil and good.

God is sure to win at last in the contest between the evil and good.

## Love to the Holy Spirit.

BY A. W. B.

Do the ministry, does the church, does the seeker after salvation, pay that honor, and that worship, and give that faith and love to the Holy Spirit, which his wonderful and loving agency demands of us?

What are the real facts of the case in regard to the oneness of Jesus Christ, to the church, and to the souls of men? Was there anything wanting after the love of God had given his only Son to be crucified for man, and that Son having pressed his way to the cross, and there cried out, "It is finished," the sacrifice is perfect. We feel assured in surveying the whole field of prophecy, that nothing could be added either to its merits, its efficacy, its perfectness or its acceptableness to the Father.

As a ransom for the guilty race, and as an atonement for the souls of guilty men, the sacrifice offered, "once for all and for ever," was complete, universal, covering time and eternity, in its mighty results, and above all, approved of God.

But pause a moment, what was the condition of mankind, and what the condition of the church, when the work of atonement was pronounced perfect?

What use could they make of such an astonishing and overwhelming event, as the crucifixion of Christ, or still more of his wonderful resurrection and ascension? It was like a strange dream.

The fact is, neither the world of mankind, nor those who professed to believe in his name, understood the meaning, much less grasped the faintest conception of its merits or the manner of its application, and could not make any use of it to themselves, to the church or to the world.

They were profoundly ignorant as to the results of the ultimate design of Christ's crucifixion, and would have remained so, but for the influence of another power, the direct application of another agency, the illumination from another source. Thus we have the confessed fact before us, that the fountain was opened in the house of David for sin and uncleanness, but they were too ignorant to make use of the blessing, and too unbelieving to wash their robes in the blood of the Lamb.

Must the love of God, therefore, who gave, and the love of Christ who endured the shame of the cross, be lost to the world? Who can solve that question, while the wheels of salvation are standing in solemn silence for many days? They rambled the new revelation. Then came a sound—strange unearthly, never imagined, or conceived of by man, as of a mighty wind—but really no wind at all; and the mighty gift of the Holy Spirit was given, to shed light all over these strange and tragic scenes.

It is true, the overwhelming magnitude of the Father's love was revealed in the gift of Christ; it is true, the amazing love of Christ was revealed in what he endured, but the wonderful love of the Spirit is revealed in what he did, and what he is doing now for the souls of men, and the sanctification of the church.

But for what the Holy Spirit did, the love of God, and the love of Christ, would have failed in saving the souls of men. The Spirit was the one thing needed in the effective application of heaven's economy of salvation.

The argument is conclusive therefore, that if God is lover for giving his Son, and Christ is lover for suffering for us, then surely, the Holy Spirit must be love also, to the same degree.

For the Holy Spirit revealed to us the full knowledge of the unspeakable gift, and the application of that knowledge and love; giving to us the will, and the power, and the faith, to apply to the Saviour.

If God and Christ, has put such immortal honors on the Holy Spirit, why should we abate that honor, lose faith and depend upon any earthly agencies to carry on his work?

Now you can have some conception of what the world would have been without the Holy Spirit.

No church can be spiritual, without the Holy Spirit, no believer can be spiritual without having the Holy Spirit in his heart. No salvation without co-operation with the Spirit.

The only trophy that the cross would have exhibited, would have been the thief, without the regenerating power of the Holy Spirit.

Will not these thoughts awaken us afresh to the work and love of the Spirit?

As the whole honor has been put into the hands of the Holy Spirit to carry on the work of redemption in the souls of men, will we not give greater heed to the teachings of the Holy Spirit?

Reader, if you will only go along with the Holy Spirit the Holy Spirit will go along with you, and lead you up into the light, life, power and consolation of divine truth. Let us co-operate with the Spirit.

## A Sociable Chat.

DEAR ADVOCATE: As you and I belong to the can't-get-away-to-camp meeting club, I thought, in luncheoning, I would pay you a visit, and we would have a sociable chat all to ourselves, while the good editor and everybody else that could go has gone to camp meeting. So here I am, and this sanctum looks quite cozy and comfortable, and not so very strange either, for I see your bright face on the top of several large piles of papers, and lying here

and there, I see the CHRISTIAN ADVOCATE, which makes me feel quite at home, so I sent myself in this restless looking arm chair and take in the situation at a glance. There is the table, paper, pens, ink, scissors, and there is that friendly basket under the table that seems

to feel for other's woes,  
And hides the faults it sees.

And there are the pigeon holes crammed as full of long-winded articles as Miss Plite's ratiocule was with documents. And they, like the "documents" of Miss Plite, are "always here," as she said: Wonder if the editor and the readers would not vote us a note of thanks if we should fill up that same basket that looks so inviting just now? If we could play the editor while the lawful one was away we have no doubt that everybody would be surprised at the change. We would do our very best to please everybody, and then, if we did not succeed, we would "lay our laurel down," or rather we would lay our pen down, and never try to edit a paper again.

We are not selfish, and, although we could not go ourselves to camp meeting, we are so rejoiced that so many others can go, and we hope and pray that the vanquishing angels may be around about Seashore Camp Ground, and that the waiting multitudes may eat and be filled with the hidden manna, and have their names written in the book of life. Jesus is still walking on the sea, waiting to bless all who will come unto him.

"Oh! I have to think of Jesus, as he walked beside the sea,  
Where the fishers spread their nets upon the shore;  
How he bade them follow him,  
And forsake their boats of sin,  
And be his loved disciples evermore."

And you, dear favored camp meeting multitudes, when you have been filled at this feast of tabernacles, and your hearts burn within you, gather up the fragments and send to us, that we also may have somewhat to enjoy. We would like to read of the workings of the Holy Spirit, and of the conversions of souls. If any should go for any other purpose but to do of good, may they be slain with the sword of the Spirit.

And now, dear ADVOCATE, I will have to draw my short visit to a close, though I did want to have a long chat about the new version; but it is too late now, and I can only tell you that we spent one whole morning discussing its merits and demerits in our little home circle.

So far as I am able to judge, from present reading, I am much pleased with it; but of my children, they all have some objection, and look upon the new version as a sort of displacer of the dear old Bible. When I remarked that they might not have known if Bro. V. had read from it instead of the old at church, they, one and all, declared that they would have known, and said, furthermore, that he could not have read half a dozen verses before they would have detected it. And the youngest objected very emphatically to the quotations from the Old Testament being put in the form of blank verse. But now I must say, dear ADVOCATE, good-bye.

TEMPERANCE IN THE CHURCH.

Whereas, That God's church is presumed to be made up of those who are lovers and followers of the Saviour of men, and was instituted to be the household of the faithful, for the promotion of true piety and the suppression of vice, and whereas, the very formidable impediment in the way of the spread and success of the gospel of the Son of God is the prevailing iniquity of intemperance in spiritual things, whereby the church is suffering much in consequence thereof, to say nothing of the untold misery it visits upon the human family. We, the official members of the Quarterly Conference of Newton Circuit, Mississippi, therefore, feel it to be an imperative duty to give a hearty expression of our sincere convictions in the following resolutions:

Resolved, That we so understand the general rules of the Methodist Episcopal Church, South, as to prohibit the traffic in and use of alcoholic liquors as a beverage.

Resolved, That as Christ's church is to be the "light of the world," and as "the salt of the earth," that in giving our names to petitions for license to sell the same, we thereby give countenance, and our sanction to the dreadful traffic, and, as a consequence, violate a solemn vow, "to do no harm."

Resolved, That as it is the duty of the pastor to enforce discipline, as official members we will help and sustain him in so doing.

Resolved, That we regard the action of the Legislature of Mississippi, at its last session, in the enactment of the "plant law," as very unfortunate, and exceedingly detrimental to the true interest of the people, and sincerely hope for its repeal at the next meeting of that important body.

Resolved, That as a Christian people, we can not, with a clear conscience, give our sanction to places in official position any one known to be opposed, either in theory or practice to the suppression of the liquor traffic.

Resolved, That while we do not propose to interfere with any organized political party, we, nevertheless, insist that our wishes and views are entitled to the consideration of those asking our support at the ballot-box.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Resolved, That we desire and invite all other Christian denominations to give expression of their views in this vital matter.

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## Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND  
LOUISIANA CONFERENCE OF THE  
M. E. CHURCH, SOUTH.

## Corresponding Editors:

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THURSDAY, JULY 21, 1881.

## The Preacher's Friend.

This term, in a recent obituary notice of a good man, arrested our attention. We remembered to have seen it before, possibly many times in the course of our editorial observation. But, for some reason, we had not thought much about it. And yet it has a peculiar significance.

There may be many, in any given church or community, who are kindly disposed to the preacher, but it is not the friendliness that inquires particularly into the temporal needs of the pastor. A pastor remarked to us lately, that after six months, at his new work, only one person had asked him "how he was getting along, and if he needed anything?" That man is the preacher's friend, the steward or member, who considers the wants of the preacher and his family, and charges himself with the duty of supplying them. It is wonderful how reticent, if not forgetful, people often are in regard to this matter. They are friendly; they are cordial; they may be often in intimate social contact with the pastor, but they seem strangely indifferent about his support. It is a matter they fear to touch on, that they avoid, as if it were ground too sacred to tread on. There is a cordial social recognition, a casual and inexpensive hospitality, and a spirit of religious fraternity, but the most practical point is studiously avoided.

There be those whose friendship is noted for partiality. They are the friends of some preachers, of some whom they fancy, whom for some reason, whimsical or other, they take to. The preacher's friend, however, is without partiality. He is regard to the calling, and to the work, and it is the man of God, doing his Master's work, whom he honors, and for whom he cares. Whether the youthful probationer or the gray-haired veteran of the cross, the pliant expounder of the gospel, or the eloquent and admired orator, it is all the same to him. He is the preacher's friend.

His friend, not only in interesting himself in the preacher's temporal welfare, but also solations and help in his life. He is not the severe critic, with a chronic spirit of fault-finding; but a judicious adviser, tender of heart, full of sympathy, and ever ready to encourage the weary and almost fainting pastor. His advice and counsel are not harsh or obtrusive, but timely and marked by gentleness and wisdom. He guards the preacher's reputation, stands up for him when unjustly censured, and makes common cause with him against sin and vice.

How different is this from the attitude of many who are ever ready to suspect evil, to find fault, and to join with the world, and with "low-down fellows of the baser sort," in every scandal and clamor that may arise. The faithful pastor needs the prayers and sympathy of good people. In administering discipline, in denouncing popular sins, he needs backers, the moral support of those who will not flinch in the hour of trial, and who have the courage of their opinions as well as of their faith. One man of backbone is worth more than a regiment of good, timid souls who waver in time of battle. The preacher's friend is the one who stands by him, holds up his hands, vindicates him from the slanders of his enemies, and bids him be of good courage in the darkest hours. The world and the church know exactly where he stands, and the preacher knows. He is a true brother whose public praise is discriminating and just, and whose censure is reserved for private conference.

There are degrees in this rare and excellent character, and many approaches to it, and yet there are passing few in any pastoral charge who fully meet the description. It is a mercy if in every circuit there be one. There may be more, possibly many more, but it seldom happens that there is not at least one who may be known eminently as the preacher's friend. He is every preacher's friend. If he has his favorites, the greater grace of loving all shines brighter, and leaves no trace of prejudice or partiality. It is much to say that this man's house was always the preacher's home, his resting place, and that he was never afraid to inquire "how he was getting along." The preacher's friend! Most preachers, and especially liberal preachers, and, better than all, young Methodist liberators, know what that means. Three words could

scarcely tell more of character, of love to Christ, of loyalty to the church, and of brave, generous and great-hearted devotion to everything that is good.

There is no small compensation for the sacrifices and toils of a laborious ministry. A few such serve to illuminate what would otherwise be vast spaces of dreariness and darkness, and to make the memory of them vocal with a music that never dies. Such people live in the hearts of preachers, as no others do. They have helped them through the crisis of some great conflict, they have cheered them when all was gloom and despondency, and they have fed and clothed and sheltered them when it seemed almost that God had forgotten. The indifference of those whom he serves, of the church he ministers to, of the world he would bring to Christ, is among the severest tests and temptations of the preacher. He has been saved, however, by the preacher's friend, who, as one among a thousand, has stood by his side, and restored his faith in God, and his hope of humanity.

And so we conclude, if truly written of any man, whether in epitaph or obituary, that he was "the preacher's friend," no better thing could be said of him, for he must also have been the friend of God.

Church certificates are often held until the holders lose all interest in religion, or become ashamed to present them. Changing the church home is as risky as transubstantiating a tree. To be safe at all, the operation should be quickly done. Removing too strange a community, there is lack of cordiality, social recognition is not readily accorded, an atmosphere of strangeness repels. The pastor, possibly, is not as alert and vigilant as he should be, and the members do not take the new-comer warmly by the hand. There is sometimes blame in this direction.

But often, with certificate in pocket, the stranger determines to inspect and explore, to reconnoiter, before venturing to identify himself with the church. He knows it to be a Methodist Church, and that Methodism is about the same the world over, but he concludes to watch and wait awhile. This is the first step in spiritual shipwreck. The devil has gained an advantage.

The church, perhaps, does not know that the stranger is a Methodist, the pastor does not know, and, as he does not join, it may be taken for granted that he is not. Then he yields to the temptation that he is neglected, that they are cold, exclusive and perhaps stuck-up people, and he does not wish to join such a church. Had he done his duty promptly, handed in his certificate, and showed his colors, he would have soon become acquainted, and have been happy in the consciousness of duty performed. It takes some time to feel at home in a new place; perfect confidence is a plant of slow growth, and, as in the transplanting of a flower or a shrub, the rooting process is gradual. But when the certificate is promptly delivered, with an honest purpose, to confess and honor Christ, there will ordinarily be little difficulty. The danger is in delay. To be out of the church a day longer than is necessary, to be absent for a single hour, or to entertain the thought of living out of the church, injures the soul.

Some delay, because they do not feel settled, or because their stay in the place is probably temporary. It may be so or not, but, once accustomed to this state of suspense, and hesitating for a time the means of grace, worldliness creeps into the heart, there is no identification with the church, and the wiles of the enemy ensnare the soul. If your prodding season is but for a single month, and you have your certificate in your pocket, unite with that church, go to work in it, and get another certificate when you leave. Paper is cheap, and the pastor will furnish the certificate when required.

Thousands of members are lost to the church, and thousands of souls go back to the world every year by this neglect of a plain duty. They did not expect to give up their religion, nor to lose their souls; but, before aware of the terrible fact, they have lost interest in religion, and have become withered branches. As Methodists value their souls, let them hand in their certificates of church membership without delay.

There are those who make the possession of a certificate the occasion of withdrawing from the church, or of trying the experiment of living out of the church for a time. Such persons are not entitled to certificates. They are already fallen, and lost unless they speedily repent. A deliberate severance from the church, by means of a certificate dishonestly obtained, is something monstrous, and yet not unknown. We have been called to bury people whose unused

church certificates were found among their papers. That they had ever been members of the church was not suspected till then. Whether their departure from God and his ordinance was deliberate or the result of neglected duty, we could not tell.

In every place are people with church certificates, and hesitating to claim their position in the company of God's people. They ought to be looked after, ought out, and, if possible, led back to the fold. Wandering sheep, the lost sheep of the house of Israel, are they. Vigilance on the part of pastors, and a watchful sympathy on the part of Christians, may be the means of restoring many.

Another aspect of the matter is that many, in removing, seem to be ignorant of the fact that they ought to take certificates and deposit them with the church where they may go. It would be well for pastors to remind their people occasionally of this usage, also to enlarge upon the perils of withholding their certificates, and also to write to the pastors to whose charges members may remove, in order that they may be inquired after. "Left without certificate" is the entry opposite many names on almost every church register. If properly warned and instructed, some of these would have been kept in the church, and saved.

Our pastors will have to bestir themselves in order to raise the increased missionary assessments. They can raise this money if they determine to do it. The brethren need not be afraid that the collection will interfere with their salaries or other financial interests. Neither should they fear the diversion of praying in the regular prayer meeting for missions. The more we get out of ourselves, and the more we get away from local affairs, the better. As Christians we have much to do besides saving ourselves. In the last Advocate of Missions, Dr. Wilson strongly and pertinently says:

"There will be needed, too, a very earnest and energetic campaign, conducted by the preachers in every charge in the Church. It is not only the obligation imposed under the law of the Church, and the vow of ordination, but the very condition of ministerial calling and character, that this work should be done. The preacher of Christ must know no difference between souls for whom he died; and if he can not personally go after the far-off, he must at least see to it that they are sent for them. Home concerns, however valuable, must not turn him aside from this—least of all, mere selfish or personal interests. Every man having care of souls is engaged, as the representative of the Spirit who called him to preach, to lead his people into all truth. He must himself know the truth; he must search missionary records, the modern 'Acts of the Apostles'; he must study the condition and wants of the world; he must familiarize himself with the work of his own church. Then he shall be a workman that needeth not to be ashamed—richly dividing the word of truth. He must be in earnest. Perfunctory service in this direction is worth little. We insist upon it, as we have heretofore done, that we need more than the money of the church. That is worth much, but it rates far higher when it is given at the bidding of Christian sympathy, and followed by Christian faith, prayers, and tears. Let every preacher proclaim the cause, as the mind of the Spirit, in such form, and with such Scripture to confirm, as shall lead to the conviction that the Spirit alone can work in man. How much of prayer, strong crying, and tears, of labor and gift, and self-sacrifice, may be required for the evangelization of the world, God only knows; but small tribute in these beginnings in Germany and Calvary. However, much or little, each of us must offer his part. 'The world for Christ,' must be the aspiration of the pulpit until Christ shall have the world."

## Saul Eyed David.

There is significance and suggestiveness in that statement found in I Samuel xviii, 2: "And Saul eyed David from that day and forward." After the shepherd boy's victory over the giant of Philistia, Saul advanced him to a post of honor—"set him over the men of war." His skill and valor displayed in the death of Goliath were often repeated in the slaughter of Israel's enemies. Returning from one brilliant campaign, in triumph procession, the multitudes came out and welcomed them with the song: "Saul has slain his thousands," but David his tens of thousands. But alas! that song of welcome was a dagger in the heart of the proud old king, more poisonous and deadly than any Philistine javelin. It blunted from his cheek the flush of victory, and chilled within him every exultant hope. He said: "They have ascribed unto David ten thousands, and to me they have ascribed but thousands." Envy and hate soon kindled to the fierceness of a flame, "and Saul eyed David from that day and forward." The growing popularity of the young chief was too great a strain upon the old king's narrow selfishness and unholiness. He could not

brook the thought of another usurping his place in the affections and admiration of the people. Proud of his prowess as a hero and man of war, he chafed under the fear that a younger and stronger arm could wield a brighter blade, or plan a more brilliant campaign, or achieve a greater triumph. He felt his very throne to be unjustly and his crown insecure. From that day and forward he eyed him with an eye of jealousy and fear.

Saul's eye has been inherited by a numerous generation. Its color and expression are unmistakable. Wherever seen, in whatever association or profession, the same elements of character are revealed. It may not be unprofitable to study its expression among different classes.

It is a well-known and most conspicuous feature in certain political leaders. They want efficient and reliable party men—men to carry out their well-formed plans—but when one's talents begin to commend general commendation, and he reveals elements of leadership, Saul's eye is fastened upon him "from that day and forward." That has been the true history of all party dissensions and divisions. That just now is the trouble of Albany, N. Y. It is Corking hurling the javelin at his rising young lieutenants—Saul eyeing David. Men have been defeated for high places, because Saul's jealous eye has dreaded their genius and growing favor. And when at length they have come to the front, when their conspicuous ability is appreciated and applauded by the multitudes, Saul at once gets into a rage, forgets all past service they have rendered, and pursues his javelin for their destruction.

The old king's eye is sometimes seen in the church. Certain brethren have been the leaders in a local society for many years. Everything has worked according to their plans and commands. Younger men are brought into the communion, but remain unknown and inactive. When the wise pastor urges their promotion, and the church expresses an appreciation of their efficiency, the old Sauls begin at once to eye the young Davids. They do not wish to share their thrones with striplings. To have new methods introduced, and greater victories achieved, while the multitude sing "Saul slew his thousands," but David has slain his tens of thousands," is too much for their faith. How much better for Saul and for Israel had he rejoiced in rather than opposed the young hero; had he encouraged rather than eyed him.

Again, Saul's eye is occasionally found in the ministry. It fails either to discern or acknowledge the worth and heroism of David. Men have risen to leadership, and, by their consecration and inspired eloquence, rendered their names immortal, whose earlier years were haunted by the jealous eye of Saul. This was true of Bacon, in many respects the genius of the American pulpit, without peer or rival. How he was eyed "from that day and forward," when he delivered his first message with such surprising eloquence, and his ministry was so eagerly sought after! He was hid away in the mountains, but his genius climbed to their splendid summits. He was given the poorest circuits, but neither poverty nor obscurity could bind his imperial spirit. Saul eyed him, but a nation welcomed him with songs and praises. This also was the early history of the late Dr. Wm. Morley Pughson, of England. When he passed peacefully away, a few months since, mourned by two continents, he held the undisputed crown of royalty in the Wesleyan pulpit. No other name could attract such multitudes, no other voice could inspire such enthusiasm for the Master's service. Yet his younger years were spent in painful consciousness of a lack of sympathy in those from whom he most expected it. He was depreciated and eyed. But Saul's eye could neither save his soul nor keep David down. Lessons: 1. A jealous eye is set in an empty head. 2. Disdain of another's success is an acknowledgment of your weakness and their superiority. Saul honestly felt that David was entitled to his crown. 3. Such a spirit is at war with the gospel of brotherly kindness. Saul's eye, even in the pulpit, reveals Saul's heart.

## Alabama Notes.

Lately I have been out a good deal, seeing and hearing. The prospects for crops are far better than they were this time last year. A few weeks ago the corn looked very dry, but a hot, dry wind from the north has been sweeping over the land and scorching it up so that not more than half a crop is now looked for. Cotton looks as well as I remember to have seen it in many years, and as yet is but little hurt by the drought. The

more I see of the country the more thorough is my conviction that the future prosperity of Alabama in agriculture will depend upon the breaking up of the large plantations into small ones, owned and cultivated by intelligent farmers. "Our brother in black" must be scattered, or he will never be anything but a blight and a curse to the land. In many parts of Alabama the negroes outnumber the whites five to six to one, and in all these regions the desolation increases from year to year. The parts of the State which once most abounded in all the elements of wealth, and in the actual wealth itself, are now the poorest and most bankrupt, sell less and buy more.

The commencement at Tuskegee was very fine. In my judgment Dr. Massey has the best female school I have ever had any knowledge of, either by personal inspection or by opinions formed from conversations with graduates and students. It is the property in fee simple of the Alabama Conference, and we are all growing very proud of it. The board unanimously elected Dr. Massey president for the next five years. The school numbered 115. But one case of sickness during the term. Everything about the building, if the commencement exercises and in the department of the young ladies, showed the skill and fidelity of the management.

Both departments of Centenary Institute have been placed under the charge of Bro. Moss, the Board of Trust guaranteeing his salary. This old school has done a faithful work for the church in past years, and the board are trying to restore its former glory.

The Southern University closed last Wednesday, after a session of unusual religious prosperity, and of good, hard work in the literary and other departments. Ten years ago this school was heavily in debt. But today I reckon it can be truthfully said it does not owe a dollar. At the first session of the board it was stated that a decree had been issued against the college for several thousand dollars, in a suit which the board resisted. But before adjournment the claimant's attorneys proposed a compromise, which the board accepted, and immediately took steps to liquidate. This, I understand, will be done without touching any of the property of the college. We will then be clear out of debt, and have the president's house, the boarding hall and several thousand dollars bringing in annual interest. So we are not dead yet, nor are we likely to die. The college is worthy of patronage, and the Methodists of Alabama ought to give it. If we bail all the Methodist boys in Greensboro, that are now in the other colleges of the State, and out of the State, we could hold our heads up high, and do our work as well as we want to do it. The same faculty continues. Most of the young men will return, and we have high hopes. "Layman" has a plan for endowment which I hope will propose over his proper name. His name will add weight to it, and I think the idea a good one any way.

This month the District Conference will begin to be held. We are looking forward with interest and hope to the one to be held here on the last Sunday of this month. The Woman's Missionary Society, organized in February, is denouncing an hour and Dr. Mitchell has consented. The ladies have written to Bro. Rice to make an address, and we are looking for a good speech. By the way, I see the society at Nashville has assessed us, for next year, \$5,000, a sum considerably larger than the present assessment, and yet we do not raise the present amount. Shall we go back? Never. We must recognize the obligation, and must do so by paying the money. That resolution of our last Conference was a good and timely one, I say of the Conference. Because the Conference is a missionary society, made so by the discipline, as clearly as it is made an ecclesiastical court or a judicial bureau. And the minutes of the Conference are not complete unless all the operations of the society are reported in them. There is a difference of opinion on this point, but no difference of intention to carry out the resolution. It would be very unfortunate if it were so. The cause needs the money, and our members need the example, and we can pay it without hurting ourselves.

The openings in Mexico are glorious. The work in China is not so unimpaired, but really more a triumph of the gospel than in Mexico or Brazil. Dr. Allen has done the grandest work in China that has been done by any man in the past fifty years. The fields are opening in every direction to him, and his co-workers. The church at home must sustain him, as they must also sustain Bro. Patterson in Mexico, and Bro. Ransom in Brazil. The Alabama Conference will do its part, I believe.

## Jerusalem.

Dr. Theodore L. Cuyler is writing very entertaining letters from abroad, to the New York Independent, his recent pen-pictures in Jerusalem, he says:

In Jerusalem and Bethlehem I see evident tokens of a new era. If "Japhet" is not here in large numbers, his ideas are coming in a steady stream. To be sure, Palestine in the main is the Palestine of ancient days. There is not a newspaper published in the whole land, for the two party sheets issued by the rabbis here do not deserve that name. There is only one carriage-road, and that leads from Jerusalem to Jaffa. A railway is no more to be thought of over these precipitous hills than an orange-tree in Greenland. Across the beautiful and fertile plain of Shimon I saw the "fellahs" driving the same clumsy plow that was driven by the people of Elshim. The Arab women at Jericho sat "grinding at the mill," after the fashion of their ancestors. All Palestine rides yet on camels and on the "foal of an ass," as in the time of our Lord; but still the tokens of change are in the air. The carriage road from Jaffa is lined with telegraph poles. A postoffice, managed by Austrians, will carry this letter to the ancient Joppa of Jonathan and Dorcas, and place it on board of an Austrian mail-steamship. There is a new Jerusalem springing up rapidly outside of the old city walls, toward the west. For a half mile the street is lined with handsome buildings—some of them schools, hospitals, and convents; some of them quite elegant residences of merchants and bankers. The Anglican bishop, Dr. Barclay, tells me that not one of these edifices was standing when he came here, nineteen years ago. Jerusalem has absolutely grown more during that time than some of the towns in the interior of New York.


Last Monday I walked up the Valley of Hinnom, the ancient "Gehenna" of the days of Moses. I expected to find a horrible desolation; but, instead of that, I found a valley full of olive orchards, and on its slopes toward the Hill of Eglon I saw new buildings, and among them the showy row built by the legacy of Judah Touro, the American Jew. However, dismal Gehenna may once have been, it is now a far better type of Paradise than of Purgatory. Yesterday Bishop Barclay called to take me out to the university building of the "Talhitha Chum," an admirable institution for Arab girls, built and controlled by the German deaconesses of the Kaiserwerth. The good Bishop was accompanied but a few minutes, and was preceded by two Arab guards armed with swords and staves, and the motley crowd of Arabs, Jews, Armenians, and Syrians, partly saluted us as we passed. I wish to say, the way that our Yankee nation would pick up some lessons in civility from these Orientals, when we could "breathe in" when Unpopular to look in upon some Jewish school, the little fellows, who were sitting cross-legged upon their mats, all jumped up instinctively and remained standing until I motioned them to their seats. The Arab chamberlain came into my room and said "Good-night," in the most homely way, every evening. Blessings on the fellow! He almost seemed like one of my family. When I was down in the Wilderness of Judea, the gallant Bedawi chief, Shukh Reshid, who escorted us, had the courteous bearing of a native prince.

But to the "Talhitha Chum." We found a handsome stone edifice out on the Jaffa road, with a garden in front, well-stocked with figs, pomegranates, and vines, mingled with our hollyhocks and roses. The institution is managed by a company of German deaconesses, who were attired in blue gowns and jaunty white caps. In the three rooms opening into the central hall were gathered more than an hundred bright-eyed Arab girls, dressed in European style. How sweetly they sang the old German hymns in "plain song." A German baron and a banker made speeches; the English bishop presided; a report was read; and everything done quite in our own style, even to the passing around of refreshments afterward. I could almost imagine that I was attending the anniversary of my own "Older Mission," in Brooklyn. The Kaiserwerth have also a well-managed hospital here.

The most prosperous missionary operations I have yet seen. I have not been to Beyrout, are those of the United Presbyterian Board in America, which are now established in Egypt. For twenty-five years they have been successful in planting several healthy churches and about forty preaching stations. I was greatly pleased with their schools in Cairo; for there, as everywhere else, the chief hope rests with the young. Neither here nor in Egypt have two dozen Musulmans been yet converted. The map of Islam is not dying out yet, by any means. Many men dream of it, it is, let him go and visit in Cairo the immense Mohammedan University of El Azhar, with its ten thousand students, all busy over their Korans and preparing to be priests and missionaries. Moslem is still an aggressive system.

Here in Jerusalem we have no American missionaries. The chief work done in English is by the London Society for the Jews. They have a handsome church on Mount Zion, and a neat chapel on Mount Zion, a missionary talk, last evening, to a good audience, composed of converted Jews and English residents and visitors. There is a prodigious difficulty in moving the Jews in Jerusalem, first because those who live in the bigoted in their faith, and secondly because so many of the Jews here live entirely on the pecuniary bounty of Sir Moses Montefiore and their other rich brethren in Europe. Then, too, if a young Jew turns Christian, he finds no employment among his people here, and often has to emigrate. But, in spite of these difficulties, a considerable number of Jews have been received into the member-



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EDUCATIONAL.

16928 POETRY PAVE.—The Price Farmer says: If a man keeps poultry is supposed he does so for either one of two reasons, pleasure or profit. Probably these reasons go together in minds of the most. Without s

Now, silver mines of remarkable richness have just been discovered in the district of Acapulco in Mexico.

In addition to the above we keep a collection of all the standard religious publications, for

In addition to the above we keep a collection of all the standard religious publications, for

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## PRICES CURRENT.

COTTON AND CORRECTED WEEKLY.

ADVOCATE OFFICE.  
New Orleans, Monday, July 18, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in all small orders higher prices must be paid.

## NORTHERN STAPLES.

Cotton, P. B.	Today.	Yesterday.
Low ordinary	12 1/2	12 1/2
Ordinary	13 1/2	13 1/2
Good ordinary	14 1/2	14 1/2
Medium	15 1/2	15 1/2
Good medium	16 1/2	16 1/2
High	17 1/2	17 1/2
Receipts since our last	1,000 bales	1,000 bales
Receipts previously	1,047,571 bales	1,047,571 bales

Sugar, P. B.	Today.	Yesterday.
Full	10 1/2	10 1/2
Prime	11 1/2	11 1/2
Choice	12 1/2	12 1/2
Yellow clarified	13 1/2	13 1/2
White clarified	14 1/2	14 1/2
Crushed	15 1/2	15 1/2

Molasses, in bbls, P. B.	Today.	Yesterday.
Common	20	20
Prime	21	21
Choice	22	22

Rice, Louisiana, P. B.	Today.	Yesterday.
Common	10 1/2	10 1/2
Prime	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Butter, P. B.	Today.	Yesterday.
Western	13 1/2	13 1/2
New York	14 1/2	14 1/2

Coffee, P. B.	Today.	Yesterday.
Rio ordinary	10 1/2	10 1/2
Rio, fair	11 1/2	11 1/2
Rio, good	12 1/2	12 1/2

Cheese, P. B.	Today.	Yesterday.
Swiss	10 1/2	10 1/2
English	11 1/2	11 1/2

Canned, P. B.	Today.	Yesterday.
Best quality	10 1/2	10 1/2
Medium	11 1/2	11 1/2
Low	12 1/2	12 1/2

Corn Meal, P. B.	Today.	Yesterday.
Choice	2 1/2	2 1/2
Low	2 1/2	2 1/2

Flour, P. B.	Today.	Yesterday.
XXX	4 1/2	4 1/2
XX	4 1/2	4 1/2
X	4 1/2	4 1/2

Wheat, P. B.	Today.	Yesterday.
Hard	10 1/2	10 1/2
Soft	11 1/2	11 1/2

Barley, P. B.	Today.	Yesterday.
Two row	10 1/2	10 1/2
Four row	11 1/2	11 1/2

Oats, P. B.	Today.	Yesterday.
White	10 1/2	10 1/2
Black	11 1/2	11 1/2

Hay, P. B.	Today.	Yesterday.
Prime	17 1/2	17 1/2
Choice	18 1/2	18 1/2

Cow Peas, P. B.	Today.	Yesterday.
Prime	19 1/2	19 1/2
Choice	20 1/2	20 1/2

Beans, P. B.	Today.	Yesterday.
Prime	17 1/2	17 1/2
Choice	18 1/2	18 1/2

Provisions.	Today.	Yesterday.
Beef, P. B.	10 1/2	10 1/2
Pork, P. B.	11 1/2	11 1/2

Meat, P. B.	Today.	Yesterday.
Prime	17 1/2	17 1/2
Choice	18 1/2	18 1/2

Butter, P. B.	Today.	Yesterday.
Western	13 1/2	13 1/2
New York	14 1/2	14 1/2

Cheese, P. B.	Today.	Yesterday.
Swiss	10 1/2	10 1/2
English	11 1/2	11 1/2

Canned, P. B.	Today.	Yesterday.
Best quality	10 1/2	10 1/2
Medium	11 1/2	11 1/2
Low	12 1/2	12 1/2

Corn Meal, P. B.	Today.	Yesterday.
Choice	2 1/2	2 1/2
Low	2 1/2	2 1/2

Flour, P. B.	Today.	Yesterday.
XXX	4 1/2	4 1/2
XX	4 1/2	4 1/2
X	4 1/2	4 1/2

Wheat, P. B.	Today.	Yesterday.
Hard	10 1/2	10 1/2
Soft	11 1/2	11 1/2

## NEWS OF THE WEEK.

## DOMESTIC.

GENEVA, July 12.—The great land slip near Sigriswil, in the canton of Bern, which was reported on the 20th ult., is steadily moving toward Lake Lucerne, at the rate of three inches per day. It is three miles long one mile broad and of unknown depth. Houses in its path have been destroyed. Sigriswil and neighboring villages are fortunately out of danger.

COLUMBUS, O., July 12.—Governor Foster has received telegrams from the governors of Indiana, Massachusetts, Kansas, Wisconsin, Tennessee, Arkansas, Illinois, Virginia, Alabama, Missouri, Georgia, Kentucky, Mississippi, New York, Nebraska, North Carolina, Florida, New Jersey, West Virginia and Wyoming Territory, approving the suggestion in reference to the fixing of a day to be observed as prize day, for the recovery of President Garfield. The governor of Georgia was added to the committee on date.

WASHINGTON, July 13.—Intense heat is reported from many points in the West. At Cincinnati there were 27 deaths from sunstroke yesterday.

RICHMOND, Va., July 13.—The mercury to-day reached 105° in the shade. According to the records it was the hottest day known here for many years. A number of prostrations from heat occurred, but only one death is reported as yet, and this occurred yesterday.

WASHINGTON, July 14.—Dr. J. C. Whitney, of the Board of Health, reports the arrival of the Emma Bryant, with two cases of yellow fever on board, the quarantined physician has reported five new cases. No deaths have occurred since the fever made its appearance. Dr. Whitney thinks there is no danger of the disease spreading to Pensacola.

WASHINGTON, July 14.—Havana advises to the Board of Health report sixteen deaths from yellow fever during the week ending July 2, and twenty-three during the previous week. Some vessels at the wharves are reported infected, and all mariners are being quarantined near the arsenal, have been invaded.

PHILADELPHIA, July 16.—The funeral of the late Gen. John Pemberton took place from the residence of his brother, Henry Pemberton, in this city, this morning. There were no pall-bearers, and the funeral was attended by but few persons, other than relatives and personal friends.

CINCINNATI, July 17.—The weather to-day was cooler than it has been for the last sixteen days. The sky was partially overcast. During the seven days from July 10th to July 16th inclusive, the deaths from sun stroke numbered 264, and from excessive heat 150, making 414 deaths in all.

The greatest number on any one day from these causes was on July 13, being 54.

These figures are official, and are carefully made from the records of the Board of Health. During the same period the deaths from other causes were 103.

ATLANTA, Ga., July 18.—Several hundred delegates to the National Educational Association have arrived here. The regular session will commence to-morrow and continue for four days.

WASHINGTON, July 18 1/2 P. M.—The President has had a little more fever this afternoon, which is regarded as merely a temporary fluctuation. At 1 P. M. his pulse was 98, temperature 98.4, respiration 24. At present his pulse is 102, temperature 100.2, respiration 21.

WASHINGTON, July 18.—Executive Mansion, A. M.—The President's progress towards convalescence, noted in the official bulletin of Saturday, steadily continues. He feels greatly refreshed by the restful undisturbed sleep which he had last night, and which was materially assisted by an agreeable change in the weather. His pulse is gradually lessening, at now being 88, with normal temperature and respiration.

He will in a few days be able to eat, stock, to eat and meat and to get rid of egg, and later on, a little oatmeal cooked in milk. It is deemed best, by the surgeons, to give him solid, substantial food in the morning, discontinuing at 1 o'clock, after which, they only liquid nourishment is administered.

CONSTANTINOPLE, July 12.—Turkish war material has already been removed from the second zone of the ceded territory, and it is believed that the treaty for the final transfer to Greece will be shortened.

CONSTANTINOPLE, July 13.—Lord Dufferin, British Ambassador, has assured his sister, Lady Dufferin, that the latter will not be executed. Influential Mussulmen, at the sentence of Midhat Pasha, are computed to furnish him with influence to have him exiled to the place where foreign consuls are exiled. It is asserted in official circles that Midhat Pasha attempted to put his threat, but was prevented by the wariness of the prison.

LONDON, July 14.—A St. Petersburg dispatch says that the Siberian plague, which was recently reported as having been discovered in the provinces of that city, is spreading with alarming rapidity. Horses are dying by scores, and many persons are affected. The local authorities are helpless, owing to the want of efficient doctors and the fact that the persons sick of the disease, the tents which have died of the disease, a high official has left St. Petersburg, to take active measures to arrest the epidemic.

LONDON, July 14.—A Rome dispatch says: Contrary to expectation, no secret was made in regard to the time and route to be taken for the removal of the body of Pope Pius IX. from St. Peter's to the Church of San Lorenzo.

The procession traversed the city to the Basilica. An immense number of members of Catholic associations followed the procession with torches from St. Peter's to the Church of San Lorenzo, at 12 o'clock last night. Some young men disturbed the procession with cries of "Long live Italy!" but the military dispersed all who did not belong to the cortege, which then proceeded to its destination.

A special dispatch from Rome, describing the disturbances at the ceremony of the transfer of the remains of Pope Pius IX. state that the fighting lasted the whole of the way to the grave, and finally the procession became a flight.

PARIS, July 14.—The fate of the revolution and the Republic is celebrated to-day. The whole city is brilliantly decorated and illumined. The weather is superb, and the streets are crowded with sightseers. Vehicular traffic is suspended. Preparations for illuminations and fireworks to-night are very elaborate, and a grand display is anticipated.

The review of troops was witnessed by an immense throng. The streets this evening are crowded, and brilliant illuminations are observed everywhere.

LONDON, July 18.—Dean Stanley is dead.

PARIS, July 18.—Dispatches from Sax report that during the bombardment and capture four hundred Arabs were killed and 800 wounded. South Tunis is very much disturbed.

## John Burnside's Will.

As was expected, there was a large crowd in attendance yesterday in the Civil District Court, to listen to the reading of the will of the late John Burnside.

Court was opened by Sheriff Cooley, and immediately thereafter Mr. T. G. Gilmore appeared before the bar and announced that he wished to present a will for probate. He then read the following: The will.

This is my holographic will, JOHN BURNSIDE.

NEW ORLEANS, April 28, 1877.

I, John Burnside, being of sound mind and body, but afflicted with the infirmity of this day, my last will and testament, dispose of all my worldly estate as follows:

First—To my old friend, Andrew Biernie, Jr., of Monroe county, Virginia, my partner in trade for many years, in Union, said estate, I bequeath one hundred thousand dollars.

Second—To my partner in trade, Nelson Mestas, as a mark of my confidence and esteem, I bequeath twenty-five thousand dollars and a square of ground in the civil district, and I appoint as executor Philip Robinson, I also leave his son, John Burnside Mestas, fifty thousand dollars, which sum his father, Nelson Mestas, will invest for him until he is twenty-one years of age.

Third—To Jesse H. Vahne, my partner in trade, I bequeath ten thousand dollars. I also bequeath to his son, John Burnside Vahne, twenty-five thousand dollars, to be invested by his father, Jesse H. Vahne, until he is twenty-one years of age.

Fourth—To Thomas M. Cary, (Jr.) and C. H. Dunning, Jr., of K. Fowler and Charles Stuart, now in the employ of J. Burnside & Co., I bequeath each five thousand dollars. I also bequeath to John Henry, in the employ of J. Burnside & Co., three thousand dollars, Edward Harvey and Frank Lutzman each three thousand dollars.

Fifth—To Philip Robinson, I bequeath ten thousand dollars, to his son James and his daughter Mary, three thousand dollars each; to his son John Burnside Robinson, I bequeath ten thousand dollars.

Sixth—To my old and valued friend, John Reid, of New York, I bequeath five thousand dollars.

Seventh—To the Charity Hospital, first district, I leave ten thousand dollars.

Eighth—To the St. Anne's Home, first district, I leave five thousand dollars.

Ninth—To the Protestant Male Orphan Asylum, fourth district, I leave five thousand dollars.

Tenth—To St. Anne's Asylum, fourth district, I leave five thousand dollars.

Eleventh—To St. Elizabeth's Asylum, fourth district, I leave five thousand dollars.

Twelfth—To the Camp Street Female Orphan Asylum, first district, I leave five thousand dollars.

Thirteenth—To the St. Mary's Boys Asylum, third district, I leave five thousand dollars.

Fourteenth—To the St. Mary's Boys Asylum, third district, I leave five thousand dollars.

Fifteenth—To John Ferguson, now living in Dublin, Ireland, formerly in Beaufort, I bequeath five thousand dollars; said sum to be invested until he is twenty-one years of age, in some sound security.

Sixteenth—To my old and valued friend, Oliver Biernie, my late partner in trade, my sole executor, to carry out my last will into full execution. No security shall be exacted from said executor, Oliver Biernie, for the faithful discharge of the duties imposed on him by this my last will and testament.

Seventeenth—The residue of any property not covered by the foregoing, I bequeath to my wife, Mary, in fee simple, my interest in the firm of J. Burnside & Co., stocks, etc., etc., I bequeath to my executor, Oliver Biernie, subject to the payment of all my just and lawful debts, and the expenses incidental to my succession, as a token of my sincere regard for his unfeigned kindness and services rendered to me in early life.

Eighteenth—At the end of twelve months after my demise, my executor, Oliver Biernie, will pay the bequest herein made, or as soon thereafter as possible.

Now Orleans, April 28, 1877.

Messrs. John Henry and George Chappell were sworn as witnesses and testified that the will was entirely voluntary, dated and signed by the deceased.

Judge Lazarus then gave notice to all parties interested to show cause to day at 11 o'clock why the will should not be admitted to probate.

The will was contained in an old envelope, the edges of which were worn away, the effects evidently of frequent usage.

There was no seal or other similar mark upon it.

The fact is still quite general that the deceased left another will, dated subsequently to the one above published. Burnside is reported to have said to one of his chief clerks during his recent visit to the White Sulphur Springs in Virginia: "I am giving you a great deal of trouble; but never mind, I have not forgotten you."

alleged heirs are willing to contest the will that has been presented to court.—New Orleans Times, July 13.

## CAMP MEETINGS.

HENNINGTON CAMP MEETING.—Four Crystal Springs, Miss.—The Jackson railroad will charge one fare for round trip tickets from all points between New Orleans and Canton, and charge usual rates for freight to Crystal Springs, and return the same free.

The camp meeting at Manger's Creek camp ground, four miles north of State Line on the Mobile and Ohio railroad, will commence Monday, August 20, and continue until September 1st, 1881. There will be a hotel kept on the camp ground for the accommodation of the public, at reasonable rates. All ministers will be specially provided for, and are hereby requested to attend.

The trustees have been legally incorporated with municipal authority, and we rely upon the public that law and order will be observed and maintained.

The Camp Meeting near Lake, V. & M. railroad, will begin July 29. It is generally understood that it will be on the self-sustaining plan. All our brethren in the ministry are invited to attend, with a promise that they will be cared for. The presiding elder, Rev. J. M. Camp, will have charge of the meeting.

The Flagman camp meeting will commence on Friday, August 26, and is expected to continue ten days; solely on the self-sustaining plan. Ministers are not only invited but requested to attend. It is held at the residence of Mr. J. M. Camp.

Trenton camp meeting, Trenton, Mississippi, to be held on Friday night before the second Sabbath in August. Preachers especially invited.

Honest Camp Meeting, Alexandria District, Louisiana Annual Conference, is appointed to commence on Thursday night, August 18. Preachers are cordially invited to attend.

The camp meeting at Chind Grove, Pike county, Miss., will commence on Friday night before the third Sabbath in September. All ministers are cordially invited to attend.

The camp meeting at St. Matthews' camp ground, four miles southwest of Hickory station, Vicksburg and Meridian railroad, will commence Friday before fourth Sabbath in August.

The Providence camp meeting will begin on the first of August, and continue six weeks. Ministers, both local and itinerant, are invited to attend. Provision will be made for their entertainment. Visitors will be entertained at the public tables. All who may want to attend will go on the railroad at Hazlehurst, where they will find boats to convey them out to the camp ground. The camp ground is three miles east of Hazlehurst.

CRYSTAL SPRINGS CAMP MEETING.—The Camp Meeting at Crystal Springs, Miss., will begin August 1, and continue one week. Rev. H. P. Johnson, D. D., will have charge of the services.

DISTRICT CONFERENCES.

GREENSBORO DISTRICT CONFERENCE.—Please announce that the M. & O. S. railroad will send round trip tickets for all who attend the Greensboro District Conference at six cents each, to and from Greensboro and Meridian, on July 27th and 28th, and all August 1st.

DELAWARE DISTRICT CONFERENCE.—The District Conference for Delaware will be held at Delaware, Del., beginning on Thursday, September 1st, at nine o'clock A. M.

The District Conference for the Mobile District, Alabama conference, will be held at Jackson, Chickasaw county, Ala., beginning on Thursday, August 11, at nine o'clock A. M.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST. THIRD ROUND.

MAHANNA DIST. THIRD ROUND.

MISSISSIPPI CONFERENCE.

JACKSON DIST. THIRD ROUND.

WOODVILLE DIST. THIRD ROUND.

CLINTON DIST. THIRD ROUND.

WATKINS DIST. THIRD ROUND.

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## MISCELLANEOUS.

## ROYAL BAKING POWDER.



MADE FROM GRAPE TREES. No other preparation makes such light, fluffy loaves, or light, fluffy cakes. Can be eaten as hygienic without fear of the resulting from heavy, indigestible food. Sold only in cans, by all grocers.

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## Sunday-School Lesson

REPAIRED BY REV. CHRISTIAN KRONH

[illegible]

JOHN PASSOVER.

Now God gives the reason for this order. "For I will pass through the land of Egypt this night, and will smite the first-born in the land of Egypt: both man and beast, and animals."

ly discussed at such times were  
tully lauded, and I trust to the  
of the church. Especially was our  
ment of the Discipline\* of the ch  
given emphasis, and I think impre  
on all minds and hearts; and

To rally, convey to the reader, the gist of the amusing scenes witnessed, and describe the various characters met, would require a graphic pen than mine. Where s

the hotel at St. Louis, I made the acquaintance of a very nice looking intelligent gentleman, who was also going to Texas. We conversed freely together and soon learned each other's names.

the room, when Christianse were invited to the table of the Lord, our friend felt so unworthy that she refused to leave her seat. At last, knowing the state of her heart, and that the individual was specially meant for a wife, she, gently forced her to the altar, and taking of the sacred elements she was

He died in Montgomery county, Ala., September 8, 1887, at his residence, on St. Andrew's St. He was 66 years of age. He left a wife and four children. He joined the Methodist Episcopal Church in 1850, and was appointed class leader in 1852. He was elected Sunday school superintendent in 1855.

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of like | was ready to die; | n. & m.



... she never fills. — Blackwood's.



## Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCE OF THE M. E. CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

## Corresponding Editors:

REV. J. W. RICE, REV. W. L. C. HUNNICUTT, REV. C. D. GALLOWAY, REV. C. W. CARTER, D. D.

THURSDAY, JULY 28, 1881.

## Final Judgment of Believers.

Already pardoned and accepted of God, of what use can it be to bring them into the judgment? And yet it is clearly declared that they preeminently are to be held to account. Sinners will be judged with reference to their sins, and the rejection of the gospel. Believers must be held to a strict accountability for the goods which their Lord has intrusted to them. A peculiar responsibility rests upon them. They have received light and grace; they are supposed to have an experience of the supernatural power of the gospel. What have they done with these talents, and how have they improved them? These solemn and searching questions trouble some consciences now; to some will they not be more troublesome at the judgment seat of Christ?

It is mainly, if not exclusively, of Christians that it is written: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Paul, with all his ardor of love, a man who, if any, we might suppose had outgrown all sense of fear, yet seems stirred to greater diligence and fidelity by the thought of that account. His endeavor as a Christian and as an apostle was to maintain a state of acceptance with God, and to be ready. He says, in view of the coming judgment: "Wherefore we labor, that, whether present or absent, we may be accepted of him." It was with reference to his own safety, as well as the safety of others, that he declares: "Knowing, therefore, the terror of the Lord, we persuade men."

That believers are to be "made manifest before the judgment seat of Christ" is affirmed as a warning, and as an incentive to Christian faithfulness. Being justified by faith, and born of the Spirit, this new life, with its duties and responsibilities, with its character and doings, will be made manifest. The things done in the body, after justification, will be brought out, and whether the works have been in accordance with faith. The faith that justifies the penitent sinner must be shown by the works following justification. Paul, when he writes of the final judgment of believers, shows his accurate agreement with James, "Faith working by love" brings them together, and exhibits them as standing on the same ground, and teaching the same thing. No man, after conversion, can claim a faultless record, or hope to be accepted on the ground of a perfect evangelical obedience. It must be by grace, through faith, and the holiest saint must at last realize that there has been abundant need all along for the exercise of mercy, and for the merits and intercessions of the great and ever-living Advocate. There may be hope for the negligent professor, if he has repented in time, and found restoring grace. But supposing there has been idleness and negligence, and self-indulgence, and no sense of consecration, how is such an one to meet the searching scrutiny of the judge?

The buried talent of the parable was not that of an unbeliever's money or education, but the grace of one of the Lord's servants. The thing hid was the gospel, and its influence and blessings as they had been exhibited in active Christian labor. The professor of religion may say that he does not expect to be saved by his works, but it is still true that holiness and holy activities are required of him, and that he can not be saved without them. Christ "has paid it all," and yet his blood will count for nothing with the slothful servant, except to aggravate his doom. Professing to be a disciple of Christ, the distinctive thing to be brought into the judgment is his discipleship. The religious man must give account of his religion, what he has done with it, and how he has used it for the salvation of others and for the glory of God. In this last-mentioned with believers "the things done" have prominence. These seem to come out in the manifestation of character. The manifestation at the judgment seat is in order that every one may receive the things done. Justification is by faith, holiness is character attained, but the things done in the body are closely connected. When the electric light of the judgment is turned on, the things done are disclosed, and the

more piercing the revealing ray the deeper will be the shadows. There seems to be no grace in the process, but in reality it is the manifestation of grace and its fruits, or of grace that has been neglected. What has the justified man done with his justification, what has he done with his experience of grace, are the questions to be met and answered.

A faithful Christian may have hope, but what is the outlook for the multitudes of worldly and careless Christians? While we ask ourselves what is to become of them, the only answer possible is that they will go to hell, unless they wake up, repent, and go to work for Christ. Whatever their trust may be, however strongly entrenched in the belief that "Jesus has paid it all," they will find the door of heaven shut against them. Believers, as to character and works, are to be made manifest before the judgment seat of Christ. None can avoid the awful disclosures. Justification by faith, so far from averting the judgment, calls for it. No real or supposed cleansing from sin now places us beyond its searching tests. Can a Christian who is consciously unfaithful think of escape? Is there hope for those who have become careless, pleasure-loving, and carnal? or for those who base their hope upon a perversion of the doctrine of grace?

This frequent reference in Scripture to the final judgment of believers is designed to tone up the Christian conscience, and to heighten watchfulness and diligence in the life of faith. Neither Paul nor Peter nor John ever got beyond this conviction of their personal Christian accountability. It is needed now to brace up the purest and best of Christ's witnesses, and to arouse the careless and deluded.

Philip's convert, a man of Ethiopia, "went on his way rejoicing." Nothing more is said about him after his conversion, but we have hope that he held out and gained the heavenly crown. There were some things against him. The preacher was caught away from him, and was seen no more by him. He was left alone in the wilderness, and was returning to a country where Christ was not known. He was also a man of great authority, and had charge of all the treasure of Queen Candace. Dangerous circumstances were these for a new convert, with no preacher, no religious associations, and a great man at court, and handling the treasure of a kingdom.

He was, however, brought to Christ by a man whom the Lord sent, and whose ministry was in the power of the Spirit. He was, when Philip found him, a devout worshiper of God, a diligent reader of the Scriptures, and hungry to know the truth. It did not take such a man long to come to Christ, and such a man was likely to make a stable Christian. There was wonderful promptness in receiving the truth, and in confessing Christ. He was baptized at the first brook or well they came to. There was no delay in any possible duty. An hour was time enough to grasp the promise, and to put on Christ.

Though his instructor was snatched away, still he went on his way rejoicing. The lonely desert was a place of gladness; and the long and dreary road seemed as a pathway to the skies. The words of his favorite Prophet had come true: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Christ was with him in the chariot during the rest of his journey. He went up to Jerusalem to worship; he came back to pray and praise, feeling that all prayers are heard, and that there is a Bethel wherever the knee bends, and the heart is uplifted in prayer.

What a mighty change! How quickly wrought, and how complete and wonderful the transformation! What a new meaning this conversion gave him of Isaiah and David, and how it flooded the types of the Old Testament with light! It was a new Bible to him. And the outward world was also new. Through Christ he had come to the Father, and God's Book and God's world were now full of divine and imperishable beauty. Even so is it now with those who find Jesus on the road, at the camp meeting, in the house of prayer. They go on their way rejoicing. It may be a way of loneliness, with few to sympathize; a way of toil, of bread-winning, of many trials; but it is a way of rejoicing. The gospel is gaining just such conquests by the thousands almost every day. Its power to thrill the heart, to illumine the soul, to purify its wonderful peace into troubled minds, is precisely what it was when the solitary traveler, on "the way that goeth down from Jerusalem to Gaza," heard the story, and felt the rapture of a new life.

And as in this case so now, Christ comes to those who are longing for

him; to those who are ready and willing to receive him. It may be that this man was a chosen vessel for good to Queen Candace and her people, but of this there is nothing in the history. Surely God did not single him out, and send Philip to him, because he was of great authority. Rather, it was because he was a devout seeker after truth. His heart was open, God's eye was upon him as he prayed, and as he pored over the inspired page. God will visit such souls somehow. His providence and his grace are shaped to meet their needs. A heart open and thirsting for Christ will be reached in some way. The preacher will come along, heaven sent; the heavenly powers will be drawn thither, and Christ will be found. If only ready for the gospel, if only hungering for the Saviour, how surely and how quickly is salvation realized! Not one, in this attitude of obedience and strong desire, will be passed by. God, in his vigilant love and mercy, is sending the messenger, and, on whatever road they travel, the glad tidings will reach them, and they will go on their way rejoicing.

## For Judgment.

Jesus said: "For judgment I am come into this world." The context shows that the judgment here spoken of is a judgment which goes on in this world. It is not to be put off until the events of probation are wound up, and all men stand before the last tribunal. There is to be a last judgment, but that is not meant in these words of the Saviour. The judgment here brought to view, though not the same as the last judgment, is governed by the same principles and measured by the same tests, and is just as decisive. This judgment is a separating and sifting process. The idea of discrimination is prominent. This judgment is continually going on. The standard of this judgment is the character of Jesus. That is the test by which every other character is measured. The rule which governs this judging process is revealed truth. The administrator of this judgment is the Spirit of God. As a man goes along through his probation, the Spirit applies the rule. Every act and motive and wish and word go to make up character, and the character is continually being subjected to the tests applied by the Holy Spirit. Every moment a man is judged. The application of the rule is vigorous. There are no exceptions. Jesus said: "If I had not come and spoken they had not had sin, but now they have no cloak for their sin." The word of the Lord proclaimed places every man who hears it under this judgment of the Holy Spirit. Having once heard is sufficient, for all time to come, to leave the hearer under the process of this judgment. The awful thing here is that the Holy Spirit pronounces the judgment which the individual makes up in the daily formation of character. Having set before him the standard of character, and proclaimed the means by which it may be reached, the Holy Spirit simply registers the failure or the success of each individual. "How careful, then, we ought to live."

## Letter from Dr. C. G. Andrews.

Mr. Editor: If your readers should not be pleased with what I may put a pen to during my absence, please tell them that I write by your earnest invitation. Let me say at the outset that I value your practical, far-seeing wisdom more than I ever did before. You were named by the authorities for the Memorial Conference, but, understanding the interruption to the usual routine of duty, the considerable expense, and the long absence from home, which the attendance upon it would bring about, you declined the honor upon the first announcement of your appointment. When I came close up to the going it seems far more formidable than when I contemplated it under the pleasant glow first occasioned by being appointed a member of that august body. The being absent from home, and all familiar scenes and faces, as I shall be, for eighty or ninety days, produced such a lonely feeling that, when the fine brass band on the Laura Lee struck up, as if for my benefit, the "Sweet By-and-By," I turned away my face to hide the quick, big drops. But others have crossed the ocean and ended back safely to home and duty; why may not I? Again, the thought of using so much means which might be spent for more beneficial purposes has haunted me, but Bro. Matthews' hearty salutation at our parting cheered me with the prospect that possibly a rich value might be received. Said he: "Good-bye, my brother, I hope what you will see and hear will fire your heart with enthusiasm, and give you great power in preaching the glorious gospel." But

chiefly as a cause of uneasiness I have such a sense of unworthiness and incompetency to represent our beloved branch of Methodism in the assemblage of all the followers of our revered and incomparable founder. However, I have this consolation that the appointment was altogether unsought or even unexpected by me, and I know also that Southern Methodism sends on other delegates who are worthy to take their stand with the grandest and best of them all. So, by the providence of God and the prayers of the church I commit myself to the journey, leaving your city at five P. M. on the Mobile and Ohio railroad.

It was as dark as Erebus as we rushed by the Seashore Camp Meeting. I strained my eyes to catch a glimpse of the place, and sure enough there gleamed through the pines "the lights by the shore." It will serve as a pleasing memento. I had just been hearing in the city of the noble preaching and the many conversions they had there this season. The prayer came almost unbidden that I might "remember to keep my light shining."

Our route lay through a country that had suffered very much with drought. As we advanced northward this season seemed to have been more propitious. The fertile, black lands of Mississippi showed well from the contrast of the rich green of the corn and cotton flourishing upon them. Then, in Tennessee and Kentucky, how gratifying to see the variety of crops, which had been harvested or were still growing! May our people further south speedily learn the value of many crops!

I had passed over the track of the railroad during the war, and many places along were remembered from incidents connected with them. There was Verona, the place where I first joined the Army of Tennessee as a missionary; there were the hills where the fugitives were encamped, and then the very grove where the men used to gather by starlight, by sunlight to hear the blessed gospel. There was West Point, where I was cursed by the soldier because I rebuked him for swearing. It was very humiliating then, but it was a comfort now, because I had been told that afterward his very reply to me had first produced shame, then sorrow, that it sent him to his knees, and finally resulted in his conversion. There was Prairie station, nearest to Bishop Palmer's hospitable residence, in Aberdeen, where the missionaries turned aside for a rest from labor and a change from camp life. How hearty was our welcome from the noble old soldier of the cross and his reformed, pious wife; and with what renewed vigor we pursued our way after having remained with him a few days, and having been dismissed with his counsel and blessing! All these thoughts and many more cheered the hot, dusty ride. I rejoiced that the gospel brought, even out of the hard and forbidding experiences of the war, blessed memories.

At Columbus our sleeper was lifted from the trucks of five feet gauge and placed upon some of four feet eight inches, even while the passengers were in it, and thus carried across the river on a steambarge, Friday, July 23, has been appointed to change the entire line of the New Orleans, St. Louis and Chicago railroad to the same gauge. Just think of thousands of miles of railroad being changed in a single day. But they have reduced it to a perfect system. Doubtless the time will not be far distant when there will be only two gauges of railroad in America—the narrow gauge, three feet and the broad gauge, four feet eight inches. Then all cars can run over all roads. During the night we had passed out of the South into the land of steady habits. I was bathing my face in the dressing-room of the sleeper, and looking out on the hills and valleys verdant with growing crops and reflecting richly the tints of the just rising sun. I remarked to a gentleman standing near: "This is a beautiful country." "Oh, yes," said he, "we are in God's country now."

## Athens.

Dr. Theodore L. Cuyler, in a recent letter to the New York Independent from Athens, describes "Sunrise on the Parthenon," and other matters of interest. He says:

We had no time to stop there and moralize, for the sun was just beginning to peer over the northern end of Hymettus. A stroke of his rays was touching the lights of Athena and Salamis. At the eastern brow of the Acropolis the late Queen Amalia built up a "Bellevue" or platform of stonework, from which a view can be had sheer down into the modern city, which lies upon that side of the sacred mount. We listened to that "colonne of vantage" and look westward. The first rays of the sun were just kindling on the brown edifices of the Parthenon. They are browned now by the hand of Time and the storms of over twenty centuries; but what they were when Pericles first

set them there, in their dashing splendor, what imagination can conceive or pen describe? It will always remain an emblem that within a single century Greek art and philosophy should have flowered out in the most consummate of their productions of genius and then straight way ceased to bloom again! All the greatest achievements of Athenian brains were wrought between the battles of Marathon and Cheronæa, and that space does not cover more than the lives of a father and son, provided that they both lived seventy years. The only answer to this problem is that it seems to be God's plan to illuminate this world not by single stars, but by constellations.

After watching the golden sunlight for a few moments on the Parthenon, we walk on, amid heaps of broken columns and shattered friezes, to the northern brow of the Acropolis. A guard walks behind us, perhaps to see whether we do not pocket a stray metope or triglyph; for since the Acropolis has been so plundered, nobody is trusted there alone. A sly Britisher was detected, while ago, in tossing rare bits of marble over the walls, which in recompense was as slyly picking up down below. Let us be thankful, however, that neither Time, nor Turk, nor Lord Elgin himself has ever succeeded in spoiling the exquisite northern pediment and doorway of the Erechtheum. Those columns are the perfection of the Ionic order. The carvings around that "Gate Beautiful" are the consummate masterpiece of delicate Greek art. No human hands ever excelled that workmanship. There is a mass of exquisite molding and of delicate "egg-and-anchor" ornamentation, that looks more like lace-work cut in ivory than any carving of ordinary marble. All the finest Ionic structures in the world for the last two thousand years have been only the copies of what these Greek wonder-workers wrought on that end of that little Erechtheum within a single decade. They struck perfection at once, and all subsequent generations have done nothing but try to imitate their handwork.

The rocky summit of the Acropolis is one mass of picturesque ruin. Of the forty-six superb columns of the Parthenon less than one-half are left standing. These are sadly mangled; some of them snapped off in the middle. The broken fragments of the columns which were blown to pieces by the powder explosion caused by a Venetian bombshell, in 1687, lie scattered all over the hill top. I climbed over piles of sculpture on which the workmen of Pericles had made their eyes ache, but mine ached still worse to see such marvellous productions dashed into destruction. Yet, after all the havoc that time and storm and sword and invading enemies have wrought, the Parthenon and the Erechtheum still remain as incomparably the most magnificent ruins on the face of the earth. The sun that shone on them yesterday morning has never yet shone on their equal.

But, while we are on the Acropolis, let us take a glimpse of the modern Athens, which stretches around us to the north and east. There is a bright day-dawning of promise in this beautiful city, with its broad, clean streets, elegant Parisian mansions, in imitation of Adie architecture, and with its showy Academy, and University, and public schools. There are seventy thousand people here now. When Parliament is in session, there will be many more. Down in that plain building, on the corner of Sophocles and Aristides Streets, the highest court of the city, still called the "Areopagus" and composed of fifteen judges, will meet to-day. That huge structure, surrounded by a fine park, is the Palace of King George, the First, the brother of the Princess of Wales. He is a manly-looking and sensible sovereign, and his queen is a niece of the late Czar of Russia. As a republican in her dress and manners as any woman in Brooklyn. They ought to be well instructed in their duties for their chaplain, Dr. Petersen, who I heard the other morning in the Palace Chapel, gave us a discourse, which was a model of spirituality and of earnestness. The King is a Protestant. His wife belongs to the Greek Church.

The most famous man in Athens now is Dr. Seddlemann, the ex-advocate of Troy and Mycenæ. He resides in the most superb house in the town. It is said to have cost a million of francs. I enjoyed a delightful talk with him and his brave Greek wife, at their table yesterday, and they have a fine collection of relics from the Troads. The remainder Dr. Seddlemann has sold to the German Government, for the museum at Berlin. He expressed a great gratification that our American archeologists have undertaken lately the excavation of the ruins of Assos, on the Gulf of Adramyttium.

The most interesting religious enterprise in Athens is that which is being conducted by Dr. Kalopothakis and his American wife, and by Mr. Sampson, of our Presbyterian Church, South. They have had vexatious interferences with their schools, and their services are held in a very unattractive building, near the Arch of Hadrian; but they are sowing good seed for the future harvest. As our here, these Christian workers have rendered excellent service, by their public protests, in behalf of ecclesiastical freedom. The most potent influence in the Levant is here influence in behalf of liberty and Gospel truth. Her best ambassadors are her missionaries.

Before I close this article, let me say yesterday beside the Parthenon, and the drawing of a new intellectual and religious era from the heights of Babel on the Acropolis. On that day, whose American president, Dr. Washburn, is enriching the columns with the independent with his admirable articles. He ought to return to Constantinople with funds enough to rear a new edifice, which should bear the name of the real founder of that noble institution and be called Humble Hall. No wiser investment

can be made of some of the surplus money which God is now entrusting to Christians in the United States. If justice is done to that most important seat of mental and religious advancement, the time is at hand when we shall see a glorious sunrise of the Gospel, which shall stream over the whole Orient.

## The New South.

Writing on this topic the Alabama Christian Advocate says:

Despite the impetuosity which is generally attributed to their Southern blood and the latitude in which they were born, there are few people in any country that could have endured their trials with more patience, come out of their difficulties with kinder feelings toward all their brethren, or have gone to work more heroically to build up, perpetuate and strengthen the whole country in the reconstruction of their own fortunes. And now with a candor and truthfulness that are admirable, and with feelings of hospitality and kindness that would welcome to their genial and sunny clime all who may wish to cast their lots among them, and especially all who have been born and reared under the aegis of the same great government, they have resumed atresh the toils and burdens of life, in the exercise and employment of the great principles, axioms and aims that were dominant in this country during the days of their fathers. We sincerely hope that not one element of truth, grace, purity or usefulness utilized in the earlier years of the republic, will be wanting in "the new South." Our history will be cherished, our heroes will still be household divinities, with their alters in all our hearts and their examples held up for the adoration and emulation of our children. While their motto will be "prove all things, and hold fast that which is good," the people of "the new South" will be themselves, will unfold and cultivate their own capabilities, and will neither ape nor affect the peculiarities of others, however noble and attractive they may be. In all their intercourse and business relationships with their brethren, North, East and West, they will meet upon terms of perfect equality, and by the blessing of God upon their labors, they will do their utmost to attain to that eminence in material prosperity and financial power which the world has conceded to them in reluctance and mortally. While they fully appreciate the noble men that have stepped forward for their relief in hours of peril, and who have with such distinguished liberality aided in building up their institutions, the people of "the new South" will not stoop to censure, hold out their hands for alms, or fawn and flatter at the feet of power for the crumbs of public favor. If any act thus, they degrade themselves, and dishonor the land of their birth. It is in the conveniences and material elegancies of life, there are sections of the country that are "a hundred years" in advance of us, some of these are more than a hundred years older than we are, and many of the occurrences that have aided in building them up, have pulled us down. The wars of this country have added to the wealth and prosperity of the North and West, the people of these sections being manufacturers and farmers, while these struggles have crippled the South and Southwest, whose people have grown the great American staples for the world's markets. But still at the commencement of the late war, where, relatively, in this country, was more wealth per capita than appeared in the Southern States? And since the late war, all other things being equal, what section in the republic has surpassed the South? The people of this section are passing through a trying ordeal. For years an immense pressure has been upon them, but their difficulties are developing them as nothing else could.

Womans' Missionary Advocate, July, is a capital number. From it we clip the following letter from Miss Lucile Rankin, written from Nant-zung, China:

We are greatly encouraged just now, and I hasten to record the fact before some adverse wind fills my mind's eye with other things. In the boarding school are twenty-one girls, all well, and advancing nicely in their several studies, as well as improving in morals, manners, etc. It is indeed a difficult thing to determine the Christian progress of a Chinaman; so we can only say our school children give reverent heed to what we tell them, and to all outward appearance are Christian children. In this department of our work we are mutual assistants; but the day-school of which I wish to speak more particularly is Dorcas. There are seven pupils in all, although the regular attendance is about four. They are all nice little girls, and daughters of our neighbors. I seldom meet them; but they are very much attached to Dorcas, and call to her every time they pass her study-door on their way to the school-room, which is adjoining. At first, they were afraid to come alone; so their mother sent a servant with them every morning, until they became accustomed to the place and the forenoon. Now they not only come alone, but recite their hymns and verses in Sabbath school. We live on the bank of a canal, and last week two of the smallest fell in, consequently did not return in the afternoon until about 4 o'clock. They had gotten over their fright by that time, and thought it rather funny. In addition to this school, which promises to be an auxiliary to the boarding-school, Dorcas has a class of women, whom she meets and instructs every Sabbath afternoon. Some of these who attend regularly are church members, others only probationers, while one is a heathen. Besides these, a number of outsiders are often present. Sometimes it is encouraging to see how quietly these restless heathen women listen to the gospel. One wants a thousand hands.







MISCELLANEOUS

pounds to the bushel, while in other cases fifteen to eighteen might be produced. Mr. Nicholas, of Muscatine also gave his experience on this question. He had produced as high as twelve pounds of pork from a bushel

cup of butter, two cups of sugar, three cups flour, one small cup of milk, three teaspoonfuls of baking powder. Bake in layers.

maladies and disease. Malariaic poison, with its insidious power, the influences of heat, cold, and water and impure food all combine to undermine the health and strength, both of which are the privilege of the race. In order to counteract these terrible influences, the greatest care is required, especially at the present time in guarding the kidneys and liver, which are the governors of the system. How this can best be done has been outlined above, and as much it is cordially recommended to all the most efficient means for securing the best of health and continued hardiness.

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## Christian Advocate.

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## A Witnessing Ministry.

This is something different from a learned ministry, although compatible with it. All knowledge, and the mastery of all tongues, would be a poor preparation without love. The preacher is an expounder of the word, but he is more. He must be able to testify from experience that the word is true. After he has exhausted the resources of criticism, and the evidences connected with the history and contents of the book, he must be able to add something from himself, as having felt the power of the gospel he proclaims. He stands before the people, not merely as one who declares the message, but as one who attests it. There may be others about him who can do this, and this history of the church abounds with those whose confession and lives prove the divine power of the truth, but this does not lessen the need of the witnessing function in the ordained messenger. The duty of teaching, of defending the word before the bar of reason and learning, and of a personal attestation, is united in him who is called to preach. We do not mean by this that an experience is merely a qualification, lying back of the exposition, and giving clearness and force to it; but that the experience itself is a part of the message to be declared.

The men whom God calls say: "We speak that we do know, and testify that we have seen." And we are witnesses of these things." It is added by the Master, when he gives the commission to the apostles to preach the death and resurrection of the Saviour, and repentance and remission of sins. Paul tells the story of his conversion in every one of his recorded addresses, and in reading the epistles, whether of John, Peter or Paul, we are impressed with the fact that the experience of the writer is manifest in almost every line. Besides the direct reference, there is a glow and warmth of heart-felt power—an infusion of the writer's personal experience, which stands out as a strong and independent confirmation of the things declared.

The witnessing element is the main thing in the beginning, with most young preachers, and this may be the reason that the early ministry is generally most fruitful in the conversion of souls. As time goes on there is more learning, more information, more argument, more science and accurate critical exegesis, and the experience, instead of being told, is left to be inferred. Besides reasoning out of the Scriptures, the testimony of experience has a place in preaching. Repentance and remission of sins are practical matters. The exercise of faith and the witness of the Spirit, the sonship and the spirit of adoption, are not speculative themes. They do not belong to theories that await demonstration. The preacher is a witness of these things. He does not exhibit them only as doctrines of the gospel, but as living realities in believing hearts.

It is conceivable that an unconverted man might write a critical commentary, that he might defend the claims of the Bible as an inspired book, and that he might set forth the doctrines of Christianity in accordance with the letter of revelation. In the pulpit such a man might seem to be qualified to declare the message. And he would declare it. But he could not be a personal witness to the truth. It is sometimes difficult to detect imposters in the pulpit, because character can be simulated, and orthodoxy, and even a certain kind of eloquence, are possible with the hypocrite. There is, however, in such cases manifest inconsistency and lack of power, and, even where experience is affected, the fraud is soon revealed. It is as witnesses for Christ and Christian doctrine that a blameless and holy life is absolutely essential. As an expositor, the question is, whether the doctrine is in accordance with the word. The truth of the teaching is the same whether the teacher be a saint or a sinner. But an experience told, or a profession made, is without authority unless the life and character agree with it. A witnessing ministry must be constituted of pure men, of men whose lives are replete with grace, and whose characters are luminous with goodness. These qualities are needed in every aspect of the ministerial functions, but especially in this.

How to have this experience, and how to tell it are the important

questions. Those who are constantly occupied in religious duties ought to have always a rich and full experience. But this is not a matter of theory. The experience of the preacher may sometimes fall below the witnessing point. There are other elements in preaching, the literary, the intellectual, the sensational and entertaining, and these have crowded out the spiritual, and caused the ambassador for Christ to forget that he is sent as a witness. Preachers, like other people, may backslide in heart, and at times it is much easier to argue, declaim and amplify gospel themes than to draw an arrow of conviction from the heart. They can preach tolerably well, even when the conscience is not wholly at ease, and when there is unrest of spirit. To be a witnessing ministry there must be a high experience, a deep and abiding sense of the presence and love of God, and the power of the Holy Spirit as the Comforter.

A good man's doctrine may sometimes outstrip his experience. He must be faithful in interpreting the inspired message, and in applying it. The word is to himself as well as to his hearers, and they may be all under conviction together. But there is loss of power, and lack of results, inevitably, where the truth delivered has no attestation in the heart of the preacher. He preaches, but the witnessing element is wanting. He proclaims the doctrines of the gospel, but he is not a witness of them. It is not seldom that the preacher feels condemned and humiliated under his own preaching. No class of Christians need to be more watchful or more prayerful. The admonition is, "Take heed unto thyself, and unto the doctrine." The witnessing power is more difficult to maintain than any other ministerial function. It demands the deepest spirituality, the most ardent zeal, the clearest assurance, an experience that knows the love of Christ, and in which the soul is filled with all the fulness of God.

The common people had come pretty generally to understand, even before the revised version appeared, that the injunction to "take no thought for your life" meant to be not anxious. But, as thus explained, it is difficult for us to divest ourselves of uneasiness of mind, and of painful forebodings.

The farmer, or planter, is in unpleasant suspense from the time the seed is planted until the crop is secured. He knows the uncertainties of the seasons, and how many calamities may befall him. It may rain too much or not enough, the worm and rust may damage the cotton, and an early freeze may destroy the sugar cane. Fruits are blighted by untimely frosts. At this season of the year, when some crops are already shortened, others may turn out well or ill. And thus in nearly all pursuits. There is liability to failure in our plans, and our most moderate expectations may be disappointed.

The cure for anxiety given by the Saviour is the best, and it would cure in every case if we would accept the remedy. God's care of us is the all-sufficient relief. Men are much better than the fowls of the air, and, if God cares for the fowls, will he not take care of his children? God clothes the grass of the field and the flowers in raiment of unmatchable beauty. Shall he not make more clothes for you, O ye of little faith? We see the birds flitting about us, and the flowers blooming, but does the sight of them tell us of God, and his ever-working providence? They should remind us of him who knoweth all our needs. It is common sense, that to be anxious can do no possible good. Which of you by taking thought can add one cubit unto his stature, or age, as the margin reads? Everybody is ready to accept this. But the most are anxious, notwithstanding. It is a reasonable demand, but we do not come up to it.

Perhaps the great reason of our endless trouble lies in the neglect of the chief good. If we seek the kingdom of God first, we have the assurance that all these temporal things shall be added. The thing to be anxious about is the soul, and the condition of God's special care for us is that we be supremely devoted to him. Has it ever failed? Is there one who has made the kingdom of God first, absolutely first, who has been cast off? And, besides, do we find anxiety of mind where there is this complete devotion to God and the higher interests of the soul? If our crops, our commercial profits, our comforts and luxuries of body, are first, our anxiety will be about them. Spiritual and eternal concerns, rightly estimated, will make the temporal comparatively insignificant. As men grow less worldly and more heavenly minded, these earthly cares become lighter. If we could look upon things from God's point of view, we should probably

be careful for nothing, except the bread of life, the fine linen which is the righteousness of the saints, and the everlasting habitations.

Too often we regard these admonitions against worldly anxiety as setting forth a privilege rather than a duty. Or, perhaps, as the exhibition of an ideal, to be approached and sought, but not to be attained. But are we sure that there is no sin in being anxious? We would not press the question, beyond reasonable bounds, for, if there be sin in it, who is without guilt? But if there be distrust of God, a doubting of his providence, a lack of submission to what he may appoint, is there not sin? We fear in anxiety there are these elements of sin. We suffer because we do not trust, and because the earthly prevails over the heavenly, and dominates the affections. The cares of this life choke the good seed; they overcharge the heart so that religion is neglected.

Prudential care, a thrifty vigilance, an unwearying industry are right, but there must be something of sin in being anxious. However the crops may turn out, whatever may be the fortunes of business, and whether health or sickness, riches or poverty, life or death awaits us, it must be wrong to be anxious. It dishonors the heavenly Father, and challenges the love and goodness of the divine teacher and compassionate Saviour.

## Tomo Chiel.

From Indian character and genius we have inherited much that is noble and beautiful. Though the writings of J. Fenimore Cooper notably his "Leather-Stocking Tales," have colored too highly and enlarged too extravagantly the characteristics of our aborigines, yet their native virtues have a striking and peculiar charm. For the musical names of many of our streams, mountains, towns, cities and States, with their appropriate meanings, we are indebted to their poetic gifts. Their genius is interwoven into the very texture of our language. Their names of places and things have a rhythmic sweetness unknown to any other tongue. Among them have appeared men of rare endowments, one of which is the subject of this writing.

The name of Tomo Chiel, a celebrated Indian chief, is intimately connected with the earliest history of Methodism in America. He was the initial subject of its missionary enterprise, whose stations now belt the world after the lapse of only one hundred and forty years. Tomo Chiel was the chief of a tribe called "Lower Creek," with headquarters in the neighborhood of Savannah, Ga. He extended a cordial invitation to Gen. Oglesby on his arrival, and through life was his constant and trusted friend. At a council of chiefs and warriors of several tribes, called to confer with Gen. Oglesby, Tomo Chiel delivered the principle address, which reveals the Indian's fondness for the ornate and rhetorical. This, however, is true of the beginnings of every language and literature. Their first effusions are poetical and metrical. In the poverty of a vocabulary they make abundant use of figures. This explains why the splendid epics of the earlier ages exceed the poetic productions of our time. Our literature has outgrown the age of poetry. The following is an extract from his speech, published in Tyerman's "Life of Whitefield": "When these white men came I feared they would drive us away, for we were weak; but they promised not to molest us. We wanted corn and other things; and they have given us supplies; and now, of our small means, we make them presents in return. Here is a buffalo skin, adorned with the head and feathers of an eagle. The eagle signifies speed, and the buffalo strength. The English are swift as the eagle, and strong as the buffalo. Like the eagle they flew over great waters, and, like the buffalo, nothing can withstand them. But the feathers of the eagle are soft, and signify kindness; and the skin of the buffalo is covering, and signifies protection. Let these, then, remind them to be kind and to protect us." To each chief and warrior, in return, Gen. Oglesby made a suitable and acceptable present.

Tomo Chiel visited England, in company with the governor of the Georgia colony, and was presented to the King and the royal family. After a four months' residence, visiting all places of interest, he returned to his native land with a still more exalted estimate of the strength and swiftness of his pale face brother. When he heard of Wesley's arrival he went down to Savannah to extend him a welcome. In the course of this address he said: "I am glad you are come. When I was in England I desired that some would speak the great word to me; and my nation then desired to hear it; but now we are all in confusion. Yet I am glad

you are come. I will go up and speak to the wise men of our nation, and I hope they will hear. But we would not be made Christians, as the Spaniards make Christians. We would be taught before we are baptized." When Wesley pressed upon him the doctrines of Christianity, and earnestly exhorted him to embrace them, he replied: "Why, these are Christians at Savannah! Those are Christians at Fredericks! Christians get drunk! Christians beat men! Christians tell lies! Me no Christian!" That was rather a strong arraignment and significant statement. Doubtless many for a similar reason have rejected or neglected the great salvation. A spurious Christianity has arrested the march of the true gospel. This is the difficulty which daily confronts our missionaries in heathen lands. The unchristian dealings of so-called Christian merchants and others, from Christian England and America, have made the heathen suspicious of the presence and influence of our toiling missionaries. This applies also to the home field. The old Indian chief had a sharp and correct eye. Such a Christianity as he saw and described he would neither embrace nor tolerate.

A few days after Whitefield's arrival in America he visited Tomo Chiel, who was dangerously ill. Whitefield asked him where he thought he should go after death? He promptly replied: "To heaven." But from this illness he partially recovered, only to pass tranquilly away the following year, 1739, having nearly completed a full century of earthly toil and trial. Thus the work begun among the Aborigines by Methodism, with the very day of its planting on American soil, has been continued with ever-increasing interest and ever-brightening success. Among the tribes of the red men we have found many of the truest and most beautiful types of consistent piety. Their faith is as simple as their physical courage is strong and daring. The gleaming tomahawk has been displaced by the Christian's sword—a two-edged blade of heavenly temper keen.

## A Sample of the Newest Revision.

The question of the revision of the Scriptures being opened, it has been predicted that there will be a revision to suit every denomination and to meet every phase of thought. Whether this prediction will be realized remains to be seen. A communication to the editor of this paper shows that, at least, there is some foundation for the prediction. It is the latest thing out in the way of revision. The editor turned this production over to the undersigned, not for criticism, but simply to show that there may be, after all, "something new under the sun." This production has a very curious, far away look—a look which reminds one of a "hoary antiquity." The first view showed plainly that its language did not belong to the present age. And as the revision of the Scriptures is the uppermost thought nowadays, the idea came that this is something in that line. But what is it? Was the question? Is it a palimpsest or a reversion or what? It looks very much like it might be a facsimile extract from Tischendorf's celebrated "Codex Sinaiticus." While running the eyes along the outlandish looking lines, we caught a combination of characters which carried us back to the time when the guidance of a man of learning took us through the Anabasis of Xenophon, and we said, "surely the ancients are hovering about me." Just as we had concluded that it came from a far-off antiquity, happening to look at the envelope in which it came, that pleasing illusion was dispelled, for it was post-marked "Ala., July 7, 1881."

This discovery excited curiosity still more, and we went to work in good earnest to decipher the strange production. To complicate matters and to mystify the whole thing still more, the writer signs himself "T." Bringing to the task our highest and deepest antiquarian skill, and assisted by our knowledge of biblical archaeology, and reinforced on one side by patristics and patrology, and on the other by dogmatics and Hermeneutics, we have endeavored in "all honesty" to find out what this strange production means. And sure enough, it was a sample of New Testament revision. This "T." has taken in hand to pass by the boldest of the revisers. They did not profess to revise anything but the English version, but this "T." proposes to revise the Greek text. We suppose, from the passage selected and the revision made, that this new reviser is a Baptist of the strictest sect. He selects the celebrated passage, Acts viii, 30, for the exhibition of his skill and tactics in the matter of revision. He first writes down in Greek characters the received text, and then writes in

the same characters his revision. We are sorry, Mr. Editor, that you have no Greek type in your fonts, for we desire to show your readers how a revised Greek text would look. As we can not do that, we do the next best thing, which is to give them a literal translation of this newly revised text. "And they went down from the chariot, and both went into the water, both Philip and the Eunuch, and he put him under the water, and *thus* he baptized him, and then they came out of the water." This revision has the singular merit of clearing away the last cloud of doubt which has hung over this disputed passage. There is no doubting the phrase "and he put him under the water," and, with the emphasis on "thus" he baptized him," the whole proceeding is as clear as a sunbeam. The wonder now is why was not this discovered long before. It is so simple and so natural, and makes everything so clear that it is marvelous why it has lain so long hidden. Certainly a "Daniel" has come to this revision! Oh! ye wise men of England and America, why rack your brains and torture your poor bodies with weekly or monthly sittings, trying to evolve the meaning of obscure passages of Scripture, when, by taking this reviser into your company, you may thereby have authority to revise, not only the English text, but the original Greek, and thus clear away all obscurities? It is to be hoped that this "T." will not cease his labors in making plain one passage, but that he will apply his revisionist genius to all passages about which there is the least dispute. Now, Mr. Editor, while this revision of the text in question clears away all doubts, and makes everything so natural and easy to be understood, yet, after thinking it all over, we can not help wondering why Luke left out the clause, "and he put him under the water, and thus he baptized him?"

## Letter from Dr. C. G. Andrews.

ST. LOUIS, MO., THURSDAY.

MR. EDITOR: One can but be struck with admiration at the fertility of the soil, the careful culture, and the array of fine stock upon hill and meadow, which he sees from the rail while speeding along through Missouri. Having been reared a farmer myself, I have an appreciative eye for everything, in this best of all occupations, that indicates thrift and enterprise. Ever and anon also the eye is greeted with elegant country seats, with all the modern improvements upon these farms. Arriving in St. Louis early in the morning, we had but one day to devote to it, but my companion and I diligently improved the time. We took in the churches, the parks, including the zoological garden; the great bridge and the Commercial Exchange. The bridge is indeed a stupendous structure. It grows upon you as you stand in its center and see the streams of vehicles and footmen passing you on the same floor, then beneath the long train of cars whirling over, then down in the water the ordinary water craft, looking small indeed, and the largest steamers, with the tallest smoke stacks, having ample space to pass under. The trains pass through a tunnel for some distance, on the west side, before they reach the street level. One is at a loss which to exult in most, the structure itself, triumphing over the difficulties of nature, and sending its foundations down, down beneath the water and earthy bottom of the river to the original granite bed, or to the genius of man, which, under the blessing of God, conceived and executed such a work of art.

I enjoyed looking at the animals, of which there is a large and varied collection in the zoological garden. The pairs of lions and of leopards are said to be the largest known. Aesop's fable has it that "the lion having been upbraided for bringing forth only one whelp at a litter," replied, "anum sed bonum." The lion in this garden, however, has taken away the reproach from her race, as in her cage are five or six whelps, about six months old, born of the same litter, whose meek, subdued look seems to sound their silent protest against having seen the light in such a pent-up sphere. The keeper, when twitted with his lions being ahead of Aesop's, was contemptuous over the ignorance of anybody who did not know that all the feline race brought forth more than one at a birth.

After leaving the thoroughfares in St. Louis, where all is splendor, one is struck with the rapid falling off in the outskirts of the buildings; a few squares brings you from elegance to commonness. As we were spending but one day, we patronized the restaurants, and were not favorably impressed with them, though we searched diligently for the best. We saw none that would compare with

Moreau's or Marchall's. The people are noted for push and energy. Three parallel railroads run from St. Louis going East. A train left on another road about the same time ours did, and we ran together, sometimes one ahead and sometimes another. It was the first time I ever witnessed a race between trains. The glare of the furnaces in the darkness of the night, and the competitive struggles of the iron horses, furnished a grand sight.

Chicago, in bustle and enterprise, seems to be as far ahead of St. Louis as St. Louis is ahead of New Orleans. It is wonderful to stand at the corner of a principal thoroughfare and see the constant stream of living beings, and vehicles of all kinds, hurrying to and fro. At one of these crossings I noticed a policeman standing continuously to prevent collisions. Everything and everybody is at the topmost speed. The city has arisen like magic from the great West. You look at the immense piles of splendid, sometimes gorgeous, structures stretching for miles, and you wonder how it is possible for a city to have grown up so in so short a time. The capital and labor of the world, more or less, must have concentrated there. Indeed, the people here have passed beyond a normal condition of commercial life. The fire put such an unnatural impetus on building and recovering fallen fortunes as survives still. Dana's Commercial Register, a reliable authority, shows that fifty-five per cent. of the merchants of Chicago have become bankrupt in the last ten years. The women partake of the spirit of the men, and are largely self-sustaining. They fill positions as telegraphers, as typewriters, as book-keepers, as saleswomen and fill them well. This I was glad to see. The extreme South must throw off its unreasonable prejudice against enlarging woman's sphere of action, and encourage her to fill all positions, not positively contrary to her physical or aesthetic nature. I exulted to see two brave East Feliciana women who had gone in their widowhood to Chicago to make a living for their families, and who, in spite of the much talked-of timidity of Southern women, were keeping pace with the rush around them, and were absolutely making money for their children. To me they seemed just as lovely and interesting, while managing with skill and neatness their private boarding department, as I once saw them in their once elegant Louisiana homes, and far more entitled to respect for their independence. I have often said, and still think, if our men had half the energy and enterprise of our women, in their respective spheres, the South would soon be as a watered garden.

The South Park is most attractive indeed; the long line of drives and footways are laid off with mathematical precision, and, as they wind around through the fresh, green sward, mowed as evenly as a velvet carpet, the effect is charming. The floral display exceeds in richness and variety; plants of gorgeous foliage and flowers of every hue are grouped together. You stop to admire and trace the combination along with the eye, and you are pleasantly startled sometimes to see traced in green and gold, in crimson and orange, a motto or the name of a distinguished individual in letters as evenly cut as the type in a printing office. The landscape gardener or horticulturist of South Park is a genius in his line.

Spending the Sabbath in Chicago, we found that most of the divines had made a truce with the enemy of souls for the summer, and had gone off on a vacation. Hearing much of the eloquence of a Baptist minister, we first went to his church; seeing the people entering the basement, we learned upon inquiry that the pastor had gone, and that the people were to be served by the assistant pastor. As we did not propose to hear the assistant, we went our way to the church of a Presbyterian, whose prayers had been loudly sounded. Here again we were disappointed, but as it was too late to go elsewhere, we entered, and heard a good gospel sermon from a visiting minister.

I had the pleasure of forming the acquaintance of Rev. A. C. George, D. D., pastor of Centenary Church, and secretary of the western division of the Ecumenical Conference. He is a genial Christian gentleman, and received me with the utmost cordiality, urging me to fill his pulpit. The doctor is the best posted man in Ecumenical matters on this side of the continent; being secretary, he has had to correspond with nearly all of the delegates from the North and South and Canada. I thank him for posting me fully about the programme, and amusing me with incidents connected with his correspondence. Though he and the committee had to pare out essays and speeches in the ratio of about one to five delegates, they had performed the deli-



... he was professor of mathematics and civil engineering at Jefferson College, Miss. Later on he was engaged for several years in engineering works in Mississippi, Louisiana and Texas; and was in charge of the United States survey of the Mississippi

pointed to consider its interests. We found that Bro. Keener's Sunday

compensate for the enfeebled action of the heart. Parents, and especially Christian parents, should take the

is handsomely illustrated and filled with useful reading matter.

**CANVASSERS** make from \$25 to \$100 per week selling goods for E. Q. RIDGOUT & Barclay St., New York. Send for Catalogue and

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## MISCELLANEOUS

...the ...







PRICES CURRENT.

NEWS OF THE WEEK.

ADVOCATE OFFICE.  
New Orleans, Monday, August 1, 1881.

Not to be taken for granted in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	70-lbs.	Net.
Low ordinary	10 1/2	7 1/2
Ordinary	10 1/2	7 1/2
Good ordinary	10 1/2	7 1/2
Medium	10 1/2	7 1/2
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DOMESTIC.

Wheat, P. B.	70-lbs.	Net.
Low ordinary	10 1/2	7 1/2
Ordinary	10 1/2	7 1/2
Good ordinary	10 1/2	7 1/2
Medium	10 1/2	7 1/2
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GRAIN AND FEED.

Wheat, P. B.	70-lbs.	Net.
Low ordinary	10 1/2	7 1/2
Ordinary	10 1/2	7 1/2
Good ordinary	10 1/2	7 1/2
Medium	10 1/2	7 1/2
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PROVISIONS.

Wheat, P. B.	70-lbs.	Net.
Low ordinary	10 1/2	7 1/2
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MEATS.

Wheat, P. B.	70-lbs.	Net.
Low ordinary	10 1/2	7 1/2
Ordinary	10 1/2	7 1/2
Good ordinary	10 1/2	7 1/2
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PRODUCE.

Wheat, P. B.	70-lbs.	Net.
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DOMESTIC.

WASHINGTON, July 26.—The State Department has received notice of the ratification of two treaties between the United States and China, exchanged at Peking July 15th.

LOS ANGELES, N. J., July 26.—Damage to lands and suffering to cattle is being caused by drought.

MAH, N. J., July 26.—F. H. Tibbels, the advocate of the Poncas, has married Bright Eyes.

ST. PAUL, Minn., July 26.—A cablegram from Glasgow reports the arrival there in good order of the consignment of Minnesota wheat which had been shipped via barge line to New Orleans, thence to Glasgow. Other consignments will follow.

WASHINGTON, D. C., July 26.—Col. John C. Burch, secretary of the United States Senate, who has been ill for some time with organic disease of the heart, died at his residence in this city at half-past one o'clock this afternoon.

WASHINGTON, D. C., July 26.—Advices received by the National Board of Health from Havana, report that during the week ending July 16, there were 14 deaths from yellow fever, 5 from smallpox and 5 from typhoid fever. The number of deaths from all causes aggregated 135. During the week ending July 23, there were 21 deaths from yellow fever and about 120 cases in the city. Reports state that the shipping of Cienfuegos has been invaded by yellow fever and that the American bark Valerita and the Spanish bark Valerita, bound for Philadelphia, are suspected vessels.

WASHINGTON, July 26.—A statement of the exports from the principal ports of the United States for the month of June, 1880, and for the month of June, 1881, shows that New Orleans, Boston and San Francisco have gained, while New York, Baltimore and Philadelphia have lost. New Orleans, next to New York, leads the United States. It stood fifth in the list of ports last year. In June, 1880, New York exports were worth \$41,800,000; Boston, \$3,700,000; Baltimore, \$3,600,000; Philadelphia, \$2,900,000; New Orleans, \$4,500,000; San Francisco, \$1,200,000; in June, 1881, New York exports were worth \$30,600,000; Boston, \$2,100,000; Baltimore, \$2,500,000; Philadelphia, \$1,200,000; San Francisco, \$500,000. The increase in the exports from New Orleans is accounted for by the increase in the seaward commerce of the Mississippi. It is quite as remarkable as the decrease in the exports from New York.

CINCINNATI, July 30.—James Robb, formerly well known in banking and business circles in New York and New Orleans, died at his home at Cheviot, a suburb of this city, to-day.

WASHINGTON, July 30.—Superintendent Davis, of the New Orleans Mint, reports to the Treasury Department that he will during the movement of the cotton and sugar crops put out from New Orleans, between eight and nine millions of standard silver dollars.

WASHINGTON, July 30.—The final decision in the Whitaker case is delayed by the President's illness. The allegations record of the court martial has to be read over by Gen. Swain and reported to the President, and he in turn will require time for consideration. Meantime Whitaker will remain in the army as a cadet, though it is generally accepted that the verdict of the court martial is for his dismissal.

LITTLE ROCK, July 31.—In consequence of the desperate condition of affairs in Perry county, and defiance of law and order, Gov. Churchill has placed the county under martial law.

MEMPHIS, July 31.—A fire occurred here this evening at seven o'clock, having its origin in a lamp locker of the steamer Idlewild. The steamer was destroyed together with the Osceola Belle. Both boats were lying at the wharf preparatory to departing tomorrow afternoon. The Osceola Belle was above the Idlewild, but the flames spread with such rapidity that she ignited before the flames could remove her to a place of safety. After she was burning all she floated off down stream and was drifting along the steamer was lost when the tug pulled the Leo out into the river. Her escape was very narrow, as it was, her swinging stove was on fire and her tow slightly scorched. The Idlewild was eleven years old, owned by John D. Adams, of Little Rock, and Capt. J. L. Rees, of Pittsburgh; valued at \$25,000 and insured for \$10,000.

EXECUTIVE MANSION, Aug. 1, 11 P. M.—The President's case to-day has presented no features of special importance which have not already been noticed in the official bulletins. His appetite has been rather better than yesterday; he has partaken more freely of solid food and his bill of fare has been extended to embrace several things hitherto forbidden, including coffee, of which he drank a cup of joe for the first time. The surgeons continue to give him kommiss occasionally, in place of an equal quantity of milk, and although this mild Tarator stimulant has little recommended it to the average taste, the President expresses a decided liking for it and drinks it eagerly.

The patient's wound discharged freely at the evening dressing and its appearance was in every way satisfactory.

The usual afternoon fever was light and passed off earlier than usual, and the President went to sleep and has been sleeping most of the time since. His pulse is 100 and his temperature and respiration are normal.

HARRISONBURG, Va., Aug. 1.—Geo. W. Tuley, formerly a citizen of Jefferson county, Va., and foreman of the jury that convicted John Brown, in consequence of which his family had been presently present during the war, died here Saturday night at 12 o'clock.

SAN FRANCISCO, Aug. 1.—A dispatch from Portland, Oregon, says: Bishop E. O. Haven, of the M. E. Church, is lying dangerously ill in that city. He is not expected to recover.

FOREIGN.

LONDON, July 26.—A Paris dispatch to Renier's says: The Chamber of Deputies has passed the compulsory education bill rejecting the Senate's amendments, but special dispatches received here state that the senatorial amendments were accepted.

CONSTANTINOPLE, July 27.—Militia Pasha and all others convicted of the murder of the late Sultan Abdul Aziz, except the two actual assassins and Izet Pasha, who were indicted in the crime, embarked on Monday for Chios, in Arabia, where they will remain in exile for life.

LONDON, July 27.—A dispatch from Madrid says: The cardinal Archbishop of Toledo, Primate of Spain, in a pastoral letter read in every church of his diocese, has most ably attacked the Italian people and Government, saying:

ing all Catholics, even princes, statesmen, politicians and journalists to combine, and, if necessary, use force and arms to restore the independence and temporal power of the Pope in Rome.

The Italian Minister at Madrid immediately protested, and the Spanish Ambassador declared that he severely blamed the Primate's language and would make strong remonstrances to be made to him.

A dispatch from Madrid to Renier's Telegram Company, says: The Government has not submitted the pastoral to the Council of State, but will verbally express to the Primate their disapproval of his language, and will make no reply to the communication of Cardinal Jacini, Papal Secretary of State, on the subject.

The Spanish Ambassador at the Vatican will, notwithstanding, have instructions to communicate to the Pope the regret of the Spanish Government at the disturbances attending the removal of the remains of Plus IX.

LIVERPOOL, July 29.—The Grand Jury has found a true bill against McGrath and McKevitt, for attempting to blow up the town hall in this city on the 9th of last month.

ST. PETERSBURG, July 29.—Thirty houses belonging to Jews at the villages of Barispol and Brizlan, in the Government of Paltava, have been destroyed. The troops fired upon the rioters, four of whom were killed and two wounded.

LONDON, July 30.—A dispatch from Lisbon to-day says: A rebellion in the city, has occupied a strongly entrenched position with 3000 men. The army with 4000 men is awaiting permission from the government to attack them.

LONDON, July 30.—A Vienna dispatch says: In consequence of the number of necessities Jews from Russia, Austria and Germany going to Spain, the Spanish ambassador at this court has published a notice that while Spain is willing to afford every protection to refugees, she can not undertake to support them.

LONDON, July 30.—The death is announced of George Borrow, author of "The Bible in Spain," and well known for his associations with gypsies in Spain and elsewhere. His age was 78.

LONDON, July 30.—The Ninth Triennial conference of the Young Men's Christian Association of all lands met in Exeter, England, this afternoon, at half-past 2 o'clock.

The meeting of the World's Committee, consisting of one delegate from each country represented in the alliance, was held at half-past 5 o'clock. There was a welcome meeting, Mr. George Williams, founder of the associations, presiding.

Responses to the addresses of welcome were made by Mr. John Warriner, President of the Philadelphia Association, Rev. Theodore L. Cayler, Dr. James Carey, Thomas of Baltimore, and Rev. Mr. Cook, of New York. The closing prayer was led by Rev. Newman, of New York. The meeting was followed by a dinner and devotional meeting.

On Monday the regular business



# Christian Advocate.

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## Christian Advocate.

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THE FISHER.  
BY ALBERT LARSEN.

The world is long, the wide is far,  
My foot is weary on the path,  
And I am weary of the day,  
And I am weary of the night.

God plaited the smooth, green grass,  
I reap the furrows of the sea,  
And I am weary of the day,  
And I am weary of the night.

Love to feel the leaping boat,  
Breath outward like an eager bird,  
My spirit out like an eager bird,  
My spirit out like an eager bird.

The curling wave repeats its form,  
The spray flies of a snowy cloud,  
Laugh all toward care to scorn,  
And live the life of the world.

Over the gay, enlivening main,  
That glides to meet the horizon's line,  
When dawns the glory of the day,  
Till dawn to a boundless day.

The gull that starts across my track,  
And shakes the glory from its wings,  
Then melts into the cloudy rack,  
In flight tells all my spirit sings.

The fish that glides beneath my keel,  
Through dim, pellucid, watery ways,  
In his own motion can reveal  
The rapture of my nights and days.

Change with every cloud that darts,  
And with the changing shade of seas,  
The twinkling and the sunward to be seen,  
To me are only fairy tales.

My right seems but a living part  
Of all I am and all I know,  
And I am weary of the day,  
And I am weary of the night.

For life upon the parting wave,  
That never comes to land,  
The hidden secrets of the grave,  
And I am weary of the night.

And I am weary of the night,  
And I am weary of the night,  
And I am weary of the night,  
And I am weary of the night.

Know no when I wake or sleep,  
Evening has  
Evening has

## Letter from Ireland.

In 1854, Irish Methodism was divided into two sects. The controversy originating in this arose about ministerial functions—the right of Methodist ministers to baptize, administer the Lord's Supper and marry. The Primitive Wesleyans continued in fellowship with the Established Church, while the Wesleyans became a distinct ecclesiastical organization. A few years ago the division was healed, and the Methodist of the Emerald Isle united, except a few congregations or missions of the English Primitive Methodist body and the Methodist New Connection which exist in Belfast and one or two other places in Ulster. And it will be gratifying to our readers to know that during the past ten years Irish Methodism has increased ten per cent. So the census report that is just issued testifies. All other bodies have decreased. Methodism is the only religious system that has grown during the decade. Before the union, the Primitive Wesleyan Conference was always held in Dublin and the Wesleyan body met in the city on the Liffey, every second year, and in Belfast and Cork every fourth year. Since the amalgamation, it will meet in Belfast as often as in Dublin. Belfast has eleven circuits and a college. Dublin has nine circuits and a high grade school. The Conference assembles this year in Cork, and the sessions of the ministerial body are over and the representative Conference is now holding its deliberations.

The separation of Ireland from England is the covert ultimatum of the land league, but all loyal Irishmen are opposed to it, and would defend the union with their lives. But a little home rule would be both expedient and seemly in the Methodist Conference. The English president has always presided over its deliberations, and Henry Moore, Adam Clarke and William Aufray are the only Irishmen who have been president, and that was because they resided in England, and were under the immediate jurisdiction of that

Conference. We confess we do not fully understand the exact nature and extent of the relationship which subsists between the English and Irish Conferences; but as far as we are able to comprehend, it embargoes the latter, and in a legal sense, is both hampering and infelicitous. No change can be made in Ireland, except by consulting high legal opinion. Early in the proceedings of the ministerial Conference, the Rev. Wm. Gorman, of Belfast, moved this notice of motion: "That while deeply convinced of the value of an itinerant ministry, also of the need of maintaining inviolate the system of annual appointments of its ministers; this Conference is nevertheless of opinion that it is not expedient that it should be legally or otherwise impracticable, that a minister should be reappointed to a circuit at the expiration of the term of three years, when, in exceptional cases, the interest of the work of God demands it; that this Conference do appoint a committee to consider the question in its legal bearings in its relations to the English Conference and its mode of application to our work, and report to the next ministerial Conference. What I have indicated show the dependent connection of the Irish Conference with the English, and also that lay representation has no existence in English and Irish Wesleyanism as far as legislative bearing on important questions is concerned. No subject is of deeper and closer interest to the latter, than that which regulates the pastoral connection of the ministers with the people. But in this matter, there is no day representation. The standing committee is purely ministerial. I would recommend that the Conference change its relations with England, so far as to elect a president from amongst its own members. The Rev. E. E. Jenkins was accompanied by three well-known English ministers, but not those appointed by the last English Conference. Death vetoed the attendance of Dr. Punshon, and ill health that of ex-president, Mr. Gregory. The Revs. Thomas McCullough and George Stringer Rowe came in their place. Mr. McCullough is an Irishman. The Rev. G. W. Oliver also came. The president's opening address was happy, pertinent, and well received. He introduced his companions, and they received a hearty welcome.

There were two vacancies to fill in the Legal Hundred, and the Revs. James Griffin, D. D., and Oliver McCullough were chosen. Dr. Griffin was a late Primitive Wesleyan, and is the only one of that body who has yet been elected to the Legal Hundred. His election, however, was by seniority. Dr. Wm. Crook was nominated with Mr. McCullough, and so was the Rev. James Donnelly, secretary of the Conference. But Mr. McCullough had a majority of votes. Dr. J. W. McKay resigned the secretaryship, and Mr. Donnelly being senior assistant secretary, was chosen in his place. This caused a vacancy in the assistant secretaryship, and was filled by the appointment of the Rev. James Thompson, associate editor of the Irish Evangelist. The pastoral address to the societies was written by the Rev. John E. Green, and the address to the British Conference by the Rev. Charles Robertson.

Perhaps, the annual appointments which are considered most honorable are those of representatives to the English Conference. Three ministers are always sent, and since the death of "Father Tom" Waugh, no minister is appointed two years in succession. The Revs. James Tobins and J. W. McKay were nominated for the senior representative and Mr. Tobins was elected. He is the old, effective itinerant in Trevelance, having been in the ministry fifty-two years, and he is the son of a Wesleyan minister. With him the paragon will disappear from the roll of the Irish Methodist itinerancy; but not succession, for the Rev. Oliver McCullough is his son-in-law, and Dr. McKay is the son-in-law of the renowned Wm. Kelly, who for many years ranged it with the more renowned tide of Onley through the South and West of Ireland.

Five ministers were nominated for second representative, and the vote resulted in the election of the Rev. Wallace McMullen. In this case the nomination of Mr. McMullen was injudicious, inadvertently so, I may allow, and his election unjust. Mr. McMullen is an ex-servant representative, and therefore, should not have been nominated as the second representative. Besides, Dr. James Griffin is his senior in the ministry by four years and belonged to the late Primitive Wesleyan body; therefore, he had a prior and a stronger claim, which it was both ungrateful and unfair to overlook.

Ten were nominated for the junior representative, including Dr. Wm. Crook, editor of the Irish Evangelist, who has been thirty-three years in the ministry; and who is almost three-score years of age—an old-fashioned Junior, your readers will conclude. John Moore, chairman of the Landmerry district; Henry Evans, the very embodiment of truth and sincerity—had great weight and produced a true effect. We trust his earnest words will be treasured up, and not that simply, but will also be acted upon.

The religious exercises every morning and evening were well attended. The preaching was strong, pointed

In this case, the result was a decided testimony to worth and ability, for the Rev. John W. Jones was chosen. In years, Mr. Jones is younger than any of the nominees, although he is the senior of two of them in ministerial service by a year or so. He is intelligent, progressive, able, well read, of large experience; a man of the present and fully abreast of the times; broad and liberal in his political views, and fast moving to a foremost place in the pulpit and Conference of Irish Methodism.

There were twenty candidates for the ministry, including students in the college. A large number, and some of them must wait for appointments. Irish Presbyterianism mourns a dearth of students for the ministry. Dr. Smyth, the outgoing moderator, in his valedictory before leaving the chair for his successor, referred to this, and said that a large outpouring of the spirit would remedy it, and urged the brethren to pray for the heavenly effusion. OBSERVER, July 1st.

## Selma District Conference Notes.

On Thursday, July 28, at 9 A. M., the Selma District Conference convened at Orrville, Ala., Dr. W. A. McCarty, P. E., in the chair. After religious exercises and some appropriate remarks by the president, the Conference was declared ready for business. Rev. C. H. Kelley was elected secretary. The attendance was quite a large one, and a few preachers were providentially kept at home. The reports from the pastors, as to the religious condition of their respective charges, were quite encouraging. With but few exceptions, they reported the work of the Lord as progressing, and some could speak of glorious seasons of revivals, of conversions and accessions to the church.

The district is certainly alive on temperance, and is on the right side of that great, important question of the day. On some of the circuits, whisky is better left unsold, given away, or used for medical or other purposes; and in all the charges, a large majority is in favor of prohibition. The Sunday school question was diligently and carefully ventilated. This great interest of the church was found in quite a healthy condition. Schools have been organized wherever practicable; and, in almost all of them, the literature of our church is in use. On Saturday, by reason of the indisposition of Dr. McCarty, the Conference was presided over by Rev. S. A. Pilley, of Uniontown.

The subject of education received all due attention. In the absence of Rev. H. M. Moss, A. M., who was in attendance upon the Greensboro District Conference, Centenary College was represented by Bros. Barker and Blaw. It was stated that the male and female departments had been placed under the superintendency of Bro. Moss, who would engage suitable and well-qualified teachers for both divisions of the school. That the charges had been reduced to the lowest possible rates, so as to meet the demands of the stringent times. A much larger attendance is expected. Session opens Monday, September 12, 1881.

The cause of the Southern University was presented by Prof. C. A. Groce, Judge P. G. Wood and others. Prof. Groce, in a short address, set forth the excellencies and demands of the University, and showed that the institution was much better prepared (coordinate young men religiously than State institutions; and that to educate religiously and mentally was to lay the foundation of the highest perfection of manhood. He stated that the entire expense of a student of the Southern University, including tuition, board, fuel and washing need not exceed \$70. That by a certain arrangement (board, fuel and washing could be obtained for \$10 per month. He was followed in an able speech by Judge Wood, of Selma. He first stated it as a truth that could not be doubted, that the progress of the Methodist Church of Alabama for the next twenty-five years depended upon an educated ministry; and that to move this, we must have a Methodist college of high grade. That the Southern University was ours, ours for the education of our sons and our ministers. That it ought to be sustained, and could be and would be; that its faculty could live without embarrassment, without one dollar of endowment provided, Methodists of Alabama, ministers and laymen, would patronize the institution. That, if Methodists, instead of sending their sons to other colleges, would patronize their own college, her faculty could be amply supported. He maintained further that full patronage would ensure an endowment. He held much stress upon the fact that the University is a religious institution; that every year some young men are converted and become useful members of the church. The speech, coming from such a man—the very embodiment of truth and sincerity—had great weight and produced a true effect. We trust his earnest words will be treasured up, and not that simply, but will also be acted upon.

The religious exercises every morning and evening were well attended. The preaching was strong, pointed

and incisive, and was calculated to edify, convict and convert.

On Sunday night, in response to an urgent invitation from Bro. C. B. Pilley, about twenty souls presented themselves at the altar. Bro. Gillis expected to protract the meeting thus successfully begun, and we trust he will be able to rejoice over many new-born souls.

VIATOR.

## Mansfield Female College.

On Monday, June 27, Miss Hubbert opened the studio for the reception of visitors. Many called during the day and examined the paintings of the young ladies—which consisted of varieties too numerous to mention. The Board of Managers met, but not having a quorum, they adjourned till that evening. In the evening, Mrs. Sawyer, Mitchell, Stockwell and Dr. Mathews put in their appearance, which seemed to act as a kind of inspiration. The concert by the young ladies was excellent and they had the largest audience present for many years.

June 28, Meeting of the Alumnae Society. Mrs. Bannerman was elected president; vice-presidents, Mrs. J. M. Foster, Mrs. C. L. Walmsley, Mrs. L. Parker, Mrs. V. E. Dubois, Mrs. Y. J. Williams, Miss Lucy Cow and Miss Bettie Dennis. Miss Emma Williams, secretary. Dr. Thwait, founder of the college, and Dr. Mathews addressed the society. The Board of Managers—Col. Jenkins, Bayann, Revs. T. J. Sawyer and T. H. McClelland—met and transacted the business before them, and adjourned sine die. Concert by the young ladies closed the labors of the day.

June 29, This is the day of days with college girls, especially the graduates. The people began to assemble at an early hour, and by ten A. M. the large session hall was well-filled. Opening exercises—musical by Mr. and Mrs. Williams; prayer by the writer; essay by Miss Kate Dubois, "The Past—Sweet and Bitter Memories;" second essay by Miss Bethah Burns, "The Home of Nature." Then came the long-debated treat—address by Dr. Mathews—"Instability of Theories—only Truth is Eternal." It is not necessary to say that he had the attention for one hour and a half—held them at the close of which he took a collection for the repairs of the college and got about \$25. Everything passed off nicely. At night, a reception was given at the college. By 8 P. M., a large audience was assembled, and well did they enjoy themselves.

Institution for the Education of the Blind, at Baton Rouge, Louisiana.

In wise beneficence, the State has established an institution for the education of the blind. This institution, though often misnamed an "asylum," is by statute and in fact, a school. It is not, and the law declares it shall not be, an asylum, or home for destitute blind persons. Such persons can be best provided for, and at the least cost, by the towns or parishes in which they reside. It is no more an asylum for needy blind persons than is the State University an asylum for needy sighted persons. The institution is located in Baton Rouge, and is a free public school designed to train the educable blind to self-reliance, self-dependence and self-help. The pupils are instructed in a full grammar school course, in music and in some handicraft. Most of the educated blind are helpless and entirely dependent; but statistics show that a large percentage of the educated blind are wholly or in part self-supporting. The sighted, even without education, can find many sources of enjoyment, and can earn bread; but the blind require systematic and thorough training. In order to make life either tolerable or useful, to those who have examined the budget, it is known that no blind person has yielded a larger result than the education of the blind; and no other defective class can show so many examples illustrative of the power of trained mind to overcome the apparently insuperable. The enumeration of last year's reports 516 blind persons in Louisiana. Of this number, about 115 are under twenty years of age. This is the class which the school is meant to serve. A few beyond twenty years of age may be admitted for a short time with a view to special training. To make the education of the blind successful, it must be begun at the earliest moment practicable. A natural, but unwise tenderness often prevents parents from placing their blind children at school, so aggravating blindness by ignorance and helplessness. A tenderness which serves to multiply the evils of such a deprivation is in effect such a cruelty. The returns show 202 blind persons in New Orleans. About 35 of this number are within the limits of school age, and ought to be in training. The school in Baton Rouge, though lacking in funds and imperfectly equipped, is doing good and useful work. It is the duty of parents to place their blind children at school, as soon as they are able to enter upon school life; a duty they owe to themselves,

to their unfortunate children and to the community. Let parents place their blind children in the school in Baton Rouge, and results will be gratifying to them and beneficial to their children. Full information will be given to all who apply. P. LANE, Principal.

From the Work.

## WINONA DISTRICT CONFERENCE.

The Winona District Conference of the North Mississippi Annual Conference, met at Goodman, July 23, 1881, with Rev. K. A. Jones, P. E., in the chair, J. B. Streeter, secretary, and J. G. Hamilton, assistant secretary. Forty-one members present. Five of the preachers absent on account of sickness or protracted meetings. There has been a perfect revival in the district on the subject of parsonage building. Several new ones have been built, and old ones repaired during the year. A committee of five was appointed to examine canvasses and receive bids for the location of a "district parsonage," and arrangements were made for collecting money sufficient to buy the same. The next district conference is to meet at French Camps.

The following are the delegates to the Annual Conference, viz.: James B. Streeter, J. G. Hamilton, I. W. Searborough and S. C. Couly. Alternates: W. H. Lyon, L. P., and E. M. Glass.

The following resolutions were adopted by the Conference, viz.: Resolved, That we commend the Memphis Christian Advocate to the favorable consideration of our people, as a most excellent religious newspaper.

Resolved, That we heartily approve of the present editorial management of the Nashville Christian Advocate, and that we will urge the heads of families throughout our charges to subscribe for the same.

Resolved, That we recommend to favorable consideration, the NEW ORLEANS CHRISTIAN ADVOCATE as a church paper, indispensable to the cause of Christianity.

Resolved, That whereas our relations with our Conference will cease at the next general Conference; we do not adopt any paper as our special organ.

Resolved, That we rejoice to see the agitation and growing interest among the people in regard to the question of prohibition; and that we will use every possible means to educate the people on the subject of temperance; and that we will do all we can to get our constitution so amended as not to allow the importation or manufacture of alcoholic beverages in the State of Mississippi.

Resolved, That we regard our publishing house at Nashville, Tenn., as a power of good in this Southern land; and that we have confidence in its present management, as calculated to relieve it of debt and secure this arm of strength to our church, unembarrassed in its usefulness among us.

Resolved, That the thanks of this Conference are due, and are hereby tendered to the citizens of Goodman for the generous and hospitable manner in which they have received and entertained us during our stay among them.

J. B. STREETER, Secretary.

## WOODVILLE DISTRICT CONFERENCE.

This Conference was held at Amite City, La., July 28-31. Rev. J. A. Godfrey, P. E., in the chair. The business was dispatched in a pleasant and satisfactory manner to all. There was a good attendance of ministers and laymen, who, with many of the citizens, took a deep interest in all of the proceedings of the Conference, in which religious services had a prominent place. We were gratified at having the editor of the ADVOCATE with us, and in having him to preach for us at eleven o'clock on Sunday. Large congregations were in attendance upon all the services held. The regular order of business was gone through with, and from the reports made, it is evident that the financial and spiritual condition of the district is steadily on the advance. An increasing interest is being taken in the Sunday school cause, and in prohibition. Woodville district has the proud distinction of being the banner district, in subscriptions to the NEW ORLEANS CHRISTIAN ADVOCATE, at least in the Mississippi Conference, and probably in all of the patronizing Conferences; and to the presiding elder, first and the preachers, next is due the credit for the position she occupies in this regard.

The Conference mourns on account of the death of one of its best and most beloved members, Rev. J. E. Jagers. Appropriate memorial resolutions were adopted, which are furnished to the ADVOCATE for publication.

Reports of committees on the NEW ORLEANS CHRISTIAN ADVOCATE, Centenary College and prohibition were adopted and ordered published in the ADVOCATE.

Delegates elected to the Annual Conference: H. C. Newson, P. A. Richardson, Wiley Brown and J. C. Riley. Alternates: S. S. Norwood, D. W. McLean, C. S. Stewart and W. M. James. The next Conference will be held at Bayou Sara, La. C. S. STEWART, Secretary.

SPRINGVILLE CIRCUIT, LOUISIANA.

Mr. Editor: For six years past, the brethren at Amiteat Chapel have devoted one week to the service of God, in a prayer meeting at the church. Last Friday week ago, was the day to commence the annual prayer meeting, which was a day of fasting and prayer. I arrived on the ground early on Saturday, found a good congregation with provisions for the day. The whole day was spent at the church. We had two short discourses each day; the influence of the day was spent in singing, prayer and altar work. The congregation continued large to the close. It was a meeting, rather new to me, but was attended with mighty power. On Thursday last, I baptized and received into the church, twenty-two; thirteen of the above had previously applied. There is a working power at Amiteat Chapel. No rain yet, and the people have well high quilt talking about rain. Crops are past all hope; but, thank God, the people are beginning to think soberly, and I am expecting a glorious revival. My camp meeting for Davis' Spring is to commence next Friday, and notwithstanding the crop prospect, the people are moving forward with this interest, with good will. Health is tolerable, and the people cheerful. Yours in Christ, J. W. REARNS.

AUGUST 1, 1881.

## ATLANTA CIRCUIT, WINONA DISTRICT, NORTH MISSISSIPPI CONFERENCE.

Through the energy of Bro. John Henderson, we have completed a neat, comfortable, new church near Clear Branch, which was opened for services July 23. The meeting was protracted nine days, which resulted in twelve conversions and sixteen accessions to the church. The presence and power of the Holy Spirit attended the preaching with deep awakenings and happy conversions. Congregations large all the time. Rev. T. A. S. Adams was with us part of the time. Yours truly, GEORGE W. ADAMS, Pastor, SALT SPRING, MISS., AUGUST 2, 1881.

## BOONVILLE, MISS., AUGUST 1, 1881.

We closed a nine days' meeting at Adams' Church on July 31, which resulted in twenty-two additions to the church, and about thirty conversions.

Bro. Ivy, of your city, was with us three days and Bro. Hopner, of Summit, five days; both of whom did valuable service, which was appreciated by both pastor and people.

The pastor's family was not overlooked by the good people. Money and provisions amounting to near \$10, were given during the meeting. Yours, H. P. LEWIS.

SALT SPRING, ALA., AUGUST 3, 1881.

We have just closed a four day's meeting at Pierce Chapel, Salem circuit, Alabama Conference, with three additions, one of whom was seventy-six years of age and blind. It was indeed an affecting sight to see his aged wife and her arms around his neck, after all but her hand extended to him the right hand of fellowship. Though but three were added to the church, the meeting was a success. We were all made happy. Bros. Miles, Green and Capps assisted us. Yours, I. R. PEAVY.

RAYMOND, LA., AUGUST 2, 1881.

Mr. Editor: We are having a glorious meeting at Kinball Chapel in Vermillionville parish, La. Between sixty and seventy persons have united with the church, and more than that number have been happily converted. Bro. Manly assisted us till Tuesday last. Our missionary collections on Sabbath, including subscriptions, amounted to \$50. Yours in the love of Jesus, F. F. WATSON.

STEELE'S CREEK.

Our third quarterly Conference embraced the fourth Sabbath in July. Our presiding elder was present; preached two sermons; gave us a good send-off and retired, leaving us to hold the fort. We continued the meetings until Wednesday. Result: ten accessions; ten or twelve conversions; and the church most powerfully blessed. S. M. CLARK, August 3, 1881.

## MASSPORT, LA., JULY 29, 1881.

The third quarterly meeting for Logansport mission, came off last Saturday and Sunday. Bros. McClelland, Borden and Billingsley were present and did the preaching. It was protracted four days and resulted in eight accessions and a general religious awakening in the church and community.

The railroad track will be completed from Shreveport to Mansfield by tomorrow night. A new era.

J. PETERS.

## BOUCHILL, ALA., AUGUST 1, 1881.

The La Fayette District Conference, North Alabama Conference, closed its fifteenth session, at Bouchill, Ala., July 21, 1881. The session was pleasant and harmonious. Bro. Stevenson was at his post, filling the chair as presiding officer, acceptably. General outlook somewhat encouraging. Delegates to the Annual Conference: H. M. Evans, W. L. Hedlin, E. G. Richards and J. H. Harris. Yours, J. H. HARRIS, Secretary.



## Christian Advocate.

THURSDAY, AUGUST 11, 1881.

## SUNDAY-SCHOOL LESSON.

THE MANNA.

And they took their journey from him, and all the congregation of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai, on the fifth day of the second month after their departing out of the land of Egypt.

2. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness, and said unto them, "We would have died at the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we ate bread unto the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

3. And Moses said unto the Lord, "Behold, I will say unto thee, and thou shalt forgive them: as thou hast said, 'I will send an angel before me, and I will drive thee out of Egypt; and thou shalt say unto me, 'Come forth, for I have forgiven thee.'"

4. And Moses said unto the Lord, "Behold, I will say unto thee, and thou shalt forgive them: as thou hast said, 'I will send an angel before me, and I will drive thee out of Egypt; and thou shalt say unto me, 'Come forth, for I have forgiven thee.'"

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ready known: anything to tone down the absolute miraculous character of this supply. But the history does not admit of any mitigation of the supernatural. It is evident that the Israelites were fed by the Lord, for Moses said, "He fed you with manna, which thou knewest not; neither did thy fathers know." Nothing like it before was ever seen, and, after it ceased, never did it again appear. A pot of it being laid up in the ark in testimony of its miraculous character. It was not a gift of nature, but was the gift of God.

It is impossible to read this history without connecting it with the Saviour's words to the Jews in John vi, 27-28, from which it appears that over and above the supply of a present and pressing necessity, food for the hungry multitude in the desert, this manna was designed, like the brazen serpent and the water from the rock in Rephidim, to prefigure and prophesy the coming of him in whom the wants of the soul would be as fully met as those of the body were by these well-known miracles. As manna was bread from heaven for the body, so Christ was the bread of life for the soul. "He which cometh down from heaven and giveth life unto the world." As the manna was abundant in its supply, heavenly in its origin, and easily obtained, so Christ, as the bread of life for every man, offered of God for man's acceptance.

As the manna must be gathered daily, and eaten daily, so the life of the soul is dependent upon daily devotion to the Saviour. "I need thee every hour." We must continually resort to Jesus for supplies of grace for the exigencies of life. We count the long suffering of God salvation, and at the same time seek to increase in the grace of our Lord and Saviour by increasing in the knowledge of him. We learn his will by the study of his person, his words, his acts, his life, by partaking of him. He is the bread which the Lord hath given us to eat, that we may not perish with hunger, but live eternally.

## Annual Report of the Book Agent.

To the Bishop and Members of the Conference of the M. E. Church, South:

REV. AND DEAR BRETHREN: In submitting the annual report, I beg leave first to present the brief statement of the business manager, as follows:

The business of the Publishing House for the year ending June 1, 1881, has been as follows:

Sale of books and merchandise \$2,617.35  
Christian Advocate subscriptions \$2,000.00  
Sunday-school periodical subscriptions \$1,441.85  
Miscellaneous sources, including agents' commissions, etc. \$1,087.50

Total business \$7,146.70

In addition to the regular receipts from business, we have received:

From donations \$2,600.00  
From old accounts at the time of the division in 1874 (Chartered Fund) \$20.00  
From rent of buildings, first quarter, 1881 \$25.00

Total \$9,811.70

During the fiscal year every expense in anywise connected with the prosecution of the business, including the interest on the bonded debt, has been paid. The liability, for many years operated by contract, has been bought, and is now owned by the House. The cost of this outfit, together with new presses, folding and stitching machines, etc., which have been purchased and paid for, amounts to \$10,000. The liberal and prompt patronage of the church during the year has enabled us to spare and apply \$31,124.84 from the cash business receipts of the House to payment on debts contracted prior to June 1, 1878, which could not be settled in four per cent. bonds. If this patronage is continued and increased, we have every reason to expect—and the House wisely administered, it will require but a few years to relieve the House from all indebtedness. The building is in a good state of repair, and well insured. The machinery generally is in good order. The stock of material for the manufacturing department is full, and the supply of books, stationery, etc., sufficient to meet the ordinary demands of our trade. Our standing with other publishers is good, and we are enabled to keep up as a sort of miscellaneous religious books, not included in our own publications, on the best commercial terms. The Christian Advocate has a circulation between 10,000 and 17,000, and is gradually increasing. The lists of the Sunday-school periodicals are larger than ever before, and it is believed that the rearrangement of the series, and the reduction of prices, to take effect July 1, will make them still more popular.

J. B. PALMER,  
Business Manager.

## DISPOSITION OF THE OLD DEBT, AND THE BOND SCHEME.

The following facts are taken from the books of the Publishing House, under the supervision of the business manager, and may be relied on as a correct history of the transactions of the book agent and the book committee.

As this is the last statement which will be presented to the Conference before the next General Conference, it is important for the Annual Conference to understand the steps which have been taken to dispose of the debts contracted before June 1, 1878, and the present condition of the House as to these liabilities.

At the last General Conference, held in May, 1878, at Atlanta, Ga., the former agent, A. H. Bedford, reported the following as the liabilities of the House:

Bonds now held \$10,000.00  
Bonds sold \$10,000.00  
Bills payable (notes) \$14,887.22  
Book accounts \$2,521.25

Total indebtedness \$27,408.27

This report was referred to a committee authorized to call for persons or papers necessary to a thorough investigation of the book concern. On May 20, 1878, this committee presented a statement made up by Isaac Litton, an expert especially employed before the request of the General Conference, book committee, and other friends of the House, to examine into and report upon the condition of the House. His statement made the liabilities amount to \$281,572.16. After a thorough investigation, the committee reported as follows:

"We restate the liabilities upon the basis of the corrections made by Litton, the expert, at \$273,320.04, on which the interest has been and is now accumulating at the rate of \$40 per day." (See Journal of the General Conference.)

The former agent reported the New Orleans depositary, known as the assets at \$83,115.13. The committee of the General Conference reported as follows:

"We have good reason to believe, from all the information we have been able to obtain, that the New Orleans Depositary ought not to be estimated as available assets at all, and it is not really rolled upon as such by the agent at Nashville."

The present agent and book committee took charge of the House June 1, 1878, and, finding a great many notes overdue and maturing within a short time, and no available funds with which to meet them, and protest being waived by the creditors, a circular was issued to all the creditors whose addresses could be obtained, requesting them to postpone the collection of their debts for twelve months from July 1, 1878.

Nearly every creditor whose claim was not secured by lien or mortgage responded favorably to this request. In the meantime the committee was in frequent session, investigating the condition of the House, and trying to devise plans to meet the liabilities. On August 15, 1878, they adopted a plan of relief known as the "Bond Scheme." This plan contemplated the issuance of four per cent. bonds sufficient to fund their entire indebtedness, which was stated in round numbers at \$300,000. The liens and mortgages, and the debts secured by personal indorsements of the former agent and members of the book committee, amounted to about \$100,000. These were considered good securities, running at a high rate of interest, and could not be displaced except with the money. It was believed that the remainder of the claims, in the form of unsecured notes and accounts, could be paid in bonds. No subscriptions were to be considered due until in the aggregate they reached \$300,000. In order to raise the money to pay the secured claims, it was necessary that some one should visit the approaching Annual Conference to explain the plan and solicit subscriptions for bonds payable in cash. As the agent could not reach all the places in person, the committee employed the Rev. R. A. Young, secretary of Randolph University, to aid him in this work, and by agreement the House paid one-half the salary and traveling expenses allowed him by the university. This arrangement continued two years—from October, 1878, to October, 1880—and the service rendered was very valuable. Nearly all the Annual Conferences were visited in the fall of 1878, and cash subscriptions were solicited, amounting to according to the above conditions. The approach came mainly before the preachers and lay delegates to the Conferences, and to their honor be it said, the responses were prompt and liberal. During the following spring several of the cities, and a number of District Conferences, were visited in "the interest of the 'Bond Scheme.'" Large and liberal subscriptions were made in Nashville, and on September 1, 1879, the subscription, payable in cash and in claims, was completed to \$300,000. The conditions governing the sale of the bonds, as far as possible, but the money came in slowly, and it was a serious question whether enough could be collected to pay off the mortgages and liens. However, a large part of the indebtedness was about Nashville, and the personal and business standing of the committee gave the scheme favor with the creditors, so that they granted further indulgence. On January 1, 1880, it was decided to take up the first lien-note, then in the form of a judgment, originally \$18,000, but increased by interest and court costs, to \$22,950.37. This was the first money paid out of the bond fund, and it left but a small amount on hand. From this time on collections were pressed in every way—by appeals through the papers, by circulars and correspondence and drafts. At the close of the first quarter of the year, April 1, 1880, we lacked about \$35,000 of having money enough from collections to take up the first lien-note, which was running at the high rate of five per cent. It was absolutely necessary that these bonds should be paid off, and the mortgage canceled, before the new four per cent. bonds could be issued. The business of the House had been prosperous, and, as was stated in the report of last year, \$25,000 was taken from the cash earnings toward redeeming these bonds. The remainder was borrowed from two friends, at six per cent. interest, payable at the convenience of the House, and the amount was \$100,000, which was canceled. The holders of the second mortgage bonds agreed to surrender them, partly for cash, partly for four per cent. bonds, and the balance in notes at six per cent. interest, redeemable at any time, but distributed through three or four years. The new bonds, bearing four per cent. interest, were issued, and settlements were made as fast as possible with the delinquent who had agreed to take pay in bonds. All the money which could be spared from the business of the House, as well as all that could be collected from bond subscriptions, was applied to refunding the amount borrowed, and to meeting the claims indorsed by the former agent and the book committee, and which, therefore, could not be paid in bonds. It is not practicable to give all the details of settlements which have been made from time to time, but the aggregate result from the beginning of the present agency to this date amounts to \$310,196.70—claims against the Nashville House settled, for which we have vouchers. This includes the interest allowed until settlements were made, though a great many of the unsecured creditors generously remitted the interest after June 1, 1878.

As to the New Orleans claims: Soon after the organization of the present committee, in June, 1878, a telegram was sent to R. J. Harp, agent of the New Orleans Depositary, calling him to Nashville with books and papers necessary to give full information as to the condition of the Depositary. He appeared before the committee, June 10, 1878, and reported large debts against the property, and everything under seizure of execution, but said the assets were ample to pay all the claims against the Depositary. He appeared before the committee, June 10, 1878, and reported large debts against the property, and everything under seizure of execution, but said the assets were ample to pay all the claims against the Depositary. He appeared before the committee, June 10, 1878, and reported large debts against the property, and everything under seizure of execution, but said the assets were ample to pay all the claims against the Depositary.

At a meeting of the book committee, the agent's report was presented and examined, and a resolution was adopted to its correction, which was unanimously adopted.

JAMES WHITEWORTH,  
Pres't Book Committee.

## Need of Christian Friendship.

In the darkest days of the Reformation what cheered the heart of Luther more than the living spirit of Melancthon? The modest, quiet spirit of Melancthon made strong the fearless and irresistible spirit of Luther.

"Zwingli in Switzerland had need of a Myceniuss." Cyrus had his true friend Araspes. The blood-thirsty spirit of Alexander had his Hephestion. Napoleon had his Ney. Elijah had his Elisha. David's soul was knit to Jonathan. Paul had his Timothy. The Saviour sent them out two and two. Lord Brooks chose for his Epitaph, "Here lies the friend of Sir Philip Sidney."

O, how much we need the true Christian friendship. You are my friends, said the blessed Saviour, the Son of God, our friend! How the blending of the divine and human friendship bears us up!

O the priceless value of such sympathy, forgiveness and love! Saviour, place thy lagging hand around me, I am safe when thou art high."

J. O'FA.

## It Is Methodist.

Mrs. Edmon: "Cowikee" thinks it "unmethodistic" and "unlaiden" to speak of "first-rate" and "fifth-rate" preachers. I meant no offense. It is methodistic to employ a variety of ministerial talents. We have preachers who, in addition to being deeply pious and thoroughly educated, have had good libraries, leisure for study, and other advantages year after year. We have others, equally pious, whose education is partial, libraries scant, and whose circumstances have been exceedingly unfavorable for thorough preparation for the pulpit. The one class of preachers have been and are still in de-

mand where the support is good. Not so the other.

Objection is made to the statement that "very small salaries do not and cannot command the services of first-rate preachers." I did not mean to intimate that our best preachers, or any of our preachers, set a price upon their services. I am glad to believe that, in the main, the appointments of our preachers are left, by both preachers and congregations, to be arranged by the presiding elders and Bishops.

As to these in sight of steeples and in hearing of bells, who do not attend church, there is work for first-rate preachers as pastors, for Sunday-school teachers and colporteurs. Fifth-rate men, as preachers, could do no good there, though as colporteurs they might. Let the stationed preachers stir out.

I leave Bro. J. W. Solomon and "Cowikee" to settle the question of my ignorance of "missionary geography."

QUERIES.

In Memoriam.

At a meeting of the Woodville District Conference, of the Mississippi Annual Conference, held at Amite (City, La., July 28-31, 1881, the following was unanimously adopted:

Whereas, It has pleased the great Head of the church, who doeth all things well, who is too wise to err and too good to be unkind, to remove from the militant church to the church triumphant the soul of our lamented brother, J. E. Jagers.

Resolved, That in his death the church has lost a faithful, useful local preacher, this District Conference one of its honored and efficient members, whom we greatly miss.

Resolved, That we deeply sympathize with his bereaved family, and that we invoke God's blessing upon them.

Resolved, That a copy of these resolutions be sent to the widow of the deceased, and also a copy forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

A CLEAN HEART.—"Is my heart right?" If not, let it be your first thought, your sole aim, to get it right. "Wife and how?" If your watch is wrong, will you take it to the blacksmith or carpenter? If your heart is wrong, do you take it to mortal man? No, the watch must go to the watchmaker—your heart must go to the Heart Maker. Say to him, "Create in me a clean heart."

Be affectionately warned, invited, urged, dear unsaved friend. What good can our paper do you, if you continue reading it with an unrenowned heart? This is the first thing. Attend to it at once. Seek Jesus now. "Behold, now he has accepted time." "Seek ye first the kingdom of God."

## Marriages.

WATSON.—At Wesley Chapel Church, in South Butler, Ala., July 10, by Rev. W. H. Morris, Mr. Robert A. Payne to Miss Sammie Watson.

OLDYRD.—GOTTSCHE.—In the city of New Orleans, August 1, by the bride's father, Rev. August Gottschalk, Mr. Frederick A. Oldyrd to Miss Ada Gottschalk.

WATKINS.—On the evening of July 1, 1881, at his home in Evergreen, Ala., entered into rest Dr. Richard L. Watkins, such was the closing record of the early career of one of the ablest ones of the State.

Dr. Watkins was born June 21, 1822, in Elbert County, Ga., and in early life moved to the State of Alabama, and for a number of years was engaged in the drug business in Mobile, Ala. He professed religion and joined the Methodist Church about the year 1848; was converted on board of a steamboat while traveling from Mobile to California. Ala. He had often heard him speak of his conversion, and while laboring under conviction for sin, the evil one seemed to whisper in his ears upon the struggling soul, and he felt that his state-room and poured out his soul in humble faithful prayer. Then God, for Christ's sake, pardoned him, and he was restored to the number of the St. Francis Street Methodist Church, and contributed largely toward building that church. For the last ten years he has lived at this place, and his membership transferred to the church in Evergreen.

The wife has only known him for a little more than three years, and, as his pastor, I found him always ready to do any work assigned him in the church of God, leading the class and prayer meeting, speaking almost on every occasion of the kind, of his great confidence in God, of the abiding presence of the Holy Spirit, and of his prospects for heaven.

As long as he was able to drag his feeble form to the house of God, he attended faithfully upon the ministry of the word, either read or expounded. At the social meetings of the church, and even in the "great congregations," bursts of praise were heard from his lips. Only two days before he died, he was praying kneeling, taking part in the exercises and leading in prayer most fervently. He was a faithful Methodist, and well versed in the doctrine of his church. He was a man of large reading, and of considerable information. He was very devoted to his convictions as to the reality of our holy religion. He believed that it was the will of God to "save" fully saved, saved to the uttermost, and have the witness of the Divine Spirit to the God of his salvation. His death was rather sudden, and he was not altogether unexpected. He had been in a low state of health for many years, his disease was that of chronic diabetes. Two days before he died, he was reading his Bible, when suddenly his eyesight failed, and at once he seemed to give up, told his soul, and he was near. The next day when approached upon the subject of death, he answered, "I have no fear as to that. I have settled that matter before this. The mind was clear to the last, but he last words that we heard him say, was, 'I am saved,' and we began to realize that he was entering the spirit world, and we had to sigh farewell. 'What the future world shall be, I may be far, it may be near, I God in his wisdom alone can tell. A large concourse of friends followed his remains to the village cemetery, where he sleeps to await the summons of the resurrection morn."

He leaves a wife and several children to mourn. May God comfort the bereaved ones, and inspire them with a gracious hope of reunion "where there shall be no more death."

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## Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND  
LOUISIANA CONFERENCES OF THE  
M. E. CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

## Corresponding Editors:

REV. J. W. RUSH, REV. W. L. C. HENNING  
REV. C. D. GALLOWAY, REV. C. W. CARTER, D. D.

THURSDAY, AUGUST 11, 1881.

## The Superannuate.

Bishop Paine's very beautiful and impressive monograph on Philip Bruce and the Superannuate, printed on our third page this week, is very suggestive. It should have the effect of stimulating the preachers to attend vigorously to the collection for Conference claimants, and of inciting the people to generous giving. Those for whom the money is contributed are worthy. In the very nature of their calling they were precluded from making provisions for their families or for old age, and physical disability. Had they turned aside from the ministry, either wholly or in part, for the purpose of securing themselves from dependence and want, the church would have blamed them severely, and censured them for their unfaithfulness and for their secular spirit. As the church demands the entire time and labor of the preacher, and insists that he shall trust her for his support in old age, it is right that the church should meet the obligation liberally.

This, however, is not done. The amount paid is exceedingly meager. Philip Bruce received \$100 annually, and we are not doing much better now—in some Conferences not as well. The small stipend bestowed is a help to those who have nothing, but it is wholly inadequate to make them comfortable. We are surely guilty in this matter—the pastors in not urging the collection more forcibly, and the people in not responding more freely. The amounts assessed are really much below the actual need, but these, at least, should be brought up in full. The aim in every case should be to go beyond. There is no danger of the misapplication of the fund, as the Conference Board of Finance investigates all claims, and exercises a careful discrimination. It is only the most needy who receive anything, and the appropriations are graduated according to the exigencies of the recipients.

The Bishop suggests that the superannuated relation be carefully guarded. The Conferences are becoming more and more awake to the importance of vigilance in this direction. It has been suggested that a law prohibiting any from being put on this list who have not traveled, say fifteen or twenty years consecutively, would be a very desirable measure. We think some such rule might work well. As it is, however, the Conference has discretion in granting the superannuated relation, and the Board of Finance is the final judge of the claims to be recognized. If the Conference and the Board of Finance are firm and judicious in performing their duties, only those who are worthy will be among the Conference claimants. While we are disposed to favor a time limitation, both as regards the superannuate, and of those who die in the work leaving families to the care of the Conference, we believe our plan, as it stands, if faithfully carried out, will give satisfactory results. A law requiring fifteen years of effective work, or some other definite period, before a preacher or his family should be entitled to aid from the Conference fund, would relieve the Conference and the Board of Finance of duties and responsibilities of a delicate and embarrassing nature, and which they are not always willing to assume.

However this may be, the present duty is to press the collections. Rightly presented, the people will usually respond. If the preachers will emphasize the matter, fully explain the object and the obligation, they can exceed the assessments.

In working for others now, they are also working for themselves and their families in the future. They do not need the influence of such a motive, we are sure, and yet their own zeal and fidelity in this business will come home to them some day. When they are old and worn out it will be a satisfaction to reflect that they, in their prime and plenty, were considerate of the feeble veterans in their retirement. Should they die in active service, they will feel that their own fidelity to the widows and orphans of others lessens the anxiety for those whom they leave behind them.

A few dollars, more or less, is a very important matter to the superannuates, and the widows and orphans of deceased preachers. At best, the relief is inadequate, but to fall below the assessment means pinching want and absolute suffering. Let us determine to bring up

this fund to something like a just standard, and do away with the reproach that we are negligent and unjust in our ministrations toward our widows, orphans and worn out preachers.

## Mostly Church Members.

Thus it is reported of the results of a great camp meeting—"about one hundred conversions, mostly church members." Being members of the church, we suppose they had assumed the usual vows, and that for some time they had "a desire to see from the wrath to come, and to be saved from their sins." How long had they been in the church? For whatever time, they were in the habit of hearing the gospel regularly, and of enjoying the ordinances of the house of God. Continually under preaching, under pastoral oversight, how did it happen that they were not converted until they went to the camp meeting? It was a great mercy that they were converted at the camp meeting, but somehow we feel, in reading the account, that they could have been, converted at home. Was it the pastor's fault that they remained at ease in Zion? Was there no heart-searching preaching, no close pastoral visiting, no warnings to those who were in the church, and at the same time out of Christ? What are our regular services and preaching for if not for the conversion of souls? These people may have come into the church supposing the church to be an end rather than a means, or they may have regarded the church as a means, having some mystical and saving influence in itself. Perhaps they labored under a delusion, not uncommon, that, being in the visible church, they were sheltered from the wrath to come, and saved from their sins. The announcement, "mostly church members," had to us a tone of sadness. Is this coming to be the method, taking people into the church at home, and then sending them to a camp meeting to be converted? And if a hundred church members were converted at one camp meeting, and scarcely anybody else, what proportion of our church membership is composed of unconverted people? It would be well for pastors to look after the members received. If they come in desiring to flee from the wrath to come and to be saved from their sins, with ordinary care they will not be long in finding Christ. If they come with such faith as is connected with true repentance, there will usually be a speedy passage from death unto life. Especially will this be the case under faithful and instructive preaching, and in the diligent use of the class meeting and private and social prayer. There is evident occasion for a careful investigation by the pastors, and for special effort to bring the members to Christ. Membership in the church, as things go, will after awhile afford scarcely a presumption of conversion, and numbers received will fall to indicate, even approximately, the numbers converted. Perhaps we too generally assume that church members are converted. Such a declaration as we have quoted, in relation to the results of a single camp meeting, is a rather startling revelation. It has a bright side, to be sure, but this shades off into serious reflection. It sends us home from the camp meeting to meditate, and to suspect that there is something wrong or defective where such a statement is possible. It indicates the point where a great deal of pastoral work and vigilance is needed. Altogether, there must be multitudes in the church who are strangers to converting grace, and who know nothing of experimental religion. Not many of them will ever attend a camp meeting. They must be awakened and saved at home, if saved at all.

"Hoodlum" is a word which originated, we believe, in San Francisco. It was applied to the rough and disorderly elements of society gathered at the sand lots, and against which the friends of law and order had to direct all their strength. It is said that the hoodlums are growing in numbers and audacity in New Orleans. What we know of the matter is gained by reading the morning papers. Our personal observation is limited to a few thoroughfares and neighborhoods, and we have seen nothing of the disorder and violence of which we hear. The evil, however, exists, and it has become so great that there is talk of vigilance committees, and we are told that an association has been organized for the purpose of suppressing hoodlums. It is charged that the influence of this class is necessary to the local politicians, and that neither the police nor the magistrates are willing to arrest or punish the offenders. These miscreants are valuable workers in the ward elections, and strong auxiliaries at the polls, and those who, by their grace, are in office, are

not disposed to meddle with them. Vigilance committees may sometimes be necessary, and even lynch law, under some extraordinary circumstances, may be winked at. But these expedients, always dangerous and seldom necessary, can not be justified here. If the better classes are strong enough to put down hoodlums, by vigilance committees, they are also strong enough to put it down by legitimate means through the ballot-box, and by exposing faithless magistrates, and bringing them to account. As long as good men neglect their political duties, and resort to every possible expedient to escape jury service, they must expect to be governed by the criminal and vicious classes. Life and property are insecure, and people visiting the city on business or recreation walk the streets in peril. This state of things becomes at length unbearable. It inflicts great damage upon business, and lessens the value of real estate. Everybody, except a few office holders and their trusty followers, is interested in putting down crime and in having peace and security. Drinking, gambling and rowdism prevail without stint, and assault, robbery and murder, of daily occurrence, are scarcely noticed—certainly seldom punished. The remedy is for the people—the hoodlums are not the people—to organize or work at the polls, to turn out vigilant magistrates, and all unfaithful office holders, and put in men who fear God and hate covetousness. We shall find that, in order to have a prosperous city, or a thriving country, we must not only keep out yellow fever and build railroads, but we must also put down lawlessness, restrain vice, punish crime, and give a reasonable guarantee that people will enjoy the protection of good laws faithfully enforced.

## Alabama Notes and Observations.

The District Conference held at this place last week, was well attended and very profitable. The delegates seemed to enjoy the hospitality of the people, and the people certainly enjoyed their presence. Everything laid down in the Discipline for the Conference to do was done. Preaching received special emphasis, and the result was a decided improvement in the religious feeling of the congregation. We had times of refreshing.

Considerable attention was also given to other matters, conspicuous among which was the subject of finance. It is sincerely to be hoped that the deficiencies this year will not be so large as they were last year. For last year, if I make no mistake with the figures, the deficiency on the amounts assessed by the Annual Conference, for missions, education, Bishops and superannuates, was over forty per cent of the whole sum, and, taking out the two charges that paid their preachers in full, the deficiency of the others on preachers' salaries was over twenty-six per cent. If any district in the Conference can beat that for love, and is proud of it, we would like to know it. This is a fearful evil in our church, and one that does not come from working the system, but from not working it. Go by the law and the evil will stop. The plan of the discipline is this: let the charges support their preachers, and if they then fail to do any part of their duty let full and candid complaint be kindly made to the Conference, either by the presiding elder or by a layman representing the district. But the failure of support forfeits the right of the station or circuit to complain of the preacher anywhere, and the failure of the preacher to do his duty also shuts his mouth as against his people. The people say, "poor preach, poor pay," but the home needs of a stunted preacher force him to reverse the proverb, and make it read, "poor pay, poor preach," he can't help it.

The Woman's Missionary Society was allowed an hour of service. Dr. Lewis addressed the large congregation in a very elegant and appropriate speech, and the design and methods of the society were explained. The impression made was fine. Most of the pastors resolved to organize similar societies in their charges. This is really a grand work. The report of the parent society, at Nashville, gives \$18,862 10 collected last year. And yet the organization is not complete in any Conference, while in some it seems to be hardly known. When this society shall have organized its auxiliaries in every charge in the church its collections will be more than doubled, and its effects upon the missionary spirit of the church will be most happy and beneficial. May God hasten the good day!

Drs. Massey and Lewis, and Bro. Sadler, made the best speeches on religious education I think I ever heard. Bro. Shores represented, in appropriate and truthful remarks, the interests of Sumnerfield. Among our leading teachers there appears to be the hope of better times for our

denominational schools, and among the people generally there seems to be a newly-awakened interest in the general subject of education. There are felt to be dangers to the church living in the new future, which can be provided for only by a cordial and strong support of our church schools, and also there are felt to be dangers to society and government, which can not be met as they should be, unless the people of Alabama devote more time to the education of their children.

The brethren brought reports of very hot and dry weather from all parts of the district. Corn is very much hurt. Cotton doing pretty well. It may, however, turn out after all, as it frequently does, that the year will wind up better than was anticipated. There is consequently neither sense nor religion in roasting about hard times. But this miserable habit is upon the people, and eronk they will. For the last three days we have had quite an east rain storm. The ground is now thoroughly wet.

Dr. Mark Andrews called to see us, and bid us good-bye before going to London. He left Montgomery Monday, with Bro. C. R. Williamson as "compagnon du voyage." May they have a safe and pleasant trip, and in their associations abroad may they succeed, by their simple Christian manly bearing, in correcting some of the unjust notions Europeans have of Southern manhood and Southern Christianity.

J. W. RUSH.

## From the Capital of Germany.

By J. B. A. STRENS, D. D.

MR. EDITOR: I arrived at Berlin yesterday, and am comfortably domiciled at the Central Hotel. Reading, as Lord Bacon has it, makes a full man; but traveling not only fills, but almost weighs you down with thrilling incidents and rapturous scenes. The chaos of things seen, heard, felt, renders the enforcement of the laws of intellectual association difficult.

The steamship "Frisia," of the Hamburg Steamship Company, like the ancient tribe of Teutons, the Frisians of North Germany, after whom she was named, proved herself a staunch, fast and safe old vessel. The impression is general that the German steamships, though perhaps not as fleet, are more reliable than the English. At any rate, I had a comfortable berth, luxurious fare, polite treatment, and was in time in port. Bating a protracted fog, which impeded our progress, we enjoyed fair weather all the way. Two days out from New York, we fell in with a herd of whales; more than two hundred seemed to be congregated, wildly spluttering, dashing to and fro, dilling the atmosphere with miniature rainbows by the large spouts of water which they ejected, as if enraged that a monster like our ship should intrude itself into their domain. Soon, however, they seemed instinctively to know that discretion is the better part of valor, for they gave us, in police parlance, the slip. A shark followed us

orthodoxly for more than twenty-four hours, and its perseverance was amply rewarded, for a lady, who had hoped to reach her loved ones once more ere she departed this life, died, with consumption, a few hundred miles west of Plymouth, and was at midnight, consigned to her watery grave. Next morning the shark had disappeared.

In the months of June and July the direct passage from New York to the English Channel is often impeded by icebergs, which drift southward, and melt away in the warm water of the gulf stream. The heavy fog to which I alluded is superinduced by the transference of the ice water from New Foundland banks and the warm water of the gulf stream. The officers of the ship were day and night on the *qui vive* for those lee vagabonds, and, to tell the truth, I longed to see one or more, at a distance, of course, but none were discovered.

We touched at Plymouth to put off a few passengers and the English mail; also at Cherbourg, France, for the same purpose. Cherbourg, as you are aware, is the chief naval station of the Franks. Its fortifications are immense. The harbor is in the shape of a horseshoe, lined with huge stone walls for miles in extent, interspersed by gigantic towers. In the middle of the bay, shaped as stated, strong forts have been erected, pointing hundreds of monster cannons to the arriving vessel. Surely, if any, this place is impregnable, at least from seaward. A few hours later we passed the strait of Dover, and one day more brought us to Hamburg.

Our passengers were a motley crowd, mostly Germans, who had accumulated large wealth in America. Some are abroad for pleasure, some for the benefit of shattered health. It was manifest that mental

culture and refinement had not been commensurate with their material opulence. Wealth, without thorough education, often makes men arrogant and overbearing. In America this is not, however, the case.

It is almost general, but a foreigner feels it keenly. Here, and also in England and France, it requires more than opulence to give admittance to refined society. It requires refinement, not merely brass and dish and dollars. Hence the eagerness of the rich in lucre to be rich in lore, to assert themselves in refined society by invincible intellectual acquisitions. In a few years the United States will, in this respect, fall in line with European views. A half dozen or more invalids were on board, who undertook this sea voyage as a *derriere resort* for the restoration of health. In the first stages of some diseases a sea voyage may be beneficial, but, as a general rule, I would advise sick people to stay at home, and suffer and die among their kindred. With all possible comfort, a patient on board a ship is ill at ease. The passengers who are well are usually very noisy, given to levity, music, card-playing, and even dancing, rendering a sick-bed doubly painful. Of the four hundred passengers on board I found but one (and I took much pains to be informed) who enjoyed experimental religion. This one was an Englishman, who for six years had been employed as engineer of a silver mine in the western part of Mexico. He had reached New York via San Francisco. He was now on a visit to his wife and children near Southampton. Since a boy he had been a member of the Wesleyan Church. I rejoiced in his genial company and intercourse. Strange bed-fellows make a sea voyage. A room-mate of mine, an American of Pennsylvania, who had been provost-marshal in the Federal army during the late Inter-State war, had sentenced a fellow-townsmen to six years penitentiary for smuggling salt into the Confederate lines; and now he was a good Democrat, denouncing Randall, of his State, the speaker of the House of Representatives, for opposing all measures for the material benefit of the Southern States.

The news of the dastardly attack on President Garfield reached us at Plymouth. The English papers, which came to hand at that point, gave vent to unmeasured indignation because of the villainous deed. The London Times argued that the assault was due to the President's bold stand against the corruptionists. President Garfield, I discovered, stands very high in the estimation of the Britons.

But you want to hear about Hamburg; the principal sea port of Germany. It is situated on the east bank of the river Elbe, about seventy miles from its mouth. Hamburg has extraordinary mercantile facilities, its imports and exports, by means of sea water, are larger than those of New York. Its inhabitants number a half million. Charles the Great was the founder of the place. His dominions being frequently invaded by murderous Scandinavians, he erected a *burg*, i. e., a fort, at the present site of the city, and called it *Hammaburg*, which signifies Forest Fort. This was in the year 803.

Twenty years later the Roman Archbishop, Ansgarius, arrived, and, with the assistance of several soldiers of the garrison, converted the inhabitants of the new place to the Christian religion. In the year 1510 the Reformation of Luther was officially recognized, all the churches being converted into Protestant houses of worship. Its numerous churches are mostly ancient and grandly beautiful structures. In 1812 one-third of the city was reduced to ashes by a conflagration which continued for three days. Napoleon Bonaparte discovered in Hamburg a rich source of the so-called sinews of war. Threatening utter devastation, he enforced from its citizens a levy of two hundred and fifty million marks in cash. I spent one day at Hamburg. A five hours' trip on the railroad brought me to this place. Now for sight-seeing! The Lord bless you! Good-bye.

BROOKLYN, July 15, 1881.

## A Few Things About Education.

MR. EDITOR: I have had it in my mind on several occasions lately to write something upon the subject of education. It seems that within the past ten or fifteen years a race of wisecracks has been developed, who have discovered that all former methods of discipline and drill in the schools were radically wrong. Not long since I read from one of these that the "get-your-lesson system" was an outrage upon the human mind. Another said that he would rather employ a teacher to help the children get their lessons, again and again they talk about giving the pupil full choice to study or not according to his inclinations; and

much more of the same sort. To all of these new fangled doctrines I wish to express my emphatic objection, and to give some reasons therefor.

1. In the first place, the old system, as it is called, is a *statemeth*, philosophers, poets, orators, and men of all other vortations, quite as great as we can hope for by the new method. The uniformity with which, in the history of great men, such phrases as the following are repeated becomes almost painfully monotonous: "At school he manifested his fondness for languages at an early age." "At the age of thirteen he wrote a Latin essay which won the prize." "At nine he translated Ovid." "At twelve he showed such a talent for mathematics that his tutor advised him to contend for the medal; he did so, and won it over eighteen competitors." In fact, it is only occasionally that we read of a dunce at fifteen being a star at forty. Now and then it is so stated, but some incident is inadvertently related which contradicts the statement that he was dull. Such incidents occur in Irving's Life of Goldsmith, who was said to have been dull. But it leaks out that "Goldy" was not considered a dull boy, but a boy of irregular and volatile temperament. Indeed, if you have read history to purpose you will discover that hardly an exception to the rule can be clearly made out.

2. Twenty-five years ago I was a school-boy among school-boys. All kinds of boys were thrown together; some who got their lessons and some who would get anything else but their lessons. After the lapse of twenty-five years I can not now point to a single schoolmate or college acquaintance who was dull then that is anything else now. Those who were the good boys, getting the lessons of their teachers then, are the influential and useful men now. Many of the best fell in the bloody conflict, and they were there conspicuous for their valor and devotion to duty. The boys who shirked a lesson were most apt as soldiers to skulk out of battle. I will mention the names of a few of my associates whose college record was prophetic of honorable career, and which prophecy is even now verified. The two Falconers, who died of yellow fever in 1875; H. C. Myers, present Secretary of State of Mississippi; Judge J. M. Arnold, of Columbus; Col. W. R. Barkdale, deceased; J. M. McConkill, of Brandon; H. D. Money, M. C.; W. T. J. Sullivan, D. D. I might extend this list, but these I know were conspicuous under the old system, and Mississippi has no better men to-day.

3. The system that releases the mind from a sense of duty, responsibility, and also from the necessity of strenuous and long-continued exertion, does not benefit, but greatly injures the intellectual faculties. "Mud" is a word that we are not ready to dismiss from the school-room since we can not expunge it from English nor from the language of nature. There are things and their name is legion which can not be learned except by doing. You can do more teach a boy how to chop, by letting him look on while you show him, than you can teach him how to work an example in arithmetic by letting him merely look on. Then exertion is necessary to the sharpening and invigoration of the intellect. One trouble with a great many of the school-books now-a-days is that things are made too easy. Not that I object to an easy way of doing a thing, provided I lose nothing more important. But it must ever be borne in mind that you are preparing the intellect of your pupil to solve the problems of life. These are no less complex now than they used to be. If you can put the mind upon methods to solve these without intense study, I have no objection. But since all the masters in all the vocations of life tell us that their triumphs are won only by patient and persistent study of the subject, I think it well for us not all at once to surrender the old methods. I once heard Dr. Barnard define genius as "the ability to labor." If this definition be true we ought to develop this faculty in our pupils.

4. It is the fashion now-a-days to assert that the children are killed by discipline and cramming. We might ask why, then, were not all the great men of the past killed? Further, how does it appear that of all professions those which are the most studious show the longest average of life? As a rule, so far as my individual observation goes, this class furnishes us with the finest developments of physical manhood. There are a coarseness and brutality in the uneducated that never fail to impress themselves upon the observer. No one ever saw a prize fighter who presented a physique that he desired in all its features. Nor do any who are really men envy the Bear Brumfitts or Nash's of the *bean-mouth*. Every likeness that attracts us is somewhere or other marked with



and Retail Druggists of New Orleans.



MISCELLANEOUS

...and the







## PRICES CURRENT.

MARKS AND CORRECTED WEEKLY.

ADVOCATE OFFICE.

New Orleans, Monday, August 8, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

## SOUTHERN STAPLES.

Cotton, P. B.	To-day's	Set.
Low ordinary	10 1/2	10 1/2
Good ordinary	10 1/2	10 1/2
Low middling	10 1/2	10 1/2
Good middling	10 1/2	10 1/2
High middling	10 1/2	10 1/2
Receipts since our last statement	1,121 bales	
Receipts previously	1,360,410 bales	

## SUGAR, P. B.

Full	To-day's	Set.
Full	10 1/2	10 1/2
Prime	10 1/2	10 1/2
Choice	10 1/2	10 1/2
Yellow clarified	10 1/2	10 1/2
White clarified	10 1/2	10 1/2
Powdered	10 1/2	10 1/2
Crushed	10 1/2	10 1/2

## MOLASSES, P. B.

Common	To-day's	Set.
Common	10 1/2	10 1/2
Prime	10 1/2	10 1/2
Choice	10 1/2	10 1/2

## RICE, Louisiana, P. B.

Common	To-day's	Set.
Common	10 1/2	10 1/2
Prime	10 1/2	10 1/2
Choice	10 1/2	10 1/2

## GROCERIES.

Butter, P. B.	To-day's	Set.
Butter	10 1/2	10 1/2
New York	10 1/2	10 1/2

## COFFEE, P. B.

Rio, ordinary	To-day's	Set.
Rio, ordinary	10 1/2	10 1/2
Rio, fair	10 1/2	10 1/2
Rio, prime	10 1/2	10 1/2

## CHOCOLATE, P. B.

English	To-day's	Set.
English	10 1/2	10 1/2
French	10 1/2	10 1/2

## CANDLES, P. B.

Best	To-day's	Set.
Best	10 1/2	10 1/2
Choice	10 1/2	10 1/2

## CORN MEAL, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## FLOUR, P. B.

Super	To-day's	Set.
Super	10 1/2	10 1/2
Choice	10 1/2	10 1/2

## FISH.

Market	To-day's	Set.
Market	10 1/2	10 1/2
Choice	10 1/2	10 1/2

## OILS, P. B.

Good	To-day's	Set.
Good	10 1/2	10 1/2
Choice	10 1/2	10 1/2

## SOAP, P. B.

Market	To-day's	Set.
Market	10 1/2	10 1/2
Choice	10 1/2	10 1/2

## STARCH, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## GRAIN AND FEED.

Corn, in sacks	To-day's	Set.
Corn, in sacks	10 1/2	10 1/2
White	10 1/2	10 1/2

## OATS, P. B.

Western	To-day's	Set.
Western	10 1/2	10 1/2
Choice	10 1/2	10 1/2

## BRAN, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## COW, P. B.

Mixed	To-day's	Set.
Mixed	10 1/2	10 1/2
Choice	10 1/2	10 1/2

## PROVISIONS.

Breakfast	To-day's	Set.
Breakfast	10 1/2	10 1/2
Choice	10 1/2	10 1/2

## MEAT, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## LARD, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## ESSENTIALS.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## BALING STUFFS.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## SUNDRIES.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## EGGS, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## HONEY, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## PEANUTS, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## ORANGES, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## WOOD, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## FEATHERS, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## HIDES, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## TALLOW, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## COTTON SEED, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## COOPERAGE, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## OAK STAVES, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## TOBACCO, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## SILVER, P. B.

Choice	To-day's	Set.
Choice	10 1/2	10 1/2
Prime	10 1/2	10 1/2

## NEWS OF THE WEEK.

## DOMESTIC.

WASHINGTON, Aug. 7.—The National Board of Health report that yellow fever and smallpox prevail at Vera Cruz in the most malignant form. The former disease continues at Havana.

LEXINGTON, Aug. 2.—The election here yesterday resulted in a victory for the Democratic candidates by increased majorities. Sparr, for the State Senate, 34 majority; and Mullen, for the Lower House, 502. As far as heard from Senators and Representatives favorable to the re-election of Hon. J. B. Beck to the United States Senate, have been elected by full majorities.

SYRACUSE, N. Y., Aug. 3.—Intelligence of the death of Bishop E. O. Haven at Portland, Oregon, was received in this city to-day.

RAWLEY SPRINGS, Va., Aug. 3.—Rev. Wm. G. Campbell, an aged and extensively known Presbyterian clergyman, died in Harrisonburg last night.

BUFFALO, N. Y., Aug. 3.—Hon. Wm. G. Fargo, President of the American Express Company and once Mayor of Buffalo, died to-day, aged 63 years.

SHREVEPORT, Aug. 3.—A proposition was received here to-day from New York capitalists and railroad men to build a railroad over an old charter line from Sabine Pass to Nacogdoches, by changing to Texasport instead of the latter place, thence to Shreveport, four business men will take stock. A meeting was held for an expression, which was adjourned for a few days.

Twenty-three lots in Grand Canal City, a new town site on the New Orleans Pacific Railroad, sold yesterday for \$1100.

Three bales of new cotton reached our market to-day, selling at good middling for 12 cents.

GALVESTON, Aug. 4.—A special to the News from El Paso, says: Gov. Terrell, of the State of Chihuahua, drove the silver spike yesterday morning which united the two Republics by rail, in the presence of a few spectators from both sides.

WILMINGTON, N. C., Aug. 4.—The election returns are all one way. It is impossible to estimate the majority, but the State has gone overwhelmingly against prohibition. As far as heard from not a single county has been carried by the prohibitionists.

The election passed over quietly. Towns where the prohibition strength was conceded to lie, have all given, as far as heard from, heavy anti-majorities.

The vote is light. The negroes voted solidly with the Republicans, who had pronounced against prohibition, and the majority against the measure will be large, perhaps 40,000.

REIMS, Aug. 4.—The Democratic Convention went along to-day very harmoniously, and wound up with great enthusiasm.

The platform is devoted chiefly to State issues, and is very emphatic against repudiation.

There was a great deal of anxiety on the subject of a platform, but the committee were unanimous. The Convention adopted its work without a dissenting voice.

The work of nominating a candidate for Governor was accomplished in two ballots. Daniel's friends had been active for him, and when he was put in the enthusiasm for him went on increasing from vote to vote until he literally swept the field.

He entered the Convention to accept the nomination and was met with immense applause. His speeches show that he means an emphatic and aggressive tone in the canvass.

The Democrats are generally confident of victory, and will enter into the fight with the most determined spirit.

BAY CITY, Mich., Aug. 5.—Immense forest fires surround the city. Quantities of timber are being destroyed.

MAGNOLIA, Aug. 5.—The Teachers' Institute for Pike county, held in the interest of common school education, is now in session at this place. The exercises are interesting, and good results may reasonably be expected.

PENSACOLA, Fla., Aug. 5.—The storm is still raging at Pensacola. There have been no arrivals or departures of the mails since Tuesday. There is much damage to the shipping up to this time. The fishing smack Addie, of Pensacola, and Kate, of Mobile, are ashore on Barrancas beach, at the water's edge, with cargo of lumber from Choctawhatchee, is beached, and reported breaking up near the same place.

JACKSON, Aug. 5.—The Democratic Convention on the 30th ballot nominated Gen. Robert Lowry, of Rankin county, for Governor, Major Harkstall, Gen. Featherstone and Judge Adair having previously withdrawn. The vote stood, Lowry 126, Stone 112. Great enthusiasm prevailed, and it is hardly possible that the ticket will be completed before to-morrow. The success of Gen. Lowry is regarded as the triumph of the Barkdale wing of the party. G. B. Sands was nominated for Lieutenant Governor on the first ballot.

RALEIGH, N. C., Aug. 5.—Reports from 17 counties give a majority against prohibition of 21,748; other counties will probably run it up to 60,000 or 70,000. The whites divided; negroes did not, but voted solidly against the proposed measure.

CHICAGO, Aug. 5.—A special from Socorro, N. M., says: The murderous red devils are now ravaging this neighborhood and killing off people by the score. Last night an encounter occurred between them and Mexicans at Parage, resulting in the death of twelve Mexicans. Two Indians who were captured were burned alive.

Reports come in hourly of fresh ravages and murders, and a party is being hurriedly raised and armed to go to the rescue of the miners at Pueblo Springs, where they are surrounded and in imminent danger.

Last evening a miner and wife, are supposed to have been surprised by the savages as they were returning to their mine, and were brutally tortured. The band is a part of Victorio's old band, now led by Nana, a chief even more barbarous than his predecessor.

WILMINGTON, N. C., Aug. 6.—Election returns continue very unfavorable to prohibitionists. The Star has received special reports from nearly every section of the State, and estimates the majority against prohibition at from 55,000 to 60,000.

JACKSON, Miss., Aug. 6.—In the convention to-day, the following nominations made complete the State ticket: H. C. Myers for Secretary of State; W. S. Hemmingsway for Treasurer; T. C. Cuttings for Attorney General; S. C. Caw for Auditor; and J. A. Smith for Superintendent of Education. This portion of the ticket is identical with the one nominated four years ago.

After adjourning the Democratic State platform of 1876, the convention at 3 P. M. adjourned.

James Barker's little son tipped over a live for fun at Perry, Ga., recently. The exasperated bees excited Mr. and Mrs. Barker and their children with sticks, stung the children and a puppy to death and nearly killed two boys.

A smooth complexion can be had by every lady who will use Parker's Ginger Tonic. For promptly regulating the liver and kidneys and purifying the blood there is nothing like it, and this is the reason why it so quickly removes pimples and gives a rosy bloom to the cheek. See notice.

A number of prominent Greenbackers and Republicans have been close watchers of the convention. It now appears that the Greenbackers and Republicans will call a State convention for the 24th of August, the Republicans also for the 24th. They claim a strong irreproachable ticket will be put in the field, headed by Hon. Benj. King, of Copiah.

EXECUTIVE MANSION, Aug. 8, 10:30 A. M.—It has become necessary to make a further opening to facilitate the escape of pigs, we took advantage of the improved condition of the President this morning, shortly after the morning bulletin was issued. He was authorized. The incision ordered downward and forward, and a counter opening was made into the crack of the ball below the margin of the fourth rib, which, it is believed, will effect the desired object. He bore the operation well, has now recovered from the effects of etherization, and is in excellent condition.

D. W. BLISS, A. K. BARNES, J. J. WOODWARD, R. H. KIRBY, FRANK H. HAMMOND, D. HAYES AGNEW.

MONTGOMERY, Aug. 8.—The rains of last week have developed the cotton worm rapidly in the black belt prairie lands of this State. Farmers from all sections are coming to the city for supplies of Paris green. They report no damage also from shedding, and some rust.

CRYSTAL SPRINGS, Aug. 8.—There were about 2000 persons on the camp grounds yesterday. Rev. Dr. Carter, of New Orleans, preached a most eloquent sermon.

## FOREIGN.

CITY OF MEXICO, July 31.—On last Thursday, at 6 o'clock in the morning, an explosion of a powder magazine occurred at Mazatlan. A whole square was blown up and many families buried under the ruins. About sixty bodies have been recovered.

CITY OF MEXICO, Aug. 2.—Dr. Plongetter, in a letter published in the newspapers here, says that the best discovery of him is a small, dark, 18 1/2 centimeter, brother of Choctawhatchee, King and High Priest, Dr. Plongetter also discovered an old temple at Uxmal. He has placed dynamite in the vicinity of his discoveries in order to protect them against robbers.

CITY OF MEXICO, Aug. 3.—The official report upon the powder magazine disaster at Mazatlan states that twenty-five persons were killed by the explosion and thirty injured; twelve other persons are missing.

A collision occurred yesterday at Ixtapalapa, Delmar, near Toluca, between the Catalanes and Proterias, in which a number of the latter were wounded.

An explosion of a box of dynamite occurred at Tula, by which a number of persons were injured.

HAVANA, Aug. 6.—During the week ending yesterday, thirty-six deaths occurred from yellow fever and nine from smallpox.

Captain General Blanco has ordered a strict observance of sanitary laws, as small-pox is threatening to become epidemic throughout the whole island. The heat continues unprecedented.

LONDON, Aug. 6.—At a farewell meeting to-day of the World's Convention of Y. M. C. A., addresses were made by Sir John Kennaway, member of Parliament, Prof. Gladstone, Rev. John Hall, of New York, Mr. Russell Sturges, of Boston, and others.

The convention has been a great success. The sum of \$4000 was pledged to inaugurate work in Great Britain similar to that of the International Committee in America.

COPENHAGEN, Aug. 6.—The St. Petersburg correspondent of the National Gazette says: The Russian court made the recent journey to Moscow because of the discovery of an extensive conspiracy to assassinate the Imperial family during the night at Potosh.

The police, on the 27th of July, stopped a boat which had landed, in which the guardship and arrested the occupants. It was subsequently discovered that sixty persons, some of them of high rank, were involved in the plot.

LONDON, Aug. 8.—The Standard correspondent at Rome says: Serious proposals have been made recently to the Pope, that he should transfer the seat of the Holy See to America, where an independent position will be assured him.

## Killed by Lightning.

MR. EDITOR: A very sad calamity occurred near this place on the 25th of July. Four men, Mr. Bruno Havens, Mr. Wiley Fauner, Mr. Buck Havens, and a colored man, the name of whom I have not learned, were engaged in hauling saw logs on Black Creek, about eighteen or twenty miles from the Post-office named below. While in their camp near where they were putting their logs in the Creek, getting their dinner, they noticed a cloud rising which threatened rain, and concluded not to go to work until it passed over. While waiting on the rain the two Mr. Havens and Mr. Wiley Fauner, were all lying side by side in the camp, near their feet. Their camp from the best information that I can get, was built against a tree. While passing over the time in social conversation and looking over their account book, there came a severe flash of lightning, striking the tree and running down into the camp, instantly killing Mr. Bruno and Buck Havens, and severely stunning Mr. Fauner and the negro.

Mr. Bruno Havens was a member of the Methodist Episcopal Church, and leaves a father and a large family of fond brothers and sisters to mourn his loss.

## CAMP MEETINGS.

POSTPONED.—Please publish that the Foreign Camp Meeting, Trenton, Miss., appointed to begin August 12, 1881, is postponed until some future time.

TOPSAW CAMP MEETING.—The camp meeting will begin at the old camp ground, miles east of Smiths Mills, on Thursday night before the fourth Sabbath in August. It will be on the self-supporting plan. Visitors will be entertained at the public tents at reasonable rates. A general invitation is given to ministers and those who attend will be provided for. Ministers who come by railroad will be conveyed from summit without charge at any time during the meeting if they will give notice of the time to the undersigned at Magnolia, Miss., a few days before the commencement.

THE CAMP MEETING at Liberty Chapel twelve miles northeast of Kosciusko, will commence Friday, September 9. All ministers are requested to attend. Conveyance will be sent Saturday morning to carry all ministers from Kosciusko to the camp ground. The Presiding Elder, Rev. K. A. Jones, will have charge of the meeting.

W. S. LACHRY, P. C.

The annual camp meeting at Salem camp ground will embrace the second Sunday in October, commencing Thursday before. Ministers of the Gospel are invited.

C. W. LACHRY, P. C.

There will be a camp meeting on the self-supporting plan at the new camp ground, near day's Mill, in Grant parish, La., commencing September 28, 1881. All ministers specially invited.

A. T. GALLOWAY, P. C.

The camp meeting at Bethel, Oktawilla Mission, Alabama Conference, will begin on Friday before the third Sunday in September. Ministers invited to attend; accommodation for as many as will come will be provided. There will be a public tent kept for the purpose of entertaining visitors at reasonable charge. Ministers attending will not lack for their conveyance waiting at Vane







## Christian Advocate.

THURSDAY, AUGUST 18, 1881.

For the New Orleans Christian Advocate.

TO A FRIEND—BY INVITED.

No dew fell on the flowers last night,  
For clouds were over all.  
No pearls dew-drops, sparkling bright,  
Can through the dark clouds fall.

Thus it is with each human heart,  
Where God has planted flowers.  
For when they from his spirit part,  
He sends no dew showers.

Of tender grace, to make them live,  
Without which they must die.  
Dark clouds of sin-elfen give  
No dew-drops from on high.

But when no doubts and fears arise,  
When we are faithful—true—  
No clouds ever cast our life's bright skies—  
Then God sends the dew.

Of grace and peace, and pure love,  
Like dew upon the flowers,  
From the unclouded skies above,  
Life-giving healing showers.

Oh! may thy heart yield, sweetest flowers,  
And fruits of righteousness!  
May grace and love's refreshing showers  
Descend, thy heart to bless.

## Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEEFER.

Third Quarter—Lesson IX.

WEDNESDAY, AUGUST 17, 1881.—EXODUS XXV-XXXI.

LEADER'S TEXT.—*Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment.*—Matthew xxii, 37, 38.

## THE COMMANDMENTS.

1. And God spake all these words, saying:  
2. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3. Thou shalt have no other gods before me.  
4. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

5. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, and I will visit the iniquity of them that hate me.

6. And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind; and thou shalt love thy neighbor as thyself.

7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

8. Remember the Sabbath day to keep it holy.  
9. Six days did the Lord make heaven and earth, the sea and all that therein is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Six weeks intervened between the promissory and the giving of the law on Sinai.

Did six weeks ever have crowded into them more of God? Follow the flight of Israel, as driven before the blast of a nation's fear, they take up their line of march for the promised land.

The Red Sea was crossed with a song of triumph, the waters of Marah were healed by a branch plucked from God's garden. The manna had come down from heaven, and was still daily descending. The wilderness of Sin had been traversed for many a mile, and Jehovah, the commissariat, furnishing their meat. The rock of Horeb had been smitten by the rod of God, and waters poured out to slake the thirst of the multitude.

Aaron and Hur had held up the drooping hands of Moses, heavy with the rod of Jehovah, until Joshua discomfited the armies of Amalek. Six weeks marching with God, and God calls a halt at the foot of Sinai. High time that there should be an understanding between the helped and the Helper. God's unequalled kindness to them in securing their deliverance had heretofore been met with ungratefulness and complaint. The whole march had been one continual display of ingratitude, monstrous and unnatural. The pillar rests upon the mount, and becomes the tent of Jehovah. Moses is called up, and a message is delivered to the people: "Ye have seen what I have done to the Egyptians, and how I bore you on eagles' wings and have brought you to myself; now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; ye shall be unto me a kingdom of priests, an holy nation." The astounding message of love and great reward was delivered unto this gainsaying and wrath-deserving people, and the whole congregation deeply moved at this display of loving kindness, so ill-deserved on their part, in a genuine burst of repentance, for once turned with heart and word to their God. All the people answered together: "All that the Lord hath spoken we will do." Moses returned the words of the people to the Lord. The Lord, who knew this people better than we do, took them at their word. You may think they were unwise in this hastily ratifying compact; the terms of which were not yet given. The reward was for keeping his covenant, and yet the conditions of the covenant were not given. But the Lord based his demand on what he had already done for them, and surely he had put them under obligations so great that no demand that he could make of them could be extravagant. Their ready, unquestioning acceptance of God's promise, with the conditions unknown, was the wisest act of that nation, and the failure to keep that promise is the most ruinous. God bases his right to claim our loving obedience on what he has already done for us. We ought to promise him now to do all the words he speaks without stopping to parley on terms.

The Lord tells Moses to announce his coming on the third day, to speak the words of the covenant in the hearing of all the people. Tell the people to get ready—set a limit about the mountain, that no man or beast come near to it. "The presence of God is in-

tolerable to the creature. Prepare the people, and I will speak to you all the words, in hearing of all the people, that they may believe thee forever.

How would you get ready to meet such an august presence as the high and lofty One, Three-days to prepare to receive God? we are not going to him, but he is coming to us. Wash your clothes and your bodies, dress yourself in the best you have; but that is only the outside. This God with whom we have to do sees within as well as without. Wash your soul, cleanse your heart, clean out the store-house of memory, open the windows of your soul, let the light in, turn out his enemies. Ah! water will not cleanse the soul. Well for these people that God told Moses just what cleansing would be acceptable to him. The last day of that preparing came, and the smoke from a thousand altars floated up the mountain upon which Jehovah was to descend in the morning. Oh! will not the smoke of these atoning sacrifices protect the trembling offerers from the fiercer rays of the divine glory? What a clearing of mouths, of hands! What purposing of soul against evil! What sorrow over the past.

The morning of the third day came. God was on time. Sinai was altogether on smoke. The smoke ascended like as from a great furnace, with doors all closed, to shut in the flames. The mountain quaked greatly. A thick cloud hovered over the mountain, against which banked up the smoke in awful drifts; there were thunders continual, and lightning flicked out of every fissure in the mountain side like tongues of flame through the door-cracks of some huge furnace.

Above all would be heard the voice of a trumpet, whose all but articulate sound struck terror through the soul. The people trembled as the trumpet waxed louder and louder. It was the trumpet of God. God's rallying call, you and I shall hear some day; though it sound when we be in our grave, we shall wake to sleep no more. God has attention, and he speaks all these words:

## FIRST TABLE.

I. Thou shalt have no other gods before me.  
II. Thou shalt not make to thee any graven image.

III. Thou shalt not take the name of the Lord thy God in vain.  
IV. Thou shalt remember the Sabbath day, to keep it holy.

V. Thou shalt honor thy father and mother.  
VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.  
VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness.  
X. Thou shalt not covet.

## SECOND TABLE.

XI. Thou shalt not kill.  
XII. Thou shalt not commit adultery.

XIII. Thou shalt not steal.  
XIV. Thou shalt not bear false witness.

XV. Thou shalt not covet.  
XVI. Thou shalt not kill.

XVII. Thou shalt not commit adultery.  
XVIII. Thou shalt not steal.

XIX. Thou shalt not bear false witness.  
XX. Thou shalt not covet.

God spoke them in a loud voice, like thunder, from the mount, to all the people. These articulated tones were the words of Jehovah; they were living and energetic, sharper than any two-edged sword. They made their way to the hearts of men, and left their impress on the fleshly tablets. He spoke, and the piercing sword of his mouth, as a flame of fire, fell upon the tables of stone, quarried by God's own hand, from the mountain, and let its burning point etched in the rock the ten words, the decalogue. The eye of man beholds them, and the tablets of our hearts echo and respond to the tablets of stone, the two agree, they are one. He hath written his law in our hearts, and we were all unconscious of it and its awful sanction until this revealed law is brought before our face. Then its eternal sanctions, its eternal rewards and penalties, are known, and responsibilities as infinite as the law awake. Read this law; and see if it does not awake an echo of concurring response in your soul. God has not left himself without witness. Those tablets that were given to Moses on Mount Sinai were written by God. Many questions have been started about these tablets, about their matter, their form, their number, him who wrote them, what they contain, some make them ten, some seven, the Hebrew make them two. Some say they were of precious stone, some say they were of precious stone, some say these tablets were written on both sides, so some have concluded the tablets were transparent, so that you could see both sides at the same time. What confusion! Some think that the ten words were written on each tablet, so that there were two sets. Others think that there were five on one and five on the other. Some say four on one and six on the other. Just see how men will spend their force on the mere letter. How they would, if they could, make the word of God of none effect. Some understand that they were literally written by the finger of God, others think that God ordered Moses to write it. The Scriptures tell us, in language unmistakable, that God wrote them. "All the Scriptural expressions concerning the authorship of this law indicate immediate divine agency."

God wrote them in the hearts of men, on the tables of stone, and fast upon the body of his Son. Behold this law in the cross of Calvary. There is not a single feature in this law that would even suggest man's work. God speaks through every syllable in it. It is the transcript of himself. Read and adore! Read the comments on this law, as given by the Judge of all the earth. His construction of this law as given in his sermon on the mount had best be ours, for by this Judge, and this only Advocate, our case is to be tried and decided.

## A Minister.

MR. EDITOR: Your ADVOCATE of May 19, 1881, contains a question by "A constant reader of the ADVOCATE."

"A constant reader of the ADVOCATE" asks: "What is the difference between the old Testament characters. It seems not to have been as faithful a listener to the minister as he was 'a constant reader of the ADVOCATE,' or he would not have misstated the minister's words, especially in the absence of his views and Scripture support of them. The minister desires to say that he prefers the use of the word regenerate to convert, and did so use that word with the signification herein given."

The exercise of faith is acknowledged by all to be the index of the change of mind in question. The spirit's mind is changed from unbelief to faith. As the physical nature of man, with all its material faculties, is but a piece of machinery to be operated by man's spirit, when the spirit is changed the whole being may become subject to the object of faith, whether that be God or something else. Regeneration, therefore, involves no change of body or spiritual essence, but simply a change of mind and a deliverance from the devil, the spirit's captor. A complete change. But faith must have an object. There are two things to be received by faith, viz: God and his will, or human life according to his will. We doubt whether a faith that simply acknowledges the existence of a God could be termed regeneration, for Adam never lost his faith thus far, and it is a question whether a human being could be found but what believes in the existence of God. Indeed, devils believe this far. The heathen's idol is only a representative of God. Conversion might mean a change of mind from an idol to a faith in God directly, or any change of mind in regard to anything, but regeneration must be a faith that lovingly embraces God and his whole will, or human life according to his will. The regenerated state of Adam must have been done so. But when he refused God's will, or human life according to that will, he fell, lost the Spirit of God; the Spirit of life, that constantly inspired him to know God's will, and became a captive of the devil, and was blinded by him, so that a conception of God's will or human life was not possible, either by memory or reason. Human life, according to God's original purpose, fell behind the screen; no more to appear before the mind of man until Christ, the new humanity, should come and live, and thus give again the "true light" of humanity, or give a complete revelation of God's will on the subject of human life, exhibited the original purpose of God in creating man, and his will concerning mankind now, and then those who both believe in God and Christ exercise a faith that fully compares with Adam's faith; that is, lovingly embraces God and his will, or human life according to his will. This is reaching back to Adam's faith or regeneration. Humanity, intimately associated with divinity, says St. Paul, was a mystery "hid from older ages," or "kept secret since the world began," "but is now," this gospel day, "made manifest to his saints," "and, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."—Romans xvi, 26. Here we see the human family is to be established, fixed or unwavering in faith in God and his will by the preaching of Christ as his "complete revelation of that will, so that faith and obedience or regeneration would go together in the regenerated man. Disobedience can in no wise initiate the Christ-like nature or conduct. We grant that the Old Testament characters believed in God and his words to them, that portion of his will that he saw proper to give them; and over the Gentiles believed and waited for a deliverer to come from the Jewish nation. Romans viii, 19: "For the earnest expectation of the creature, or Gentile," "waited for the manifestation of the sons of God"—the Jews. Who could venture to say that all of these reached a faith unto regeneration? The fact is "the whole creation, both Jew and Gentile," groaned and travailed together in pain until now, or until Christ came, verse 22. Who could say, and have Scriptural support, that the nature of Christ, his humanity, and his life were believed in and received as their "lost nature" and human life proper? For God predestinated that the Gentile, as well as the Jew, should "be conformed to the image of his Son"—verse 29.

And when Christ came the whole world was tried as to whether they would receive him as their King. "The Jew, with all his pretensions to faith and devotion to God, as well as the Gentile, were alike invited and bid believe in and receive Christ in his humanity, for his divinity being God, was always believed in as the complete revelation of God's will on the subject of human life, and a reception of him as a whole, by faith constituted the qualification of a subject in the kingdom of God; now to be re-established upon earth, and to spread as heaven 'until the kingdoms of this world should become the kingdoms of our Lord and his Christ.' The nature of Christ was to be the King, enthroned upon every heart, and his life the light of the world. He is emphatically the exemplar of human life. Says he: 'I am the light of the world,' etc. Christ must thus be received, and fallen humanity must retire and give place to perfect humanity, with which God declared himself well pleased. Self,

though guided by divine precept, and the heathen nature, without precept, a law unto themselves, must surrender to humanity proper, and become the sons of God, not realizing what we shall be shall appear we shall be like him."

The old commandment, "Thou shalt love thy neighbor as thyself," assisted by varied precept as starlight, well and faithfully regulated human life for a time, but when the Sun of Righteousness rises upon the world, so that "whatsoever is revealed is made manifest by the light," the world should gladly accept this light, or example, and faithfully walk in it, reverently regarding the new standard and the new commandment. "A new commandment I give unto you, that ye should love one another; as I have loved you, that ye also love one another." Fallen humanity, with all its imperfections, can no longer serve as a standard. As seen from the nature and demand of the old commandment, no other standard was recognized, no other could be as yet, for, as all mankind were alike, no one of them could be selected for the rest to follow. An age of peace was to be for the human race. Where was ever such love practiced or required under the Old Testament day? The nations of earth were ever in a commotion of animosities and bloodshed, and where on earth could be found a more selfish and unchristian-like people than the Jews, considering their advantages from the oracles of God?

Think of David's bloodshed, arising from selfishness, and doubtless others of a more private or secret character. How will he compare with Christ? He could not follow his own nature, constantly corrected and guided by the law of God as then revealed, and struggle against his own natural blindness, and fondly hope for a better day, when he should understand God's righteous judgments. And so of others. They truly believed in God, and in his promise of a Saviour, in an atonement to be made for sin, symbolized by the blood of the bleeding sacrifice constantly offered, and were saved and admitted to God's kingdom above where they died, where they saw him who was to be, at some future time, the complete revelation of God's will on the subject of human life. But as human life proper, according to God's original purpose, as exhibited in the humanity of Christ, a faithful Son, is revealed, when God veiled himself in the flesh, "the mystery hid from older ages, or kept secret since the world began," for the purpose of presenting his will or human life according to that will, that mankind might have the trial of receiving his will, who can prove that they thus received Christ by faith, as their lost nature and his life, as human life proper, and patterned after it? It is extremely doubtful, and their lives seem to prove the contrary. They had a religious joy and satisfaction indeed, but it arose from a hope of that blessed day of Christ, just as we grow shouting happy from a hope of heaven and its bliss. As a prisoner, bound in fetters, from a promise of release in a given time, has a solid experience of joy and of the favor of his ruler, though very sensible of his condemnation and imprisonment, so they, fettered with the flesh and blindness, had a well-grounded experience of deliverance from the penalty of the violated law, eternal death, and from the rule of the devil over them. Indeed, doubtless, can tell us better the experience of them of that day than any of us, and we will listen to him: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath eye seen, (no thought entered the heart,) what God hath prepared for them that love him."—Isaiah lxv, 4.

Here man, in great ignorance, for none besides God saw these things, waited for Christ and the blessings of the gospel day, which, says St. Paul, I Corinthians xi, 10, were revealed to them of his day. This does not refer to the heavenly state, as some say now, but to this glorified day, heaven begun on earth. "We ask where it is ever said of them, by any inspired writer, that they were ever regenerated? As the time had not yet come, no attempt to set up the kingdom of God was made, and no such language as 'except ye be born again,' etc., was used to them. It is only said of them they believed God, believed in God, trusted in him, if it is a better word, and God signified his approval of them by doing wonders; they wrought righteousness, etc., and 'obtained a good report through faith,' but received not the promise. God having provided some better thing for us, that they without us should not be made perfect."—Hebrews xi, 39-40. This is the very thing in question.

Nothing, or almost nothing, is commended to us of them to be imitated, except their faith. The world truly has been troubled about their irregularities of conduct, but St. Paul makes a sufficient apology for them, whether a Jew under the oracles of God, the law to them, or Gentile, without precept, "a law unto themselves," when he says, "And the times of this ignorance, God winked at," made an allowance for "but now commandeth all men everywhere to repent," which means a reformation of life, as looked for by the Jews, Acts xvii, 30; Hebrews ix, 10. Who can say, with Scriptural support, that they believed with a faith equal to Adam's when generated? Christ must be received by faith, not merely looked for, in order to regeneration. We will not say that they would have rejected

him if he had been presented, though some of them lived to do so. But St. Paul is very explicit when he says: "But before faith came we were kept under the law shut up unto the faith which should appear."—Galatians iii, 23.

They were accepted on account of their faith in God without a strict eye to their lives, and termed righteous, but let no one risk this now. Faith and obedience are required now, or reformation, Romans xvi, 26; viii, 1; Matthew vii, 21. This is respectfully presented as evidence whether the minister asserted that these people never believed or not. If there be an error expose it, and oblige.

## A MINISTER.

## Montgomery District Conference.

MR. EDITOR: This body met at Nottulsga, Ala., July 21. There was a very good attendance of laymen, and, with one exception, the preachers were all present. Bro. C. R. Lamar was absent on a recuperating tour. His feeble health and hard work made it necessary for him to take a recess, which was kindly advised by his brethren. He is improving rapidly, and will soon be at his post doing efficient service.

The reports on all the subjects required by the Discipline were, full and faithful, and altogether exhibited a very good average. In some charges there has been a special work of grace, resulting in conversions and additions to the church, and in all both preachers and laymen expressed themselves as hopeful. The financial report, very important to the wealth of the church, was not as good as it was this time last year; this, however, is owing partly to the stringency of the times and partly to the want of a proper appreciation of the obligation of the church to support the ministry. But the brethren are hopeful while the church is promising; we will, I think, come out well in the end.

The preaching was good from beginning to end, and left a good spiritual impress upon the community.

Rev. J. M. Massey delivered a fine missionary discourse, on Saturday night, to a large, attentive and deeply interested audience. The discourse was free from extravagance and sensationalism, going to the bottom of the subject, urging a uniform symmetrical development of Christian work and Christian character.

The Conference had the pleasure of a visit from Dr. Lewis, Chancellor of the Southern University. The doctor is a man of the best order of intellectual culture and spiritual development. He belongs to the Pierce school of Methodists, hence he is a man of deep, broad, consecration.

His sermon, from Matthew viii, was perfect in itself; it was one of a few sermons of which it may be said it was made of the right sort and the right words of words. When he spoke of the fatherhood of God some of us—all of us—felt in our hearts the tenderest, sweetest touches of "the Divine love." No one knew better than did the preacher how to say: "Our Father."

The writer was deeply impressed with the truth, power and divinity of Christianity as he listened to the naturally soft mellow tones of his voice, softened, chastened, purified and sanctified as they are by the environments of a Providence seen through the clouds.

God gives the highest, most beautiful touches to Christian life and character by the hand of affliction. And he who, with tearful eyes, passes under the rod, with the sweet submissive spirit that rests in the simple words, "Our Father," is a simple demonstration of religion. Oh! the fatherhood of God, experienced by a mortal man, no wonder he can and does say:

"God when he gives supremely good  
Is less when he bestows;  
For crosses, from his ever-ready hand,  
Are blessings in disguise."

Why should we doubt a Father's love?  
So constant and so kind?  
This mingling, gracious will,  
Be every wish resigned."

The sermon was a presentation of gospel truth, in gospel style and manner. It was like the falling of a soft, gentle rain upon drooping vegetation. That sermon, like the scenes and pleasures of our childhood, will "finger, finger, finger round our hearts."

The doctor presented, in a chaste and elegant speech, the claims of the Southern University. And it is the opinion of the writer that he made friends for himself and the institution.

I will not impose upon you and your readers a lengthy plea for the University, but will say this: We can not afford to let this institution, nor any other of our church schools, go down. We have not got one too many—not one to spare. Such men and such institutions must not perish from the activities of our civilization. Let these fall and we had as well reverse the whole machinery of Methodism, for from that fatal hour our movement will be backward. There is still life in the University, and hope among its friends, and we intend to keep its halls open, and continue to send forth cultured and polished men to bless the church and the world.

John Massey, D. D., was also with us—of course he was—he belongs to us, belongs to Alabama, belongs to the age, and takes hold upon the centuries. His endorsement of Mr. Lewis and his speech, his plea for denominational schools, his modest presentation of the Alabama Conference Female College, was in all his peculiar style, and every way worthy his great mind and heart. The doctor is a layman of the first order, and has the hearts and patronage of our people, and is endorsed by none

more highly than by the excellent people of Tuskegee, where he lives and labors. Frank, candid, solid in head and heart, deeply religious, of large, generous views on all questions of church and state, as they are and will succeed.

Rev. A. S. Andrews, D. D., editor of the Alabama Christian Advocate, was with us. And in a short but thrilling speech fired the zeal of the Conference to the respectable degree of fifty subscribers to the Advocate. This paper is reaching up toward three thousand subscribers. It is a success, and success is the very best success, as we all know. We intend to keep our Advocate abreast with the rest of the Advocate family. But in doing so we don't mean to detract from, or try to cripple, any other church paper or church enterprise, but simply "do what we can" for Methodism. There is room enough, work enough, and a need for all our church schools and church papers. They are the property of the church—more, the children of the church, and are worthy children of a worthy parent, and no matter how long or short the bundle of the spoon the mother must feed them.

Let not Ephraim envy Judah, nor Judah vex Ephraim, and we will all do well.

"The world is my parish," said the sainted Wesley; add, and humanity is my neighbor, and we have a platform, or creed, broad enough for all.

ALBANY, ALA.  
T. T. MASSEY.

Report of Woodville District Conference.

PROHIBITION.

We, your committee, appointed on the Prohibition cause, would respectfully submit the following:

We hail with joy and heartily endorse the grand and glorious work now going on in behalf of temperance; and condemning the sale or use of alcoholic spirits, and urgently urge every good and true member within the bounds of the Woodville District to come boldly to the front and advocate the cause of prohibition. Does any one ask why we are prohibitionists?

First. The poison which is in the cup snatches us! It is more deadly than the helmet given to Socrates, because it destroys not only body but soul. Thousands are standing to ever replenish the deadly cup. Young men are dying, and old men are going the disgraceful way of death, holding with a firm grasp the cup of death.

Second. Because the use of liquor is a national curse. Can revenues over-balance the crowded prisons and penitentiaries? The despots of the East have less power for evil than hordes of American.

Third. And again. Let the agony of a mother, the cry of orphans, the poverty of widows, the crowded dungeons, human blood, and untimely deaths answer for us. Now.

Whereas, It is the intention of the church of our Lord to be true and pure, and ever promote the cause of right and condemn the wrong, and believing that the manufacture or traffic of liquor is wrong, and the means of causing much distress, and the cause of committing great and terrible sins; therefore be it

Resolved, That we as a body do pledge ourselves to the full and hearty support of this good and grand cause.

Resolved further, That we will do all in our power to aid the prohibition cause, confidently believing that it will be the means of bringing peace, joy and rest to many families now in distress, and of promoting health and manhood throughout our country and also help the church in tearing down the strongholds of sin, and building up the cause of our Lord and Master.

Resolved further, That every pastor in this district be requested to preach at least once on the subject of temperance in every church under his charge, between now and the time of our Annual Conference.

ISMAEL W. COOPER,  
Chairman.

Do You Love Your Bible?—Reader, love of the word of God is one great mark of a true Christian. Give me leave to ask whether you know anything of this love? Is the Bible sweet and refreshing to your soul? Do you love your Bible?

There never was a man or woman converted, from one end of the world to the other, who did not love the revealed will of God. Just as a child born into the world desires naturally the milk provided for its nourishment, so does a soul born again desire the milk of the word of God. This is a common mark of all the children of God—they "delight in the law of the Lord." How is it with you?

Show me a person who despises reading, or thinks little of Bible preaching, and I hold it to be a certain fact that he is not born again. He may be zealous about forms and ceremonies. He may be diligent in attending daily services. But if these things are more precious to him than the Bible, I can not think he is a converted man.

Tell me what the Bible is to a man, and I will gladly tell you what he is. This is the pulse to try, this is the barometer to look at, if we would know the state of the heart. I have no notion of the Spirit dwelling in a man, and not giving clear evidence of his presence. And I believe it to be a significant evidence of the Spirit's presence when the word is really precious to a man's soul. Where there is no appetite for the truths of the Scripture, the soul can not be in a state of health. There is some serious disease.

Reader, what is the Bible to you? Is it your guide, your counselor, your friend? Is it your rule of faith and practice? Is it your measure of truth and error, of right and wrong? It ought to be so. It was given for this purpose. If it is not, do you really love your Bible?—J. C. Ryle.

There are eighty-two Mormon churches in England and Ireland.







## Christian Advocate.

OFFICE OF THE ALABAMA, MISSISSIPPI AND  
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LINUS PARKER, D. D., EDITOR.

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TUESDAY, AUGUST 18, 1881.

## One Condition of Good Preaching.

The apostles thought it not reason that they should leave the word of God and serve tables. Therefore were deacons appointed, and in connection with this new order was the declaration made: "But we will give ourselves continually to prayer, and to the ministry of the word." The slightest diversion from their spiritual work was regarded by them as unfortunate, and to be avoided if possible. In their judgment it was needful that there should be a class exclusively devoted to the ministry of the word. The deacons might preach as occasion invited, and all Christians might be witnesses for Christ, and exercise their gifts when the fit opportunity came. But the gospel for its spread, and the church for its edification, demanded a separate and unseparated ministry.

It is this idea that Methodism has endeavored to embody and illustrate in the traveling preacher. She has her local preachers, stewards and trustees to serve tables. The pastors should give themselves to prayer and the ministry of the word. To be in the most effective preaching trim they must be relieved of other than ministerial labor and care. It is questionable whether teachers, editors, and others in special offices and agencies, can ever do effective work as pastors. Their time is necessarily occupied with other things, their minds are busy with other interests, and the quality of their preaching is, as a rule, largely discounted. There are men so many-sided, and so strong in mind and muscle, that they can do double work, but there is usually neglect in some directions, and the preaching is apt to suffer in its spiritual vigor, and in its power to awaken and bring sinners to Christ.

The apostles give prominence to prayer, as if there was praying to be done, in connection with the ministry of the word, over and above that which is required of others. This praying and ministry of the word may be supposed to cover the entire ground of a preacher's work, his devotions, his studies and preparations for the pulpit, and his preaching. But still prayer is prominent, as if it were the main thing, and so much prayer that secular affairs must not be allowed to interfere with it. The preacher is to be a man of prayer in an extraordinary degree. He must give himself continually to it, as necessary to a successful ministry. The closet is his place of labor even as much as the study, the pastoral visit, or the pulpit. He must study in order to keep the mind disciplined and vigorous, and he must pray in order to keep his heart in close contact with the cross, and in complete sympathy with the Redeemer's work.

For the most part Christian people must be much absorbed in business, and often weary, and filled with worldly care. To help them; to inspire them; and to bring them up into a spiritual atmosphere, they need a pastor who comes to them from the mount with a shining face, and whose soul is suffused with the glory of the divine presence. They need a man who is not like themselves covered with the dust of business turmoil, and whose mind is not overcharged with the cares of the world. And sinners, seeking guidance and instruction, turn with greater confidence to those who have devoted their lives to the experience and study of the things of God.

Preachers, however, may painfully realize the importance of this command of their time for prayer and the ministry of the word; and that to keep mind and heart in tone, and themselves in perfect accord with their spiritual work, they must give themselves continually to this one thing, and yet there are many hindrances. Even the more intelligent and spiritual laymen do not fully appreciate the damage done to the ministry by secular toil and care. Perhaps none but the preacher himself, who groans under the burden, can understand how the slightest diversion in the way of buying and selling, working to supplement a meager salary, or hunting and renting a home, tell unfavorably upon his ministry, and detract from its power. But the fact remains. To be fresh, strong, stimulating and inspiring, the minister must be relieved from serving tables. Many a man of God is hampered, and he is bound as with thongs, and the tongue of censure and of disparage-

ment is busy. He would be free, buoyant, glowing, and endued with power, if his family were made comfortable, and his mind relieved of every earthly consideration for food and raiment.

A great deal of good preaching is done by men racked and tortured with these cruel and generally needless anxieties; but a great deal more would be done if stewards and people were more considerate and more just. By forcing the preacher to serving tables, in supporting himself, in building churches, and in organizing and directing the finances of his charge, there is a great loss of spiritual power. The dock is not fed as it should be; there is leanness of soul in the pulpit and in the pew, and but few sinners are converted. The work of the preacher to reach its maximum of effectiveness must be one work. All the time, all the strength, all the heart, all the powers of mind are needed. Any diversion, however slight, is in a degree weakening and crippling.

As things are, it is not often that a preacher can give himself continually to prayer and the ministry of the word. Secular burdens are laid upon him, and he must be deacon, steward, church builder, sexton and preacher. He must look out for himself, run the whole church business, and pray and preach as best he can. In regard to this matter we can do better than we are. One conviction we must at least instill, that the preacher must be relieved from secular work and care, and that, to have the best preaching, we must have men who are able to give themselves continually to prayer and the ministry of the word.

Preachers' wives are under greater obligations to serve the church than are the wives of laymen. They are private persons, in no sense pastors or preachers, and the churches in which their husbands preach have no more claims upon them than they have upon other Christian women. Instead of being at the head of missionary societies, and charitable organizations, it would generally be better that such positions should be filled by those who are permanently identified with the church. The preacher's home and family are not public property any more than are the homes and families of others. Their privacy and domestic seclusion are entitled to respect and protection the same as others; and because preachers' families are continually subject to removal, and to be thrown among strangers, it would seem right that they should be guarded with peculiar delicacy and consideration.

The demands made upon the pastor's wife in the way of visiting is often most unreasonable. Other wives have a limited number of visits to return, but the preacher's wife is expected to visit all the families of the church. This is almost impossible if home duties are properly attended to. Her own family and householding are paramount. What shall she do? neglect her home, or incur reproach for neglecting those whose well-meant courtesies she is not able wholly to reciprocate?

We suppose it can not be helped altogether that preacher's wives should be regarded as the servants of the church, and as subjects of criticism, almost as much as the preachers themselves. And yet we strongly protest against the custom. We would plead for their right to be considered as private individuals, upon whom the church has no other claims than she has upon all Christian women.

The qualifications of a preacher's wife are nearly the same as of the wives of merchants or farmers. To be helpful to their husbands they may need more grace, more of the spirit of self-sacrifice for Christ, and such intelligence and refinement as will enable them to move in every sphere of social life. It is incidental to the pastor's relation to his people, and to the changes in the itinerancy, that his wife needs more than most other women, certain gifts and graces. She has to submit to many inconveniences, to many sacrifices, and not seldom to humiliating privations. If she can meet these patiently for Christ's sake, and perform the ordinary duties of a Christian wife and mother, we should say she is a good preacher's wife. Nearly all that should be notable about preachers' wives, as distinguishing them from others, are those qualities which enable them to accept the most trying of situations with patience, and to adorn it with the grace of meekness.

In the inconveniences and troubles connected with ministerial changes, our sympathies are mainly enlisted for the preachers' wives. Social changes are to them more onerous than to their husbands, their local attachments are stronger, and there is in them a greater longing for a settled home. And on them the labor of breaking up, packing and moving, falls with peculiar weight.

Very justly we eulogize the preachers who submit to the strain of the itinerant system, but their wives deserve the greater praise. The hardships of the ministry have proved fatal to many men, but they have killed many more women. Where the preachers have suffered, their wives have suffered more. In no other position is greater devotion to Christ exhibited, and in no other has true Christian womanhood a brighter illustration. The woman who, with a high Christian motive, and with a clear comprehension of what it involves, gives herself to God as the preacher's wife is entitled to our admiration and respect. She has a claim upon the tenderest regards of the people among whom her lot is cast. It should be their study and care to brighten her pathway, to strew it with flowers, and, as far as possible, to dispel its shadows.

The Conference sessions are soon to begin. Among other business of importance there will be the election of delegates to the General Conference. Our lay brethren should make it a matter of duty to attend the session of the Annual Conference to which they are elected. Generally there is a very small attendance, and the election of laymen to the General Conference is left to a mere handful. We have known it to be the case, that less than a dozen laymen have chosen the lay delegates to a General Conference in a Conference in which a hundred votes were cast for the clerical delegates. These less than a dozen men chose as many delegates as the other hundred. It may happen that a few will make as wise a choice as many, but a good representation is more likely to be obtained where all the electors are present.

We make no comment on the past. The duty in hand is to select good men—men of sound judgment, and devoted to the doctrines and polity of Methodism. There are men prominent in politics, in business, and in the professions, who would be eligible as delegates to the General Conference. But their piety is a best not gilt-edged, they are not particularly well posted in the history and affairs of Methodism, they are not known at home as exemplary Christians, and their love and devotion to the church have never been strongly manifested. It is not merely the wealthy, the talented or the prominent man that is wanted. Such is not wanted at all in a General Conference unless he be also noted for his purity of character, and as devoted to his church. Men who are not themselves examples in liberality, in church work, and in conformity to our discipline and usages, are certainly not qualified to legislate for the church. Men of piety, of character, of ability are needed; men who can appreciate the work of foreign missions, and the importance of education and church literature, and who are in accord with the spirit and genius of Methodism.

As the laymen in the General Conference are equal in number to the ministers, they have an equal voice in all the legislation. The measures are all open to them for discussion and for vote. Hence they should not be chosen in a haphazard way, nor should this choice be left to half a dozen when the responsibility rightly rests upon forty. The very best men in the bounds of the Conference should be chosen, the men who are wise in counsel, independent in action, and who have commended themselves to the suffrages of their brethren by consistent lives and well tried devotion to the church.

## Rice-Eating Christians.

This is a term the missionaries use to characterize a certain class in China who profess conversion to Christianity. They are more than willing to renounce heathenism, join the mission and be baptized, hoping thereby to advance their temporal welfare, to secure an increased supply of rice. They are a worthless, mendicant set, ready to do anything for more rice. This makes the labor of our missionaries in China exceedingly difficult, and accounts for their meager statistical returns. If they received every applicant, and reported every would-be convert, their results would appear largely in excess of present gains. But great caution must be observed to prevent imposture. Dr. Lambuth told this writer that he often had applications from Buddhist priests to enter our ministry on a guarantee of increased pay. If Christ paid better than Buddha they were ready to be Christians. So, especially in foreign fields, a long, careful probation is necessary. They are compelled to try the spirits. But is this class confined to the celestial empire? Have we not "rice-eaters" in our home field as numerous and more clamorous? Perhaps the following classification will assist the reader in recognizing and appreciating them.

1. Those who expect pecuniary aid. The church relation of some people, especially in the larger towns and cities, is determined by the money help that is received or expected. They are the least valuable members of the church. They are the very perfection of Christianity. How good in others to give, and how pleasant for them to receive! Where they imagine this charity most abundant, and is most liberally dispensed, there, like the eagles, they are gathered together. And when the profession of faith is made, and they have received the right hand of fellowship, no time is lost in applying for help. That address of the pastor to the congregation is tenderly remembered: "Brethren, I commend to your love and care, etc."—and particularly the care. Soon it is demanded as a right, and, if denied or not given in the generous measure claimed, they become greatly offended, and pronounce upon pastor and congregation the direst imaledictions. More than one pastor has heard speeches like the following: "Other churches help their poor, but you Methodists will let them suffer and starve. If that's your religion I am tired of it." This writer has known one such who made a circuit of all the churches in a town, exhausted the charity and patience of each, and yet was not content. She was a well-known and chronic "rice-eater." Her Christianity was in her appetite. When that was satisfied her soul was fed. This is no reflection upon those worthy persons whose needs appeal to Christian sympathy. Such we have always with us, and among them saints we love to honor and esteem a privilege to serve. But these church mendicants—these roving ecclesiastical "rice-eaters"—are a thorn in the flesh. They are the leeches on Christian benevolence.

2. Those who want to get into society. They seek the church, not as a means of grace, but to gratify social ambition; not to get to heaven, but "to get into society." The church in a community that best secures aristocratic recognition is the one they eagerly enter. Doctrine, polity and religion are nothing, but society is all and in all. They may be shut out of the kingdom of heaven, but out of society never. They believe in the Christianity that elevates and improves the social relations and ambitions. And should they remove to another community, where their own church is feeble and lacking in social prestige, they are ready, at the faintest solicitation, to join the popular denomination, and "get into society." Taking a mean advantage of this mendicant spirit, some have encouraged and fostered such a rice-eating Christianity. They have used this argument to induce persons to join their church. They are not told that they will find stronger spiritual helps and safeguards; not that their Christian graces will be better cultivated, but they will surely "get into society." This is the convincing, irresistible argument that never fails to capture the "rice-eater."

3. Those who hope to gain influence. These are respectable rice-eaters, but rice-eaters nevertheless. They seek the associations that will advance their professional, business or political aspirations. This writer has been told of a physician who changed his church relations to increase his practice. A lawyer has been known to leave the church of his fathers to secure more clients. Some candidates for office have a keen eye in this direction. They become regular attendants at public worship, or even join a large communion for votes and influence. This class may not be large, but does exist. However few, they reveal the depth of sin, and the need for pastoral caution in the reception of members.

4. The best class is found in the ministry. They want preferment and plenty of cash—position and rice. Their talents and attainments are not appreciated. The position they occupy is too poor and obscure. A better salary and a more important field must be had. If not, another pastorage will be sought. Of the large number of ministerial changes among churches, many are purely doctrinal and ecclesiastical. Differences in creed and church polity determine some, but often it is a disappointed ambition for place and more liberal support. In other words, they are clerical rice-eaters, haunting the church and pastorage that will feed the best. Rice is more important than seals to their ministry. Pulpits in other churches have been supplied by men who left the ranks of Methodism from this rice-eating spirit.

Now, all this teaches several important lessons:

1. Our children should be thoroughly taught the doctrines, polity and history of the church. If thus well instructed they will not be roving rice eaters.
2. Pastoral care should be observed in the reception of members. Each

should well understand the teachings and requirements of Methodism. The Discipline should be studied and obeyed. Looseness here will beget

3. The distinctive doctrines of our church should often be preached from the pulpit. The people must know why they are Methodists, and what are their duties. This done, and the generation of rice-eating Christians will soon be extinct within our Methodism.

## From the Mountains.

BY H. P. JOHNSON, D. D.

MR. EDITOR: I left Brookhaven last Thursday evening. The next evening I stood on the top of Look-out mountain, and beheld the most picturesque scenery my eyes ever rested on, but not so sublime as that from Roan, Caesar's Head or Mt. Mitchell. The umbrella rock is a curiosity. It consists, in fact, of several rocks. The base is broad, say eight or ten feet square; upon that rests several rocks, one on the other, smaller than the base, the top one about four feet square, forming the handle of the umbrella; upon that lightly rests a broad thin rock, about twelve feet square, a foot and a half thick, and twelve feet from the earth or rock upon which the whole rests, presenting somewhat the appearance of an umbrella. This heap of rocks stands on the very verge of a precipice known as the Point of Rocks, and it looked to me like a strong wind would blow it down the bluff. How was it lifted up and left standing?

Chattanooga is only 640 feet above the sea level. Brookhaven, the site of Whitworth College, is 500 feet. The highest point of Lookout is 2,200, or 1,700 above Chattanooga.

Last Sabbath I had the pleasure of worshipping at our church in Johnson's city. Bro. Cash pastor. It was the time for the quarterly meeting. It rained all the morning, but a small congregation met, and Bro. Carlock, the presiding elder, knew how to press another preacher into service.

Monday morning I left in a hack for Roan mountain, thirty-two miles distant, over a rough road, but very good, considering the mountainous country through which it led. I saw fields on mountain sides in cultivation, up and down which a horse could hardly go in safety; but the flowers and herbs crept the mountain, and the yield is good.

About four o'clock P. M. we began the ascent of the Roan from a place called the Forge, 2,800 feet above the sea level. I p. up, our horses toiled, around mountain spurs, along dangerous cliffs, turning twenty-four sharp elbows or angles, such short turns that the forewheels passed under the body of the hack and touched the coupling tongue, and at half-past eight at night the driver blew his horn in front of Cloudland Hotel, on the top of the mountain, 6,391 feet above the sea level, about three times higher than Lookout. The thermometer was down to 52° Fahrenheit. The fire in the sitting room was pleasant, and the good warm supper, immediately served, very refreshing.

What a remarkable mountain top this is. There are a thousand or two thousand acres of nearly level land, so said, much of it covered with luxuriant grasses. Horses, cattle, and a large flock of Cashmere and Angora goats feed upon the pastures. The loving of the cattle, the neighing of the horses, the gamboling of the goats, the ringing of the cow-bells, the numerous farms on the mountain sides, in full view, all tell us plainly that we are yet in the world, and at a home like place. The people are talking, laughing, whistling, smoking, playing croquet, and some are making melody in their hearts, singing. "What a friend we have in Jesus," and "Jesus, lover of my soul." How my heart reverted to Crystal Springs Camp Meeting.

This morning I left Cloudland, on foot, for this place, distance, ten miles. Bro. Handy, pastor of our church here, had my baggage brought down. I am to compensate him next Sunday. I had pleasant companions part of the way, some on foot and some in a wagon, but they turned aside to go to Toccoa Falls, while I pursued my solitary journey to Bakersville. It was a good time for studying a sermon, I thought.

Presently I saw a man winding a long pathway which led into the road I was travelling. He was in his shirt-sleeves, had red whiskers, and carried a sack of a bushel and a half of wheat on his shoulders. He was going to Bakersville, as he afterward told me, to have his grist ground. It was about three miles and over Pan-kin patch gap. As I was going the same way I thought I would enjoy his company. He slackened his pace and I quickened mine, and so we kept almost together, I a little be-

hind generally. When we had gone about half a mile we saw an old lady digging white sand out of the bank of the road to put on her floor.

calling my friend by his name, "what stranger is that at you have fell in with?" Says he: "I darn know? Of course I had to give my name."

I found my friend very clever, full of information and talkative, but what a walker! That bushel and a half of wheat was to him what ballast is to a ship. I sweat and puffed and struggled on, determined that no man carrying on his back a sack of wheat and going to mill should out-walk me. He took near cuts, but they led over rougher and steeper grounds, still he kept up his long, swinging walk, and I panted after him. He could get over a ten-rail fence while I was climbing to the top, and without displacing his sack of wheat. Once I fell full length, and thought I had seriously hurt my knee; he turned without stopping, and asked: "Did you fall?" There was no need of the question, for he saw me full length on the ground. But I determined that that man should not beat me to Bakersville. So up I got, brushed my clothes, and started off with renewed resolution, and soon made up the gap, and when we crossed what I took to be the corporation line, I think I was a little in the lead. One lesson I learned, never to walk with a Carolina mountaineer going to mill with his grist on his back, if you wish to prepare along the way.

But here I am at the Penland House, in a cozy room, everything nice, and with clever people. How cool and refreshing the water on my soiled hands, flushed face and throbbing head. No sooner had I arranged my toilet than I heard a sweet voice behind me. I turned, and there stood a little girl with ruddy cheeks and golden hair, and a face covered all over with smiles, asking, "Where is you from?" and when I told her, she continued, "And what's your name?" God bless the little girl. Now she reminded me of my own little loved ones at home. I see her now playing in the yard, little thinking that I am writing about her. May the good angel guard her against all evil, and scatter thornless flowers all along her pathway.

## Miserable China.

Rev. W. W. Roydell, missionary to China, writing to the Richmond Christian Advocate, says:

"The question of the disciples, 'Who did sin, this man, or his parents, that he was born blind?' comes to me in spite of myself. The veil is said to be on the face of the Jew, and it seems to me that a pall of the thick darkness is over the heart of the Chinese people. I never realized what a fearful curse idolatry is till now. But, now, when I see these people completely wedded to idols; when I realize that the gospel is to them an idle tale, then I know what Christ meant when he said: 'Take heed that the light that is in thee be not darkness.' 'Their mind and conscience is darkened' is fearfully true of China. Oh, when will the curse be removed from this nation, the curse of unbelief. Our people ought to be brought nearer to this awful mass of unseparated humanity. One who asked me, before coming here, 'Do you not believe that those heathen are saved who live up to the light they have?' has since asked me, 'Do you think that any of the heathen are saved?' Add a lady to me once when I had preached on missions, 'If I believed what you preach I should be perfectly wretched.' And she, I fear, is but a type of a large class at home, who shut their eyes to evil that they do not intend to trouble themselves to remedy. I sometimes wish I could get hold of some of these heathen at home and just let them see for themselves the fearful case of the heathen. The old brother in 'Post Oak circuit' who wanted a couple of heathen skulls for collection-baskets, put the question finely but foolishly and truly. The words of the preacher on missions are: 'Like a lovely song of one that has a pleasant voice and can play well on an instrument.' There is the sound, but the meaning does not come home to the conscience."

I sometimes think that, when China does awake to the gospel and see her fearful case, it will be like the mother mourning for her first-born. As it is now, she seems to have absolutely no conception whatever of spiritual things. You go to tell a Chinaman of religion, and are met by the fact that every word you use has to him a meaning so utterly tame, commonplace, and short of its meaning as you conceive it, that while you are thrilled with the very utterance of the words it does not make a ripple on the surface of his soul."

It will take the thunder of the judgment to wake some of these people. The sun in midday must be clearer than the convictions of the man who would move a Chinaman to Christ. Yet all that I have said is no ground of discouragement. It is to me only another reason for setting our faces like flint, and saying that by the grace of God we will have China for Christ. We must never lose sight of the fact that no saving work is anywhere without the Holy Ghost, that without him we are making, that with him the best results are achieved. Two prayers I find rising up, particularly to my lips, one, that God may remove the curse from China; the other, that the Christian workers here may be baptized with the Holy







## MISCELLANEOUS

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Rev. E. E. Ross, A. M., Professor Natural  
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T. W. Gordon, A. M., Professor Ancient and Modern  
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Rev. R. N. Price, A. M., Prof. Mathematics and  
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10







PRICES CURRENT

NEWS OF THE WEEK.

Statistics of Suicide.

MISCELLANEOUS.

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**DOMESTIC.**  
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**SOUTHERN STAPLES.**  
Cotton, 70c; Low ordinary, 65c; Ordinary, 60c; Good ordinary, 55c; Low middle, 50c; Middle, 45c; Good middle, 40c; Middling, 35c; Sales to-day, 1,100 bales; Receipts out last, 1,400 bales; Receipts previously, 1,400 bales.

**GRAIN AND FEED.**  
Corn, 10c; Wheat, 12c; Rye, 11c; Barley, 10c; Oats, 9c; Hay, 15c; Clover, 12c; Alfalfa, 10c; Potatoes, 8c; Apples, 10c; Peaches, 12c; Pears, 10c; Grapes, 12c; Oranges, 10c; Lemons, 12c; Citrus, 10c; Melons, 10c; Cucumbers, 10c; Tomatoes, 10c; Beans, 10c; Peas, 10c; Lentils, 10c; Chickens, 10c; Eggs, 10c; Butter, 10c; Lard, 10c; Tallow, 10c; Soap, 10c; Candles, 10c; Oil, 10c; Sugar, 10c; Coffee, 10c; Tea, 10c; Spices, 10c; Herbs, 10c; Fruits, 10c; Vegetables, 10c; Grains, 10c; Feeds, 10c; Stuffs, 10c; Sundries, 10c.

**FOREIGN.**  
Berlin, Aug. 9.—Anti-Jewish disturbances have occurred in Berlin, West Prussia, during which a rabbi was wounded, his assailants escaping after a regular fight with the police. Further disturbances of the same character have occurred at Bublitz, in Pomerania.

**FOREIGN.**  
London, Aug. 9.—A dispatch from Berlin, dated yesterday, says: The rebellion of the "Frisen" to the Boers, has been locally effected; and the Boer Government has established a proclamation annulling the establishment of the South African Republic.

**FOREIGN.**  
London, Aug. 12.—The marriage of the Duke of Argyll with the daughter of King George, the Princess Louise, has been solemnized to-morrow at the Windsor Palace, and will be quite private. The bride is a piece of the Earl of Dudley.

**FOREIGN.**  
London, Aug. 13.—Advises from Rio Janeiro to the 26th ult., state that a dispatch from the 15th ult. announces that the Emperor of Brazil has been crowned.

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**The annual camp meeting in Salem** camp ground will embrace the second Sunday in October, commencing Thursday before. Ministers of the Gospel are invited.

**There will be a camp meeting in the** self-sustaining plan at the new camp ground, near Day's Mill, in Grant parish, La., commencing September 28, 1881. All ministers specially invited.

**The camp meeting at Bethel, Tika-** munga Mission, Alabama Conference, will begin on Friday before the third Sunday in September. Ministers invited to attend; accommodation for as many as will come will be provided. There will be a public tent kept for the purpose of entertaining visitors at reasonable charges. Ministers attending will find back for their conveyance waiting at Waverly, Miss. Camp ground twenty miles from the above place.

**The camp meeting at Smith Camp** Ground, Cherokee county, Ala., will embrace first Sabbath in September, beginning Friday night before. A cordial invitation is extended to ministers of the Gospel.

**The camp meeting at the Cox Camp** Ground, Randolph county, Alabama Conference, will commence Friday night before the first Sunday in September. This meeting will be conducted on the self-sustaining plan. Let every body come prepared to take care of themselves. Ministers will be provided for. They are solicited to come.

**The camp meeting at Munger's Creek** camp ground, four miles north of Sea Line, on the Mobile and Ohio railroad, will commence Monday, August 22, and continue until September 23, 1881. There will be a band kept on the camp ground for the accommodation of the public, at reasonable rates. All ministers will be specially provided for, and are hereby requested to attend.

**The camp meeting at China Grove,** Mississippi, will begin on Sunday night, September 11, 1881. All ministers are invited to attend.

**Quarterly Conferences.**  
**NORTH MISSISSIPPI CONFERENCE.**  
WINONA DIST. FOURTH ROUND.  
Zapala, Aug. 28, 1881.  
Kosciusko and Durant, Aug. 29, 1881.  
Rehoboth, Aug. 30, 1881.  
Newport, Sept. 1, 1881.  
Winona, Sept. 2, 1881.  
Winnfield, Sept. 3, 1881.  
Black Hawk, Sept. 4, 1881.  
Greenwood, Sept. 5, 1881.  
Cottonwood, Sept. 6, 1881.  
Attala, Sept. 7, 1881.

**ALABAMA CONFERENCE.**  
MOBILE DIST. FOURTH ROUND.  
Franklin Street, Mobile, Aug. 28, 1881.  
Whitaker, Aug. 29, 1881.  
St. Stephens, Aug. 30, 1881.  
Okmulgee, Aug. 31, 1881.  
Franklin Street, Mobile, Sept. 1, 1881.  
Tomball, Sept. 2, 1881.  
Easton, Sept. 3, 1881.  
Grand Bay, Sept. 4, 1881.  
Conley, Sept. 5, 1881.  
Sugartown, Sept. 6, 1881.  
Grave Hill, Sept. 7, 1881.  
Bladen Springs, Sept. 8, 1881.

**MISSISSIPPI CONFERENCE.**  
JACKSON DIST. THIRD ROUND.  
Jackson, July 17, 1881.  
Livestock, July 18, 1881.  
Franklin, July 19, 1881.  
Franklin, July 20, 1881.  
Franklin, July 21, 1881.  
Franklin, July 22, 1881.  
Franklin, July 23, 1881.  
Franklin, July 24, 1881.

**LOUISIANA CONFERENCE.**  
OPELOUSAS DIST. THIRD ROUND.  
Pattersonville and Morgan City, Aug. 1, 1881.  
New Iberia, Aug. 2, 1881.  
Lafayette and Frankfort, Aug. 3, 1881.  
Lafayette, Aug. 4, 1881.  
Lafayette, Aug. 5, 1881.  
Lafayette, Aug. 6, 1881.  
Lafayette, Aug. 7, 1881.  
Lafayette, Aug. 8, 1881.

**NEW ORLEANS DIST. THIRD ROUND.**  
Morgan City, Aug. 1, 1881.  
Lafayette, Aug. 2, 1881.  
Lafayette, Aug. 3, 1881.  
Lafayette, Aug. 4, 1881.  
Lafayette, Aug. 5, 1881.  
Lafayette, Aug. 6, 1881.  
Lafayette, Aug. 7, 1881.  
Lafayette, Aug. 8, 1881.

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# Christian Advocate.

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O. T. LATHROP, Publisher.

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had already gathered and were standing in the spacious aisles, while the pews were all occupied. Upon either side, the monuments of the dead, the silent monuments, the delicately-etched symbols of death were with in view, as the song and prayer interblended with a sweetness and tenderness the more solemnizing, because rendered in the midst of such sacred environs. There sleep the bodies of some of the greatest spirits who have lived among men. The names are sermons and books. The thought of their great work; of the times in which they lived; of their heroism and self-denial; of the light of death which closed their work; and of their spirit now in the presence of the unseen Holy, gave a meaning to the preaching which made it even more impressive. Here powerful kings and hardy men have bowed. From these pulpit, great apostles have raised their voices for Christ, the world's Saviour. It seems to belong to other ages and to other peoples. It comes, as from the early day to remind the world of the present of the world of centuries ago, to unite indissolubly the present with the past, and to teach men of their common heritage in labor and in death. Perhaps, nowhere on earth is there such an appeal to all that is reverent in man. Voices of the sainted in death seem to be awakened by one's footsteps, while the soul is elevated to greater endeavor. Canon Farrar preached a sermon worthy of the place and the man. It was a brave, noble vindication of the sacredness of man. It was an exhortation against pride, boasting, insincerity, and that contemptible assertion of superiority which fortune and position tend to develop.

The Duke of Devonshire and family occupied an honored and somewhat elevated seat. We thought we recognized the face of the premier, Mr. Gladstone, among the interested audience.

The canon is not what is usually denominated eloquent. He has the eloquence of thought, but not of manner. He is nervous, incisive, persuasive; all elements of eloquence, but lacks the grace of gestures, the charm of attitude and the pleasing influence of a winning voice. He is of average height; a little bald; wears spectacles; short side whiskers; broad forehead; light hair, and not possessing in general appearance.

His style is an author indicates breadth, elevation, dignity and courage in the man. We were disappointed in his appearance, but not in his sermon.

At night, we expected to hear Dr. Joseph Parker, but was informed that he would not preach. This decided us to visit Belmont Chapel at which Rev. S. A. F. Brooks has been pastor some years. This clergyman recently boldly affirmed his disagreement with the articles of the Episcopal Church; and though I am informed, was anxiously pleaded with by the Bishop not to abandon the Anglican Church, as his personal convictions would not disqualify him as an acceptable priest, he felt he could no longer continue in its ministry.

His creed is full Episcopal and full Unitarian. Though he uses the English Prayer Book, it is difficult to reconcile it with his disagreement on the question of the atonement, and the divine nature of Christ.

His sermon was an excellent moral essay. It was Robertsonian without Robertson's dependence on the Lord Jesus Christ.

This closed our first Sabbath in London.

Report of Woodville District Conference.

CENTENARY COLLEGE.

We, your committee appointed on Centenary College, beg leave to report that this year has been one of success to that great enterprise. Every Methodist school or college has a claim on Methodists everywhere, which can not be lightly treated. No member of the Methodist Episcopal Church, South, can afford to look with apathy upon any of the great enterprises of that corporate body. Centenary College is the only college under the control of the Louisiana and Mississippi Annual Conferences. It is located within the bounds of the Woodville district, and for that reason is doubly dear to the members of this body. It is the greatest center of spiritual life and strength in the States of Louisiana and Mississippi. Its president's influence, supplemented with the high moral character of the professors and adjuncts, is worth to any man more than double the amount necessary to sustain a son at this institution. The work is thorough and with the cultivation of the mind, lasting and deep impressions are implanted in the heart. The general moral influences of the college and its surroundings are superior to the influences of any ordinary country community, and should in striking contrast to those of any town known to the members of this community.

W. H. pastors and hymns, the old representatives of Methodism in the Woodville district, acknowledge the inadequacy of our efforts to build up this institution and strengthen the hands of a president and professors. We desire to put on record our appreciation of the efforts of the

Louisiana Conference, as set forth in their resolution of last year, on Centenary College; and, brethren, we esteem it to do something practical in its interests, hence: be it

Resolved, That the preachers on this district raise an amount equal to the Bishop's fund on each circuit, said sum to be paid to the treasurer of the Board of Trustees of the college, and to be held as a ready fund, to be further

Resolved, That at the approaching session of the Mississippi Annual Conference, that body be memorialized to adopt such resolutions as will provide for a public collection in the bounds of every work for the express purpose of raising a sum sufficient to place our college buildings in thorough repair.

Respectfully submitted and signed, O. T. LATHROP, Chairman.

From the Work.

THE BROTHERHOOD DISTRICT CONFERENCE.

This body convened at Havana, in the new church, July 25. The presiding elder, Rev. H. C. Johnson, in the chair. Rev. John A. Peterson was chosen secretary. On calling the roll, nine pastors answered to their names, five being absent; six local preachers and delegates, twenty-seven were present. The order of business, as given in the Discipline, was followed; and item after item was reported on from all the charges before advancing to the next. The reports on the spiritual state of the church brought to light many defects, not so much in Christian morals as in a neglect of the prudential and divinely instituted means of grace. Class meetings have become obsolete in several of the charges, and when they are held, comparatively few attend. Prayer meetings are better attended, and much good is being done by this means of grace. Family prayer is general, but not universal in the leading families of the church. Attendance upon public worship and the sacrament as a whole, is good. Church Conferences much neglected. In several of the charges, good meetings have been held the present year. From the reports regarding the church in its corporate state, we pronounce that it is not dead, but still living.

What the church lacks in one place, it is supplied at another, and in this way the body is kept alive while there exists dead branches everywhere. The globe is pronounced round, though there are many irregularities on its surface. So the church finds its perfection not in individuals separately considered, but in the membership. The Sunday school interest has not been neglected. The reports were good.

A resolution, requesting the next Annual Conference to memorialize the General Conference to have prepared a thoroughly graded series of Christian-Journalism, was passed. About one-fourth of the financial work of the year has been done. Dr. J. S. Moore, by the request of the presiding elder, delivered an able and sparkling discourse on "The Loss of Ministerial Power," which the Conference approved by a resolution that the presiding elder request the Annual Conference to have it repeated at its next session.

Bro. Moore also stood for the defense and an advance movement of the Southern University in one of his characteristic speeches. This institution is not dead, and means to live despite the indifference of many and the opposition of a few.

Rev. H. M. Moss represented Centenary, setting forth its claims and merits. A resolution was passed commendatory of the course taken by Bro. Moss in reference to the Institution, expressing sympathy and hearty cooperation with him in his work.

Prot. S. S. Melton, one of the principals of the Tusculum Female College, and Rev. Thomas Armstrong, principal of Birmingham High School, were invited to address the Conference, which they did, to the profit and pleasure of all.

The committee on the Advocate, in their reports that the NEW ORLEANS ADVOCATE, our present organ, we are pleased to say, needs no commendation from us. It stands in the front rank and deserves the continued support of our people and merits a wider circulation. While there should be no abatement in the support of that journal, we had with pleasure the appearance of the Alabama Christian Advocate. The necessity for a home paper has long been felt by the Methodists of Alabama. The resolution asking the Annual Conference to make it the official organ was not adopted.

The delegates elect to the Annual Conference were: A. R. Ramsey, Lewis Lawson, R. R. Hunter and Rev. J. T. Smith. Alternates were: D. L. Kirkland and W. C. Christian. York was chosen as the place for holding our next district Conference, home for the secretary.

ALLEN, MOD.

GREEN'S REPORT, ALABAMA CONFERENCE.

Mr. Editor: Greene circuit, composed of four churches, with six local preachers and two hundred and

twenty-two members. At all the churches, except one, the congregations are tolerably good. Prayer meetings are kept up part of the year in two localities. There are no regular class meetings. Church Conferences not very well attended. A majority of the membership partake of the sacrament of the Lord's Supper when they have opportunity. But few parents have their children baptized. Thirteen per cent. of the heads of families have family worship. We have had one protracted meeting this year, which resulted in three conversions to the church. There are three Sunday schools, aggregating twenty scholars, all using our periodical Sunday school literature. The church buildings are sadly in need of repairs and improvements, and an effort in that direction is being put forth.

There are within the territorial limits of the circuit, four Presbyterian, one Cumberland Presbyterian, two Primitive Baptist, four Missionary Baptist, and three Christian (or Campbellite) Churches. So including our four Methodist Churches, there are eighteen churches in the midst of a white population of about three thousand. There is much earnest work for Methodism in this country. I beg the prayers of our people wherever these lines are read. About thirty per cent. of the collections ordered by the Discipline and the Annual Conference have been raised so far. The preacher in charge has received this year, \$75.00; and the presiding elder, \$12.00. The crops last year were short, and will be short again this year. The people have not paid the preacher much money, but they have done better than that; they have shown their love to him in many ways, and he is certain they will not let him come to want, and that they will try to help him in his next circuit in as good financial condition as when he came here.

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charges were totally without a representative and many laymen's seats were vacant, to wit: "That we should regret so serious a neglect on the part of the brethren so offending, and that it is the sense of this Conference, that they are deserving censure." Also, "That we fully endorse the action of the State Prohibition convention, and bidding it God speed, pledge our hearty cooperation in carrying out its objects."

David McKee, F. D. Wimberly, I. V. Enoch and J. B. Howell, Jr. were elected delegates to coming Annual Conference.

Reports of the Committee on Quarterly Conference Records showed decided improvement, and the Annual Conference will be requested to make recording stewards ex officio members of district Conference.

REPORTS OF PUBLISHING INTERESTS.

Your committee on Publishing in this district would commend their report to the following propositions:

1. The Publishing House at Nashville is worthy our patronage, which we must extend to by every proper means in our power.

2. That our Sunday School literature being equal in attractiveness, fitness, cheapness to any published, should be used in our Methodist schools, to the exclusion of all others.

3. We believe our church papers to be necessary to the culture of our people, old and young; that they are a most valuable adjunct to the minister in his pastoral work; and true conservators of the religious life and health of individuals and families. And that we ought to urge their claims upon our people until our own Conference organ is taken by every family.

4. That we recommend the Nashville and New Orleans Christian Advocate, as filling in an eminent degree all the requirements of religious family newspapers. Shared by

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eighteen accessions to the church. Our congregations were very large all the time; and, I think, the number of penitents ran up to very near one hundred, a night or two. We organized there last summer with eighteen members. It has grown to forty-four, and still they come. A fine prospect there for a large church. Bro. James Haley, of Ludlow, Miss., helped me in this meeting, and old Bro. Ashmore, of Danbury, Conn., helped us some.

A very sad accident occurred during the meeting. Bro. Box's child, daughter, about fifteen years old, was burned to death by the explosion of an oil lamp. She only lived five hours after the accident; and although she had never joined the church, nor made a profession of faith in Christ, yet in the short while she had, she gave her life for Christ and died happy. Bro. Box, a class leader of my church at Bethlehem, and I trust, that the prayers of the church will go up for him and his dear wife in this, probably the darkest hour of their lives. We have five or six more meetings to hold. Hope for good times.

We have added to our church, this year, in the Fannin circuit, about ninety-five members, and think the circuit on the whole is in a very prosperous condition. The work financially, is coming up pretty well. Crop prospects are rather gloomy. We are needing rain very much now. Health of our section tolerably good. Your brother in Christ.

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## Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND  
LOUISIANA CONFERENCES OF THE  
M. E. CHURCH, SOUTH.

LYNUS PARKER, D. D., Editor.

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THURSDAY, AUGUST 25, 1881.

## Call to the Ministry.

This may, in a general way, be defined as an impression made upon the mind by the Holy Spirit that it is a man's duty to preach the gospel. It is a conviction that comes to him, a strong and persistent persuasion, that God would have him devote himself to this particular work. There may be in some instances an antecipation of this call before conversion. Especially may this be the case in young men who have been raised religiously. In their awakening and concern for their souls, the realization of peace has been consciously suspended upon a complete submission to the will of God in this regard. With their conversion carried along with it the vital qualification and the fully-developed call to preach. We have known such cases. They may be more numerous than is generally supposed. The rule, however, is that, some time after conversion, the conviction comes gradually as a revelation speaking out of the depths of religious experience, and confirmed by the development of gifts and graces in the ordinary path of Christian life.

There are sudden conversions, and there are surprisingly sudden revivals of spiritual power in believers, but we imagine the call to preach is usually an impression of the Spirit that has a faint beginning, and that by slow degrees grows and expands until all doubt is dispelled. Those who have this impression are usually disposed to resist it, and to sift the matter with prayerful concern. It is well that they should put themselves upon a rigorous probation of self-imposed watchfulness and thorough self-examination, even when tried friends are forward to advise. In the midst of revival influences, young men may sometimes, in their newly-awakened fervor, conclude that they are called. They have never thought of the matter until then, and, in their zeal, the ministry seems to them to be the opening for their religious activity. In some instances they may be right; but, before deciding, let them wait until they have tested themselves. Perhaps when the excitement and emotions kindled at the camp or protracted meeting have subsided, and they once more encounter the ordinary conditions of the spiritual conflict, they will reach the conclusion that they are simply called to a more devoted religious life.

All we insist upon is that young men move with deliberation, and with the utmost prayerfulness, in this direction. With them there can be no visible divine manifestation, nor any voice to the ear, as in the call of Moses and of Paul. The secret of the Lord, however, is with them that fear him, and there need be no mistake if we move slowly and prayerfully.

The judgment of the church will always have its weight with those who have the right spirit. If the decision be adverse, it may mean delay, or it may indicate that the individual has made an honest mistake. If the church persists in its belief that a man is not called to preach, it is a strong presumption that God has not called him. On the other hand, neither Quarterly nor Annual Conferences are infallible. Their authorization will go far to confirm the applicant's conviction. Very justly it contributes much toward the settlement of the question. But, after all, the church is sometimes in error, and the young licentiate finds that there was a mistake all around. The man must be tried by the church before it can decide. The probabilities arising from character, experience and general qualifications are strong, but only actual preaching can determine the possession of gifts, grace and usefulness. There can be no fruit as a preacher until the attempt to preach is made. Nor can a man be fully satisfied in his own mind until he tries to preach. The call, previously and honestly felt, becomes an assured and joyous certainty when souls are converted, and when the baptism of love and power is poured upon him in his pulpit ministrations. The call to preach is often reviewed with zealous and searching rigor by preachers who have spent years in the ministry. In their earlier ministry, under temptations and discouragements, they have wrestled and agonized over this question.

The call thus has its various stages; a conviction in the mind of the young convert, the voice of the

church confirming and testing, and the ministerial experience of greater or less duration. There should be no unseemly hurry in those who feel themselves called to preach. The Lord has done without them a long time, and if they had never been born, it would have made but little difference. Be as sure as possible of the divine call; that it is "not of blood, nor of the will of the flesh, nor of the will of man, but of God." and then honestly accept of every probationary step, until established and confirmed in the glorious but fearfully responsible work. And at whatever stage in the process of trial, if convinced that a mistake has been made, have the courage to retrace your steps.

About the literary and theological preparations for the ministry we have little to say beyond this, that a call to preach does not make them unnecessary. If possible they should be secured. A few years at college will save time and double the fruit of most ministers. The preacher loses much, and gains nothing by starting before he is ready. Wesley's eight years spent in the university were a saving of time. Education is important, but, with a fair English education, much can be attained in our efficient school. Good preachers have been, and still can be, made without the college or the theological seminary. The call to preach is also a call to study; but it is more than this, a call to a life of labor, of self-denial, and, ordinarily, of poverty. It is not a divine call to secure rich and flourishing stations, and to occupy the green and well-watered fields, but to go to domestic and foreign missions, and to build up the waste places. There is in the Christian life no self-annihilation equal to that involved in the call to preach. Let our young men count the cost, and be sure that their call is genuine.

Seeing what we have heard of or read about has in it peculiar pleasures, and sometimes disappointments. The letters, coming back from our Episcopalian friends, reminds us of a saying of Dr. Johnson, that a traveler usually brings back home what he carries away with him. There must be a preparation in the way of knowledge of history, art and science, in order that he may give a faithful account of the persons and things which he has seen. Fortified by a wide range of information, and endowed with a fresh eye and some degree of mental acumen, the traveler can hardly fail to tell an entertaining tale. The guide-books of the day save much in the way of laborious reading and study, but unless the writer contributes something from his own culture and taste, and reveals to us his personal impressions and emotions, he gives us weary commonplaces, and periods that are pointless and withered.

Much of the interest to the tourist, in visiting other lands, grows out of the fact that they are already known to him. There would be an interest of a different kind in the discovery of natural wonders, and people never before heard of. But, whatever this might be, the ordinary traveler can touch no soil, converse with no people, and look upon no scenes that have not been described by pen or pencil. The well-informed tourist can see almost nothing that is new to himself or to his readers. The charm to us at home lies in the way he sees things, in the emotions excited in him, and in the comparison between what he had thought and expected and what he has actually realized. However well posted, he will be impressed by the vast difference between hearing of nothing and seeing it. It is an old castle, a scene on the Rhine, a battleground, a notable city, a cathedral, or a painting by one of the great masters. He has read descriptions over and over again, but to see it with his own eyes is a higher revelation, and the supreme reality. Neither word-painting nor the colors of art can completely reveal any distant object. Until seen almost everything has a far off, indistinct and semi-fictional existence. We have not doubted their reality, and yet they have not been real. The initial impression, on beholding, is all-satisfied sense of reality.

And next to this probably comes the result of comparison. There could be no comparison, nor could there be this sense of reality, without the previous knowledge. An exquisitely delightful element of pleasure in seeing is this work of comparison. Is it like the engraving? or has the poet or historian sketched it truthfully? Sometimes there is disappointment that is relieved by further study; and, again, there is surprise, and the conviction that the beautiful and sublime of many scenes are absolutely indescribable. There are also differences in detail between the pictures in the mind and those taken in by the eye. The color, magnitude and surroundings are not as we had

imagined. The pleasure of seeing notably places is thus largely in comparing what we have read about with the same objects as they impress the eye. The novelty lies chiefly in the points of difference or contrast, and we are the bolder, or wiser accordingly as they exceed or fall below our expectations.

There is a gain in seeing things, and yet in some directions there is loss. Seeing things tends to bring the wonderful and famous down to the level of the common objects around us. They are stripped of much of their wonder and romance, and the veneration and sentiment with which they were invested are greatly diminished. They can no longer be as we are pleased to imagine them, and they are henceforth robbed of those attributes of mystery and sacredness which belong to the far-off and invisible. To see Jerusalem, we have thought, would weaken our reverence for holy things, and tend rather to materialize our conceptions of the things revealed. We are not sure that a visit to Westminster Abbey would aid our appreciation of the immortals whose dust reposes within its walls.

## The Old Home.

The pleasure of visiting, after long absence, the home of one's childhood, may be appreciated by many, though enjoyed by comparatively few.

Some in Mississippi, and elsewhere, will enjoy in imagination similar delights to my own as they read these lines. Who ever lived for twenty years or more away from the home of early days without desiring to see the dear old spot again?

Now come to this State we traveled in company with a man seventy years of age, who was on his way to see his father, a nonagenarian, in South Carolina. There is a sad satisfaction in living over, even for a day, the golden hours of childhood. Familiar, yet changed are the places where as children we played. There we smoothed the sand, made the ring with thumb and middle finger stretched, and what to twine, and knocked the middle man with just as much delight as any feat of skill in greater things have given since. Then we stripped our feet of shoes and socks in early spring, and ran and jumped and went wild in spontaneous ecstasy of life. The old wooden bucket still hangs in the well, and sheds its glittering drops as it rises brimming from the chilly fountain below. The path that led to the school-house, two miles away, is grown over with tall young trees, and the spot where we studied and played is now covered over with growing corn. The moss-covered gray rock, at the foot of the hickory tree, upon which I sat while I wrote my first original composition (possibly the most decisive achievement of my life), is less changed than I. The names of some school-mates I have quite forgotten, but not that of the noble lady who had us to recite a verse from the sermon on the mount every morning, and gave each one who stood head in a class two weeks a written certificate of that fact, accompanied by a beautiful bird or wreath of roses, or other picture carefully painted by her own hand. A number of these I preserve as treasures to this day.

The soil in the old fields seems softer as I walk over it now than it did when in boyhood, I strained every muscle in my slender body, striving to hold firm a plow that jumped and danced among roots and rocks with a persistent opposition to staying in the ground which I can never forget. From such endeavors I often carried home at night, the stones do not seem to be so thick on the ground now as they did when I used to strike fire out of them, pining at crab grass with the hoe.

Father had a theory that if he were worth a million he would make his children work. I have long been thankful that a providential necessity urged him to carry so laudable a theory into practice.

The poplar tree by the spring, at the foot of the hill, has grown taller and larger, and the fringing grass and embossing mist still frame the spot where full and free and sweet the crystal fountain bursts from beneath the rock, and loses its sandy bed just as in days of yore. But the spring house is gone. Only freedom now frequent the place. We drink from a cup formed by folding one edge of a few large leaves, and go away thinking that Adam and Eve were not the only persons whom fate has driven from paradise. The current bushes in the yard furnish feasts for the birds, and the trees in the orchard bear fruit for strangers. The cypress vines still cover the eche in the center of the garden, but no one now sets up the forty foot pole which the vines always covered to the top before the autumn frosts. Noran's branch blows still near by, a stream more famous in my child-

hood's thoughts than the Rhine or Tiber when has been. Did not Catch our peerless dog, there start the lure and chase him round and round, while we whooped and hallooed, and eagerly strove to see the game, and hoped to smoke or twist him from a hollow tree? Did I not draw the minnow from its mysterious depths with more delight than salmon catch a whale?

Enchanting scene! how like a dream! Seems now thy very name! So changed art I, I can but sigh To see thee still the same.

The old chestnut tree, under which in childhood I gathered nuts by the hundred, counting every one, and hoarded them to boil or roast in winter, still sheds its thousands of nuts from gaping burrs every autumn, though almost all of its kind have died in the vicinity from worm or drought or other natural enemy. The fields and fences have been changed, but the plain unpainted two-story dwelling on the top of the hill, fronting the public road and the rising sun, looks much the same, though older. The shingles are gray with age, and growing green with moss in spots. The thornless rose, which mother planted blooms by the door. The ivy, slow to start, but long to live and strong to grow, has hugged the two locusts in front of the house well-nigh to death. No modest aster dowers now grow at the window, watered by mother's hand. From this home Bro. George and mother were carried to rest, and father lives here no longer. Our childhood's home is left alone. We shall breathe no more the heavenly effluence of these wild embossments in spring time, nor again all together the influence of our songs and prayers from that dear family altar around which we worshipped in childhood.

Father lives in a village now across the street from brother. With his children and grandchildren around him, he enjoys as much of comfort as this world can afford, and more, in a well-grounded hope of heaven.

It seemed almost providential that I was summoned the day after my arrival here, to attend the funeral of my first class member, than whom there are few on earth whom I would more delight to honor. He was not remarkable for learning or wealth or social influence. He was distinguished for nothing, so far as I know, but for his faithfulness as a servant of God. In a community more than ordinarily religious, his Christian virtues shone conspicuously. His presence, his demeanor, and his manifest spirit in the house of God, were as impressive as a sermon. I gratefully own the blessed influence of his saintly phylacter upon my childhood's life. When he died all his neighbors felt that one of the excellent of the earth had been taken away. For sixty years he walked with God.

Many have no doubt been enrolled in the calendar of saints who did not more deserve to be canonized than George Glass. He literally feared and trembled before his God on earth, and doubtless now adores him in heaven.

THEO. GEORGE.

## Notes from Nashville.

DEATH OF MRS. GEORGINA HILL.

On Tuesday morning, August 16, 1881, I was instantly to the residence of our dear Sister Hill, in East Nashville, (Edgefield,) as she was thought to be drawing to her end. Before I reached the house, her blessed spirit had passed away to the house not made with hands, eternal in the heavens. There she lay, serene in death, the color on her countenance seemed to say, "Mark the peaceful man, and behold the upright, for the end of that man is peace." Her children settled in several States—one being the Rev. Felix Robertson Hill, the beloved pastor of Coronado Street Church, New Orleans—and been summoned to see how their Christian mother could die. The next day, August 7, her obsequies took place at Tulp Street Church and Mount Olivet, conducted by Drs. Wright, Sawrie, West, Young and the writer. Our departed sister was born in Nashville, June 21, 1811. She was the daughter of Mr. John E. Beck, a lawyer of eminence. Her mother was Tavinia Robertson, daughter of Gen. James Robertson, one of the founders of Nashville. She was married to Mr. John T. Hill, a prominent merchant in Nashville, in 1827—in whose obsequies I officiated several years since. At her funeral I thought of Charles Wesley's beautiful hymn on the death of a widow, so applicable in her case:

Give glory to God our Lord,  
With all our hearts and souls and powers;  
A widow, whose husband,  
A mother in Israel is gone,  
The soul has departed for home,  
And earth is hushed in its cry,  
Advanced for her holy life,  
And promises that never shall die.

She became a member of the Methodist Church in 1828. She belonged to the old church, first organized on Church street, Nashville, Mr. Overall being their pastor. Her mother,

grand-mother and grand-father were all Methodists, and her only sister, Susannah, was the first wife of the venerable Bishop Palmer. Her home was the preachers' home—a generous hospitality was there dispensed. She was especially interested in young preachers, helping them in every way she could—with contributions, sympathies, counsels and prayers. It was said at the funeral that the success of her son in the ministry may be largely attributed to her pious maternal solicitude. She prayed specially for him every Sunday before he entered on the service of the day. She was kind to the poor, generous to the unfortunate, charitable to the erring, and, like Dorcas, "this woman was full of good works and alms-deeds which she did." As was said at the funeral, she combined the apparently opposite characteristics of Martha and Mary; of St. Barbara, the working saint, and St. Catharine, the praying saint—on our own Wesley so finely says it:

Let I come with joy to do  
The Master's blessed will,  
In an outward work pursue,  
And serve his pleasure still.  
I had to my Lord's command,  
I gladly chose the better part,  
I served with careful Martha's hand,  
And loving Mary's heart.

She had a strong intellect, great power of will and executive ability, combined with the most ardent sensibility. No wonder she impressed herself so fully upon her family and the community in which she lived. I bless God that I enjoyed her friendship for so many years, and have been privileged to participate so often in their matrimonial, baptismal and funeral solemnities. When gazing upon her, placed in death, almost wishing "to be in her stead," I thought of Charles Wesley's epitaph for his mother, the most remarkable woman of her age:

In more and certain hope to rise,  
And claim her mansion in the sky,  
A Christian life her form had dressed,  
The cross she rearing for a throne,  
True daughter of affliction, she  
Pursued to each and every end,  
The known and felt in each of us,  
And when the morning of life's day  
Was over, she followed by the Lord,  
She heard the angels' voices sing,  
"Come, ye holy ones, and rest with us,  
For ye have loved us, as we loved you."

## OUR FRIENDS ABROAD.

Let us from Bishop McTear and company show that they are doing the Continent of Europe in fine style. I am glad they visited the gate-keepers in Rome, a visit to them is worth all the rest. I am looking with interest for the Bishop's impressions of them. Dr. McTear and company reached England in safety—thank the Lord! Dr. Wiley is just about to embark for the Ecumenical Conference. Mrs. Wiley will not, as was expected, accompany him.

Chancellor Garland is expected at Vanderbilt next week. His health has improved by his Virginia vacation.

Dr. Granberry is absent attending camp meetings in Kentucky; preaching is his loved employ. But he will soon return, and, with his colleagues, buckle down to the work of the session, which begins September 1—the opening sermon is to be preached Sunday, September 4. We are asked if students can matriculate a month or so after the session has begun. We answer, yes; but it is very desirable that all should be present at the opening of the session. Let Biblical students come in good time with their licenses and recommendations. The Faculty will be ready for them, and so will House-Governor Plummer, and his excellent family.

By the way, I preached last Sunday at Arlington, and in the Hospital for the Insane, close-by. What an admirable institution! Three hundred and seventy-nine patients receive all possible attention. The house and grounds are like a paradise. Dr. Callender, who has it in charge, with his family, did us the honor to dine with us yesterday. They visited Wesley Hall, and were delighted with it.

But this sheet is full, and I must not venture of another.

THEO. GEORGE.

## From Southern Germany.

W. A. W. V. MURKIN, D. D.

MR. EDITOR: Scenes, picturesque and enchanting, the fairest of nature and art, are daily unveiled to my vision. So rapidly, panoramically grandeur eludes grandeur that sometimes, in bewitching reveries lost, I fear the whole to be no more than an idealistic phantasmagoria—a pleasant dream. Seeing the old world, with eyes lit in the new world, I can not refrain from exclaiming: "Is this really I have lived, for so several decades, a life of after indulgence. Alas! I am like one almost stayed, and now the table before me is weighed down with the most luxurious dainties and viands. Constant locomotion will hinder mental development."

My last epistle to you found me in Berlin, the official home of Prince

Blumarek. A few years ago I delivered several times a lecture on the life and work of this sturdy statesman, and transmitted to him cards of invitation (admittance fifty cents). This I had good reason to believe would secure me a hearty admittance to his august presence. I called at his palace, but found that, suffering from inflammatory rheumatism, he had betaken himself to the medicinal wells at Kissingen. Mygdalburg was next reached. This city, prosperous and thriving, the Pilsburg of Germany, long and famously withstood, but finally succumbed to the protracted siege, suffering after spoliation at the hands of Tilly during the thirty years' war. Here, at the Royal Pinnokothek, I noticed to-day a picture setting forth that cruel chieftain's death, which occurred in the year 1632. A priest administered to him the holy unction, while an angel, hovering over him, spreads out his arms to receive the liberated spirit. That, I thought, must have been an Ultramontane angel, for Tilly's claim to heaven, so far as history indicates, is based solely on the *ex-gros* slaughter of Protestants. At Brunswick I spent the Sabbath. Here I spent two years of my boyhood at the Polytechnicum. My sainted father accompanied me to the place, and worshipped with me at the "Damen." I visited the same church, and sat, so far as I remember, at the same place where I sat at the side of the best of fathers, and who, when the congregation was dismissed, made me promise that, though away from home, I would not neglect the attendance on public worship. I need not tell you that my eyes grew dim with tears when I remembered how I had so wickedly broken this promise. But the tears soon dried. "Hallelujah! my God! reconciled. Bye-and-bye I shall join my father in singing the song of Moses and the Lamb."

However, *en route*, this was formerly the capital of the kingdom of the same name. Here George V, the last of the reigning Guelphs, thronged in miniature majesty until, in 1866, he deemed well to link his fortune to Catholic Austria, and to fight against Prussia. So he succumbed to "Moltke's" valiant legions, dying in exile. His wife has become a convert to Romanism, residing at Vienna. Sarsholt, a beautiful little town near Hannover is the birth-place of Sister Ahrens. I need not tell you how her sisters and only brother rejoiced in bidding me welcome. For two days I was pleasantly subject to their multitudes and sometimes complex inquiries. It is extremely difficult for Germans, residing in Germany, to understand American affairs. A three hours ride by railroad brought me to Göttingen, near which I was born, and in which I spent the largest portion of my boyhood. My two sisters met me at the depot. For four days I was actually feted and overwhelmed with fond tokens of love, time and unselfish. The graves of my dear parents, and a brother and sisters, were to me a place for private devotion. Kneeling between the graves of father and mother, I renewed my vows forevermore and fully to be the Lord's—the Lord's only. But, again, I must bid adieu to my loved ones. When again I meet them it will, I presume, be before the throne of God.

On the former the capital of the Electorate of Hesse-Cassel, was soon reached. The last elector shared the fate of George V, of Hannover. A progenitor of the deposed elector was the despot who sold an entire division of his army to Great Britain, to fight against the veterans of the thirteen colonies, headed by George Washington. These were the Hessians, basely deceived and sold by their monarch, whom all Americans execrate. With the money which the English government paid for these hirelings the castle near here, Wilhelmshöhe, was erected. It is a charming villa, with a park which has no equal, in point of beauty, in Europe. And all this was bought and built with the blood of Hessians' sons. At Wilhelmshöhe, as you remember, Louis Napoleon was held in confinement after the surrender at Sedan. *Sic transit gloria mundi!*

A six hours' ride during the night landed me in Frankfurt, on the Main. It is the Wall-street of America. Here the original Rothschild family reside. Here they role scintillatingly over German and other rulers as absolutely as Moses did over the twelve tribes. Rothschild and Mr. Krupp, of Essen, the builder of the celebrated cannon that bears his name, are the two private gentlemen whom Emperor William I. sometimes deigns to visit. Money and cannon is what European monarchs need to preserve the *status quo*. With this I will, however, not be understood to intimate that the Germans, the French included, are capable of Republican self-government. At Frankfurt Goethe, the immortal writer of "Faust," was born. I vis-







## MISCELLANEOUS

WHAT SOUTHERN FARMERS MAY DO.  
In Petersburg, Va., Rural Messenger  
has decided, after a due consideration  
of the subject, that Southern farmers  
may give their boys a good English and  
agricultural education, and make them  
brave and useful citizens of them-  
selves. They may round out their whole system  
of farming, grade school, cattle, sheep,  
and horses up to fine animals; establish  
fine pastures and meadows; improve  
the rural architecture of the South and  
become prosperous and happy. They  
may be distinguished for their fine-  
bred and flocks; their well-stored  
farms; their agricultural intelligence  
and their wealth and independence.  
They may make as much wines, France,  
and rice, sugar, cotton, tobacco, corn,  
and other productions, almost without  
aid, and infuse a new energy and skill  
into the agricultural culture that will make  
poor lands rich and the South as rich, to  
be end of time. The Southern farmer  
stands greatly in need of more "book  
farming." Wherever we find the most  
agricultural books and agricultural  
newspapers, and agricultural colleges,  
and experimental farms, there we find  
the best system of farming; the best  
farmers, and farms that never wear out.

For killing live-on cattle or horses take sassafras roots, boil them to a strong tea; take same old cloth and wash the animal so as to wet the hair and hide thoroughly, and that will destroy the lice.

**CORNY.** To a pint bowl of chopped veal or chicken, which has been browned in a frying pan, add a fried onion and a tablespoonful of Thompson's Indian corn powder. Two tablespoonfuls of flour mix with cold water, two cups of butter, and a little salt. Stir together thoroughly and heat very hot, but stew only enough to cook the flour, as the meat has already been cooked. Serve as hot as possible.

Another excellent remedy for a cold is to apply a poultice of flaxseed meal and cayenne pepper to a bit of old silk on the outside of the polluted cloth. It will retain both heat and moisture for a long time.

**TO MAKE MEATS TENDER.** A spoonful of vinegar put into the water in which meats or fowls are boiled makes them tender.

**LEMON CAKE.** One cup butter, two cups sugar, three eggs, one cup sweet milk, three cups flour, two teaspoonful

The government of Liberia has given two hundred acres of land for the foundation of a seminary for the education of young girls. Miss Margaretta See has gone to Liberia to commence work. She carries with her \$5,000 for maintenance, and a charter from the State of Maryland, also an annual endowment of \$5,000.

—There are forty-two women now studying medicine at the Faculty of Paris. Three of these being American, eighteen English, eleven French and five Russian.

[illegible]

One in each town and neighborhood, in Mississippi and Louisiana, to sell

**Dr. Dutton's Vegetable Disencher**

It is sold only by certified agents.  
It is the best BLOOD and LIVER Medicine ever used. Write for terms. It will pay you.

J. L. FUTRELL, General Agent  
Jonestown, M.







## PRICES CURRENT

QUOTED AND QUOTED THE WEEKLY

ADVANCE PRICE

Our market shows a fair demand for our goods, but the prices are not so high as they were some time back.

SOUTHERN STAPLES.

Cotton, P. B.	100	100
Low ordinary	100	100
Good ordinary	100	100
Low middling	100	100
Middling	100	100
Good middling	100	100
High middling	100	100
Extra	100	100
Super	100	100

Corn, P. B.	100	100
Low	100	100
Good	100	100
High	100	100
Extra	100	100
Super	100	100

Wheat, P. B.	100	100
Low	100	100
Good	100	100
High	100	100
Extra	100	100
Super	100	100

Barley, P. B.	100	100
Low	100	100
Good	100	100
High	100	100
Extra	100	100
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Oats, P. B.	100	100
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Rye, P. B.	100	100
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Flour, P. B.	100	100
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## NEWS OF THE WEEK

## DOMESTIC

ATLANTA, Aug. 24. The general conference of the Southern Baptist Convention, which was held at the Georgia Institute of Technology, closed today with a vote of 20 to 10. Twenty-five votes were necessary to its passage.

WASHINGTON, Aug. 24. A report was current here this morning, that Galt had attempted to kill one of the guards at the jail, but it was stated at police headquarters that the report was without foundation. It is learned, however, that the report was true.

At an early hour this morning, as W. C. McGill, one of the guards, was walking in the yard, he noticed something wrong and entered the cell; he found a knife in Galt's possession and demanded it, but Galt refused to give it up. McGill drew a pistol and a struggle ensued. Galt made a desperate effort to secure the pistol and succeeded in getting it away from McGill. After a severe struggle McGill regained possession of the pistol, which he discharged during the struggle, bringing Galt to his assistance, and Galt was disarmed.

DENVER, Aug. 24. The Tribune's Santa Fe special says: Santa, with about forty Indians, some of his own band and some Navajos, is going south. They are well armed and mounted.

The times of Sol. Barth, merchant, of St. John's, were attacked on the 20th and 21st near Rio Quemado, 140 miles from here, by eighteen Indians. Barth, who was with Barth's wife, was killed, but the latter escaped by his horse running away.

The Indians killed two men in Rio Quemado the same day.

Last Thursday the same party of Indians attacked Barth, thirty-five miles southwest of here, but were repulsed. He reports the road is lined with dead oxen and sheep, and that the Indians have burned all the ranches within their reach.

The number of persons who have been killed by Indians within the last ten days, is known to exceed twenty.

GALVESTON, Aug. 24. A special to the News from Orange, this State, says: On the night of the 11th instant, Sheriff Mitchell was seriously wounded by a party of negroes, instigated by some white men. A posse immediately went to the Sheriff's assistance and engaged in an encounter with his assailants, which resulted fatally for three of the negroes, one of whom was hanged and several others were wounded. Great excitement prevailed, but military and citizens are maintaining order. Several negroes and one white man are under arrest. It is thought Sheriff Mitchell will recover.

BEVERLY, Aug. 24. The will of the widow of the late ex-President Millard Fillmore, leaves public bequests to the amount of \$50,000, among which is one of \$20,000 to the University of Rochester.

CHICAGO, Aug. 24. The following is a dispatch by courier and telegraph from Col. Hahn, dated at Fort Craig, August 18:

Capt. Cox, with a company of cavalry, is securing the southern portion of the Magdalena Mountains.

Lieut. Taylor took the trail of Santa's party yesterday, who have their wounded with them. He will probably be on a large trail going west towards Arizona, from here nearly on the 5th parallel.

Lieut. Hughes, with a company is on the trail above Tolosa. All the cavalry is working actively. Rain continues in the mountains in torrents. The Rio Grande is very high.

A second dispatch of the same date is as follows:

Lieut. Valdes, in command of Company I, reports that he struck a band of Indians yesterday near Chichila-Negro, who had taken a party of fifty Mexicans. He thinks the Indians are about a ty strong, and that they are hostile who have come up from Mexico on the west side of the Magdalena Mountains and crossed over the range east. Lieut. Raney was wounded, as were two men. Six horses were killed in charges on the Indians.

I have ordered every available man from Sedell except the telegraph details, and from Fort Myers. I am now anxious about the railroads, and leave myself at once. HATCH, Colonel.

EXECUTIVE MANSION, Aug. 22. Noon. Dr. Bliss reports, at 11:40 A. M., that the condition of the President is slightly better than yesterday. There has been no nausea or vomiting since yesterday afternoon, and the stomach seems to be again assuming its functions.

The patient has swallowed and retained without discomfort since morning about twelve ounces of milk, paraffin and kumquat, and at 7 A. M. a mixture of beet extract was administered. Another meal will be given about noon.

There has been no change in the appearance of the parotid gland since yesterday, although there has been further slight subsidence of the inflammation in the surrounding parts.

The surgeons hope that they have this feature of the case under control, although they can not speak with confidence. The gland may subside within the next three or four days, notwithstanding the measures which have been taken to reduce the inflammation.

In that case the pus will be liberated by an incision just as soon as its existence becomes apparent. This will not necessarily involve great peril if the patient's strength can be sustained.

The danger most to be apprehended now, Dr. Bliss says, is exhaustion, and with this danger they hope to deal successfully, unless the stomach entirely breaks down. Thus far to-day the indications are that the organs are improving in tone, and the secretion of phlegm in the throat has so far decreased that it gives the patient no special annoyance and he is relieved from the necessity of making such efforts to expectorate those which are brought on by vomiting yesterday afternoon.

Dr. Bliss says that the patient's pulse at 6 o'clock this morning was 98, and at half-past 11 o'clock 104.

JACKSON, Miss., Aug. 22. Capt. Harris Backman, one of the proprietors of the Clarion, about of Hono. Paul Backman, died at twelve o'clock to-day. He was a native of Mississippi and about fifty years of age, and was a gentlemanly and well-to-do man.

He had ten children, all of whom were living, and had just returned from Wisconsin. His funeral will be held to-morrow by the Methodist Episcopal church, and the interment will be made in the city.

VERMILIONVILLE, La., Aug. 22. News has just reached here to the effect that the trouble at Orange, Texas, has broken out afresh, and resulted in the killing of two more of the negroes.

parades who were in the gang which made the attack on Sheriff Mitchell, a few days ago. Yesterday evening Rob. Saxon, a notorious negro, and the one who shot down Mitchell was arrested.

placed in jail. Last night about twelve o'clock a band of six or seven broke out the jail and taking Saxon, broke over the wall and shot him to death. Their bodies being loaded with bullets.

At present two white desperadoes, Charlie Delno and Long Harris, are confined in the jail charged with instigating the lawless element of the town to assassinate the Sheriff. The feeling against Delno and Harris is very bitter and it is probable they will be lynched before the trouble is over. For quite awhile the law-abiding people of Orange have borne the outrages perpetrated by the roughs of the town, but they now realize that forbearance is no longer a virtue, and are determined to shoot every out-throat they can lay their hands upon.

Not more than six weeks ago the roughs had things so much their own way that at night they would fire at brakemen on freight trains, and shoot out the headlights of the locomotives and otherwise abuse themselves. From what can be learned seven of these characters have been killed by the enraged citizens, and it is likely that many more of them will share the same fate. The citizens say they will not cease until they have cleared the town of the gang of desperadoes who have done so much to injure the good name of Orange.

LOUISVILLE, Ky., Aug. 22. The Cumberland river is almost dried up, hardly water enough to float a canoe in it in most places. Water in some parts of the country around here sells for twenty-five cents per barrel, and stock and crops suffering. We have had no rain shower here in six weeks. The government commenced repairing the break in the dam here to-day. Mayville appears to be the head of navigation on the upper Ohio.

EL PASO, Aug. 24. Remond's intelligence comes here to-day of a fight between a band of Indians and Fort Bliss Garrison, and the Indians near Lake Valley, 100 miles northwest of El Paso, in which Lieut. Smith and four soldiers and George Italy, a celebrated mining expert and owner of expensive mines in Colorado, were killed and Lieut. Schaefer wounded. The negro soldiers died when the Indians made the attack, and hence the casualties.

Lieut. H. P. Flipper, the special West Point and lieutenant of cavalry, and acting commissary at Fort Davis, has been placed under arrest by Col. Schaefer, commanding the post of Fort Davis, for negligence in office.

The Indians under Santa have left West Texas entirely, and are paying their respects to New Mexico.

LONDON, Aug. 22. Royal Assent has been given to the land bill.

Detailed arrangements have been made for the admission of the public, and the representatives of the press, to City Road Chapel during the session of the Ecumenical Conference. The platform and the whole of the floor, with the exception of two hundred seats toward the back of the chapel, will be reserved for the Conference itself. This will accommodate four hundred and thirty-six sittings, of which, however, several will be inconveniently situated, reducing the number of desirable sittings to about four hundred, the number of members of the Conference. The remaining two hundred seats on the floor will be allotted to those who have served on committees in promotion of this Conference, and yet have not been elected as representatives, and to the members of the several delegations represented. Reporters will occupy the front aisles near the platform which will be provided with narrow tables. The gallery, containing six hundred seats, will be open to the public. Admittance to every part of the house will be by tickets.

Rev. Dr. Curry, in a recent speech before the American Institute of Instruction, presented facts supported by figures, showing that much misapprehension existed in the public mind in reference to what the South had done for her colored people.

The South, he said, has done more for her colored people than any other nation in the world. He pointed out the fact that the South had a larger number of colleges, with more professors, more students, and a greater annual cost than was done in any other section of the Union. The same thing is true of academies and private schools. If the census of 1880, as taken by the United States authorities, be correct, the white population of the North is 3,000,000, the South nearly 3,000,000, and the Southern colored population over 8,000,000. At that time the North had 295 colleges, the South 262; the North had 1407 professors, the South 1183; the North had 20,044 students, the South 27,035; the North paid for her colleges \$1,514,238, the South, \$1,662,419. Memphis Appeal.

The Sunday-school of the Chicago Avenue Church, Chicago (Mr. Moody's), reports an average attendance for 1880 of 1,300, with only 60 teachers.

CAMP MEETINGS.

The camp meeting at Slime Chapel Camp Ground in St. Stephen's Parish, in the Mobile District, will commence Thursday night, September 1st, and continue until the 10th. All ministers and laymen are respectfully invited to attend. The meeting will be held on the Mobile and Gulf railroad, there will be convenience to bring them to the camp ground.

There will be a camp meeting held at the Rock Springs Camp Ground, Nebraska county, Minn., commencing Friday before the first Sunday in September. Ministers are invited. The meeting will be on the self-sustaining plan. M. J. MILLER, P. O.

The Camp Meeting at Sim's Chapel Camp Ground will commence Thursday night, the 1st of September, and continue until the 10th. Ministers and laymen are respectfully invited to attend. The meeting will be held on the Mobile and Gulf railroad, there will be convenience to bring them to the camp ground.

There will be a camp meeting held at the Rock Springs Camp Ground, Nebraska county, Minn., commencing Friday before the first Sunday in September. Ministers are invited. The meeting will be on the self-sustaining plan. M. J. MILLER, P. O.

The Camp Meeting at Chanton Camp Ground, Alabama Conference, will begin Friday before the first Sunday in September. Ministers are invited to attend. The meeting will be held on the Mobile and Gulf railroad, there will be convenience to bring them to the camp ground.

The Camp Meeting at the Rutledge Camp Ground, Rutledge Creek, Union Parish, La., will begin Friday night before the fourth Sunday in September. Ministers are invited to attend. The meeting will be on the self-sustaining plan. J. A. KEEFE, P. O.

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TOPIAS CAMP MEETING. The camp meeting will be held at the old camp ground, miles east of Summit, Miss., on Thursday night before the fourth Sabbath in August. It will be on the self-sustaining plan. Visitors will be entertained.

The camp meeting at Liberty Chapel twelve miles north of Rockledge, will commence Friday, September 3. All ministers are requested to attend. Conveyance will be at the depot Saturday morning to carry all ministers from Rockledge to the camp ground. The Presiding Elder, Rev. R. A. Jones, will have charge of the meeting.

The annual camp meeting at Salem camp ground will embrace the second Sunday in October, commencing Thursday before. Ministers of the gospel are invited.

There will be a camp meeting on the self-sustaining plan at the new camp ground, near Day's Mill, in Grant parish, La., commencing September 28, 1881. All ministers specially invited.

The camp meeting at Bethel, Okla., will begin Friday before the third Sunday in September. Ministers invited to attend; accommodation for as many as will come will be provided. There will be a public tent kept for the purpose of entertaining visitors at reasonable charges. Ministers attending will find hawks for their conveyance waiting at Waynesboro, Miss. Commencing twenty miles from the above place.

The camp meeting at Smith's Camp Ground, Choctaw county, Ala., will embrace the first Sabbath in September, commencing Friday night before. A cordial invitation is extended to all ministers and laymen.

The camp meeting at the Cox Camp Ground, Randolph county, Ala., will embrace the first Sabbath in September, commencing Friday night before. A cordial invitation is extended to all ministers and laymen.

The camp meeting at Mungor's Creek, Ala., will embrace the first Sabbath in September, commencing Friday night before. A cordial invitation is extended to all ministers and laymen.

Quarterly Conferences.

NORTH MINNESOTA CONFERENCE.

WINONA DIST. FOURTH ROUND.

CHICAGO CONFERENCE.

CHICAGO DIST. THIRD ROUND.

WILLIAMSBURG DIST. FOURTH ROUND.

LOUISIANA CONFERENCE.

OPELUSKA DIST. THIRD ROUND.

NEW ORLEANS DIST. THIRD ROUND.

HOMER DIST. THIRD ROUND.

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Capital, \$100,000.

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SUNDAY SCHOOL MEN.

SCHOOL TEACHERS.

OLIVER DITSON & CO., Boston.

SUNDAY-SCHOOL DEPOSITORY.

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from his tutors.

Our brother is at rest with his Saviour.







### The Sermon.

Ordinarily, the writing before preaching is only the second step in the production of the sermon. Even those who read closely, or memorize, find occasion to reconstruct and to improve from suggestions arising in the delivery. But where the preparation has been exclusively mental or limited to brief notes, the sermon is made and finished only in the preaching. It is difficult for the preacher himself to judge of it until he has tried it. He can not, beforehand, be sure altogether of its usefulness and effectiveness, nor can he tell how it will open, grow, expand, and adapt itself to his peculiar powers. The best thoughts and illustrations, the clearest expressions, and the happiest way of putting things, will come up in the course of delivery. The imagination will bring contributions before unknown, and the logical faculty, quickened by the fervor of delivery, will transcend its ordinary grasp and force. Admitting exceptions, that preparation is best which ends the preacher to seize and utilize the excitements and stimulations of thought and emotion in the delivery of the sermon. Where this is the case the sermon, whatever the previous preparation, is, as to some of its noblest and best features, made in the preaching. It is a finished sermon only after it has been preached; usually only after it has been preached many times. With some of the best preachers a sermon is only begun when it has been preached a time or two. It is incidental, however, to extemporaneous

One of the chief justifications of the transfer power is that it enables the Bishops to secure, for the most important stations in the connection, the most effective talent which the entire connection affords. It may happen that the Conscience—which embraces a great city in its limits has not the man who would most effectively and acceptably fill its chief pulpit. It is well in such cases that the Bishops have the whole connection to draw on. This is liberality in its most perfect

Division Fences

continued. But the more this writer reflected upon it, the more he was convinced that the doctrine taught is erroneous and misleading. Some, lacking in the faculty and habit of nice discrimination, will, by such teaching, be made unstable in creed and church relation. It therefore becomes hurtful to the individual and the cause of Christ. From such a sentimentality, too often dignified by the name of "charity," Methodism has suffered loss without a corresponding gain to any other communion. Our broad and boasted *liberality* begets an indifference to any special creed or polity, and makes our membership the coveted and easy prey of rapacious proselyters. Hence it takes very little tact and tully to proselyte a Methodist. It is by no means uncommon to hear it said of such an one that "he was not a Methodist or Presbyterian or Baptist, but a Christian." That is, a particular church relation is antagonistic to a broad, Christian catholicity. Or, the more of Christ we have the less of Methodism or Presbyterianism. If that doctrine is true, then denominations are wrong, and their spirit narrow and unchrist-like. Division fences should be abolished, and the mills burned, so that no ever again could mother be built.

Letter from the "Eternal" City.

The brief compass of a letter forbids detailed accounts of what I have seen, heard, felt, thought in Rome. *En passant* only a few observations. Rome is not a handsome place. If it

And here are the ruins of the greatest amphitheater, the Coliseum. Vespasian commenced; his son, the great warrior who conquered the rebellious Jews and reduced Jerusalem to ashes, dedicated it in the year of our Lord 80. It could seat 100,000 spectators. At the time of its dedication it is said 5,000 wild beasts and 10,000 captives were slain. Thousands of the early Christians drenched the arena with their blood. When heathen Rome became Christian the pious priests used the Coliseum, the Forum, etc., as quarries to secure material for their churches. In fact, many of their churches are, wholly

### How Defeated.

## Mc. Moody's Convocation

The gathering at Northfield, Mass., the home of Mr. Moody, for the study of the Scriptures and prayer, held under the direction of the well-known evangelist, has, says the New York Observer, been largely attended the



have come from different, some of them from distant, parts of the country, even from San Francisco, army with who were there a year ago and who there received so much instruction and benefit that they were eager to enjoy the same.

The meetings all over Virginia are ringing with the earnest speeches of the political canvassers. These orators are pressing upon their audiences their duties as citizens. They urge action for the public weal, and present a line of conduct which they claim will lead to the peace and prosperity of the individual and the State.

There is another campaign. It is not on the noisy court-green, nor at the cross-road grocery. In a quiet grove and to serious listeners the truest patriots in the Commonwealth plead for the cause which makes free government possible and mankind contented. Laws, however wise, unless sanctioned by and reflect the public conscience. The minister of religion, rather than the magistrate (where there is universal suffrage and the character of the citizen determines the quality of the statutes), is the efficient factor in elevated legislation and hearty obedience to enactments.

In the public debates on the party questions often had blood is engendered, and sometimes collisions. In the houses of prayer, in the woods, and at the great meetings in the groves, old feuds are healed and evil passions waylaid. Peace reigns. Virginia is deluged to the tireless and pure men who, without sound of trumpet before them, or the clamor of applause following them, raise the standard of good citizenship and allure it to its higher demands. If in pagan Rome, the civic wreath encircled the brow of him who saved the life of a citizen, surely the noble men who seek and save the lost, bring to virtue the vile, teach the best political economy—the fear of God and love of neighbor—these patriots deserve well of the Commonwealth and the race.

The reports from the fastings may interest, but the fact-figures from the church thrill every lover of his country and his God.

Our latest news from the President is a little more favorable, perhaps we may say a little more hopeful. At one time during the past week the doctor gave him up to die. Now they seem to think there is at least a slight chance of his recovery. As usual when a man does not go to sleep, would with the doctors are critical and blamed. The truth is, the President has had the best of medical attention, and the most skillful and skillful nursing. The marvel is that he still survives. It will be marvelous indeed if he should get well. The Governor of Kentucky, assuming that he is about to die, recommends funeral services to be observed throughout the country. It is well to wait. The scheme of a general thanksgiving was premature, this about funeral honors also out of place. Is there any thing political in these hastily suggested covering thank-giving and funerals? We hope not. But why so anxious to press the matter?

It will be time enough to do the proper thing when the President is actually dead, or when his recovery is assured.

It will be seen, by reference to advertisement, that the Southern University, Greensboro, Ala., will open on the first Wednesday in October. We have published a good deal concerning this institution within the last few months. But we would call earnest attention to the advantages it offers. Alabama Methodists should make it a matter of conscience to give their own college the preference. It is of vital importance to the State that it be built up and sustained. A large patronage will do this. When the institution is filled with students there will be the difficulty in paying current expenses, and, in time, securing endowment. We know no cheaper school, all things considered. The professors are able and experienced teachers, the location is accessible and salubrious. Let our Alabama Methodists who have tried to educate send their sons to the Southern University. They will be well taught, under wholesome discipline, and subject to the purest and strongest religious influences. Whatever may be the merits of State schools, our church schools are best for Methodists.

The Toplissaw Camp Meeting, ten miles east of Summerville, opened Thursday, August 25, and was to have closed August 31. Rev. R. B. Downer, just from the meeting on Tuesday of this week, reports a fine meeting. Over a thousand people were present on Sunday. At the time he left the ground there had been twenty-nine conversions, ten additions to the church, and the altar thronged with mourners. Rev. J. W. Sandell had charge of the meeting.

Mrs. W. J. Hyman, writing from Mr. Meigs, Ala., August 25, says: "Rev. R. H. Brewer, of this place, died last night, after being sick nineteen days. His death has cast a gloom over our entire community. Our church at this place, and adjoining churches, has sustained a great loss in the death of our brother, but, thank God, our loss is his eternal gain."

He visited my house not long since, spent the day, and, before going to his home in the evening, read a chapter in the Bible, and had prayer. A sad and timely, I presume, will be furnished the dear Advocate."

Through a letter from our brother, Rev. J. L. Wright, of Columbia, La., we have the sad news of the death of his second son, J. L. Wright, Jr., of Washington county, Miss. We have known the young man from early boyhood, and his generous, self-reliant qualities endeared him to all who knew him. For years he has been relying upon his own industry, and calling into requisition his own resources, and during that time has contributed largely to the support of his father's family. He died August 17, aged twenty-nine years. We learn that during his illness he spoke of dying with composure, and prayed with much fervency for God's mercy. There is hope that these last prayers were heard and answered by a gracious God. We tender to our brother and his family our deepest sympathies in this sad affliction.

Rev. H. R. Lewis, writing from Holmesville, Miss., August 25, says: "Bro. James Johnston quietly fell asleep in Jesus on the evening of the twenty-third instant. He was one of the oldest and most reliable members of Adams' Church, Adams and Bogue Chitto charge. A suitable obituary will be forwarded soon."

It seems that the Governor of Louisiana is dying slowly of consumption. The Pleiad of August 27, says: "The health and strength of Gov. Wiltz, appears to be slowly but surely failing every day. He is now so weak that he is confined to his house, and most of the time to his room. Three or four days he has been out in a carriage and seems much improved. He is suffering principally from the effects of frequent attacks of coughing, which are so severe at times as to cause him to faint. Gov. Wiltz is unable to attend to any business whatever, and is too feeble to leave the city for any of the places suggested. His power of will is very great, and to this he is indebted, as much as to his physician, for holding out so long and bravely against the insupportable effects of consumption upon his constitution."

A writer in Blackwood's Magazine shows that the cause of Ireland's poverty and distress. More than two million Irishmen are committed to Ireland for bankruptcy. In England and Wales, the number of Irishmen in the workhouse is increasing. The estimate of the value of the Irish population in 1874 was about \$1,000,000, a sum exceeding half the annual valuation of all Ireland. Sobriety would do more for Ireland than Home Rule or any other political device in which the people are interested.

The Richmond Christian Advocate, writing about "The Two Campaigns," says:

The Hastings all over Virginia are ringing with the earnest speeches of the political canvassers. These orators are pressing upon their audiences their duties as citizens. They urge action for the public weal, and present a line of conduct which they claim will lead to the peace and prosperity of the individual and the State.

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The Richmond Christian Advocate, writing about "The Two Campaigns," says:

The Hastings all over Virginia are ringing with the earnest speeches of the political canvassers. These orators are pressing upon their audiences their duties as citizens. They urge action for the public weal, and present a line of conduct which they claim will lead to the peace and prosperity of the individual and the State.

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It is stated that Marshal McMahon has been putting together his papers with a view to the preparation of an autobiographical memoir, entitled "Old Times in Louisiana."

Milemont Damberton and the military physician, Browning, are endeavoring to penetrate Western Africa, proceeding by the Gambia to the valley of the Niger, and from thence to Timbuctoo.

Dr. Gervase Smith, who, since Dr. Puncheon's death, stood in a sense at the head of British Wesleyanism, is declared to be disabled for further work. He has recovered from the severe illness which threatened his life a few weeks ago, but his constitution is shattered.

Dr. J. C. Holland has sold most of the stock he owned in the joint stock publishing house of Scribner & Co. to Mr. Roswell Smith, business manager of the firm. Dr. Holland will still remain in editorial charge of Scribner's Magazine.

The Purpress Engraving, who has recently bought a place in England, has sold his house at Blarritz for \$700,000. That is but a small part of his fortune, and since the death of the Prince Imperial the question is asked, What will he do with it?

The late President Johnson's (the tailor-shop in Greenville, Tenn., his sign "A. Johnson") has been carefully preserved by the Johnson family.

The success of the American system of giving sick children a summer outing in the country or at the seashore has led to the inauguration of similar efforts in various parts of Europe.

Mrs. Poong Sam Toy, said to be the first Chinese woman in California to embrace the Baptist faith, has been admitted to baptism.

Periodicals.

Scribner's Monthly, for September, is handsomely and profusely illustrated. The articles are: A Boy in Gray; Stars of the Sea; How to Build a Levee; The Misfortune of Bro. Thomas Wheatley; A Russian Artist—Basil Worobey; A Librarian in a Library; How I Kept House by Proxy; Victor Hugo as a Dramatist; The Society of Decorative Art; The Coniferous Forests of the Sierra Nevada; The People's Problem; How to Secure a People's Government; The Wheel as a Symbol in Religion; The Hottentot Bird; Queen Titania part 2; The Daughter of Henry VIII; Hittenshouse; The editorial departments are as usual full and vigorous. The name of the magazine is to be changed with the November number to The Century, and to be published by The Century Co., Price \$1.00 per year.

The Nineteenth Century, August, 1881, has the following articles: 1. The Arab Monuments of Egypt; 2. The Arab Monuments of Egypt; 3. The Arab Monuments of Egypt; 4. The Arab Monuments of Egypt; 5. The Arab Monuments of Egypt; 6. The Arab Monuments of Egypt; 7. The Arab Monuments of Egypt; 8. The Arab Monuments of Egypt; 9. The Arab Monuments of Egypt; 10. The Arab Monuments of Egypt; 11. The Arab Monuments of Egypt; 12. The Arab Monuments of Egypt; 13. The Arab Monuments of Egypt; 14. The Arab Monuments of Egypt; 15. The Arab Monuments of Egypt; 16. The Arab Monuments of Egypt; 17. The Arab Monuments of Egypt; 18. The Arab Monuments of Egypt; 19. The Arab Monuments of Egypt; 20. The Arab Monuments of Egypt; 21. The Arab Monuments of Egypt; 22. The Arab Monuments of Egypt; 23. The Arab Monuments of Egypt; 24. The Arab Monuments of Egypt; 25. The Arab Monuments of Egypt; 26. The Arab Monuments of Egypt; 27. The Arab Monuments of Egypt; 28. The Arab Monuments of Egypt; 29. 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## MISCELLANEOUS

With a few horses. A corresponding rule for muddy water should be made for horses to drink. That is, they should have to drink a quantity of water very much on a variety of circumstances, and it is difficult to determine as to what the question, "How much should a horse drink?" Some horses will eat or drink more or less than others. In fact, what would prove for one, a very full and healthy, when for the horse that is thin and feeble, would be a very small quantity. Another horse of the same size and condition might perform the same amount of labor. The quantity of drinking water necessary for a horse must be regulated according to circumstances, such as, whether the horse is kept in stall or at work, the season, whether winter or summer, etc. There are some points to be observed in the application of drinking water which are to be given immediately before or after meal. Horses should never be galloped after drinking; it has been the death of thousands, and is apt to occasion gripes, inflammation and broken wind.

Mrs. J. A. Hewlett, Queens county, Long Island, has on her estate a yard tree, four feet high, which yielded last season about two bushels of fruit. The middle appears to succeed well when grafted on the pear. In England the quince is a favorite stock for pears.

The children are peevish and unmanageable, often downright quarrelsome for the day—a forlorn broken day is never minded. The worse than all, the mother takes up her burden of employments, with that failing strength in utter-giving way of natural spirits that make woeful days for her children whom she loves better than life, for she is giving her life in the care of them, but for whom the sunshine of mirth and motherly love nor patience lends the day. And so a whole day is spoiled to a family and many a life sorrow begun by those who would open their eyes wide in astonishment if told that a genesis was the breakfast table. *W. Fortin Stock Journal.*

Soda specks, sometimes seen in vegetable soups, may be prevented simply by making the dough very stiff and working it one or two times longer than usual.

The quart mills of the black I are now producing about \$6,000 per annum; but this product is largely purchased by the increased powerful machinery.

The South Florida Journal says while throwing up the grade for the South Florida Railroad, near Ft. Monroe; the workmen cut through a seems to be a bed of pure shell mar-

## Millersburg Female Coll

**1000 AGENTS WANTED**  
 "The Greatest Tonic and Blood Purifier in the World."  
**Dr. Dutton's Vegetable Bile Beans**  
 It is said to be the best agent for the liver and blood.  
 Write for terms. It will give you  
 J. L. DUTTON, General Agent  
 Jacksonville, Fla.







## PRICES CURRENT

## NEWS OF THE WEEK.

## DOMESTIC.

CINCINNATI, Aug. 28.—Gen. Leslie Combs died at Lexington, Ky., yesterday, at his eighty-eighth year.

SMITH, Miss., Aug. 28.—A heavy rain, which fell in sheets, accompanied with severe lightning, a furious hail and a shower of hail visited this place today. Much damage has resulted to the cotton and corn crop, and some predict serious losses of bridges, farm dwellings and out-houses. No news from the interior.

DENVER, Aug. 23.—A Santa Fe special gives a detailed account of the fight in Lake Valley a few days ago, substantially as follows: Lieutenant Smith and a force of twenty men had been on Wall several days. They forced the Indians to overlook the Indians. The latter were strong in numbers. Smith attacked them expecting reinforcements.

His men were falling rapidly, when at a critical moment Geo. Daly, with 20 men, joined Smith, and routed the Indians, who carried off their dead, but their loss is known to be large. The whites lost Geo. Daly, Lieut. Smith, and four men killed and eleven wounded.

Lieut. Dimmock, with a company, and Lieut. Taylor with twenty Indian scouts pursued the Indians, and it is thought have overtaken them ere this. The hostiles are supposed to be near the Mexican line. A company of cavalry has been ordered to guard the Hillsboro and Lake Valley settlements, with a view of cutting off Nann's hand until the troops overtake them.

ST. LOUIS, Aug. 23.—Houston, Texas, special indicates that the bloody tragedy which occurred at Orange during the past week, caused intense excitement along the line of the Texas and New Orleans Railroad, and fears are entertained that something worse will follow.

The present condition of affairs grew out of a difficulty which occurred three weeks ago, between O. L. Delano, a noted desperado, and Detective Wood, in which Delano was seriously shot.

A rumor was spread that the Sheriff, George Michael, was aiding the desperado, and swore he would get even with him. With this view he concocted a plan to assassinate Michael, and was aided by Aug. Harris and two negroes—Sam and Bob Saxon. The plan failed, but they succeeded in seriously wounding the Sheriff by leading him into an ambush.

The citizens became greatly incensed at these proceedings and 150 of them congregated, captured four of the negroes and shot them.

Bob Saxon was also captured, and after extorting a confession from him, in which he revealed the plot to kill the Sheriff, he was hanged to a tree. Another negro was arrested and hanged, and Charles Delano was captured and placed in jail. A hundred armed men scoured the neighboring swamps for others of the gang.

A guard was placed around the jail night before last to guard Delano. Sam Saxon, one of the leaders of the desperadoes, who was wounded, came into Orange yesterday and surrendered to the guard at the jail.

At 8 o'clock last night the guard was disbanded and went home. An hour later a large body of men surrounded the jail, and the deputy sheriff being unable to hold out, surrendered, and Sam Saxon and another negro of the gang were taken out and their bodies flung with buckshot.

Before dying Saxon made a confession detailing some of the operations of the band, one of which was the attempt to burn the town of Orange.

WASHINGTON, Aug. 21.—George W. Riggs, well-known banker, died at his country residence, Green Hill, Prince George's county, Md., this morning, of hemorrhage of the stomach, in the 60th year of his age.

MEMPHIS, Aug. 24.—A special to the Avalanche, from Jackson, Miss., says a political conference of Greenbacks, Republicans and Independents met to-day, and by acclamation nominated King, of Copiah county, for Governor.

DETROIT, Aug. 28.—A special to the Republican, from Santa Fe, says: Santa's hand of aches succeeded in crossing the Sonora line after hard fight, before the soldiers, who were only five miles behind. Since the campaign began the troops have engaged the Indians in five fights.

The last report says, Lieut. Smith, who was killed near Nutt Station, fell in the hands of the Indians, and was horribly mutilated by them.

The band which has just crossed the line is thought to be the main force; but there are others in the San Mateo Mountains, who have committed some depredations and killed several persons.

It is believed that the present campaign will not be as severe as heretofore, nor the mortality so great.

SAN FRANCISCO, Aug. 28.—A dispatch from Tombstone, Arizona, says: The Indians attacked the town of Enrokot, N. M., a few days ago, and killed all the inhabitants, said to be about 70 in number.

WASHINGTON, Aug. 23.—Now developments continue to be made by the authorities who are engaged in the investigation of the irregularities of Capt. Howgate. It has already been found that upward of \$100,000 have been corruptly diverted from the proper use or drawn from the Treasury by forged vouchers and other fraudulent means.

Gen. Huxon, the Chief Signal officer, upon whose complaint the action against Capt. Howgate was begun, remarked in conversation recently that he will not be surprised if it shall be found that Capt. Howgate's malfeasance and misadministration will cost the Government in the neighborhood of a half million dollars.

The general belief here is that Capt. Howgate will not return here; that he has gone out of the country, and will forfeit the bond of \$40,000 given for his appearance for trial.

EXECUTIVE MANSION, 4 P. M.—The President's condition continues as favorable as when last reported on. Mrs. Garfield was not a few moments since in one of the corridors, and when asked how the President was now, replied pleasantly: "Everything is going along nicely."

EXECUTIVE MANSION.—Washington, Aug. 29, 5 P. M.—Dr. Boynton came from sick room a short time since, and in reply to a question, said the President was improving and all were now hopeful of his ultimate recovery. He was quickly followed by Dr. Bliss, who said that everything was very promising. The President is now, said Dr. Bliss, is now 101, and is as solid and natural as could be desired. He is sleeping quietly, his skin is moist and his face looks bright and pleasant.

You regard this recent change as one of the most miraculous in the history of surgery, I dare say," observed the reporter.

"Yes, sir; he went down as near to death's door on Saturday as over I expect to see a man go without dying; but

since then he has picked up marvellously. I consider he has now a plan of recovery, and if no new complications arise, you will be surprised by the rapidity with which the repair will go on in his system.

WASHINGTON, Aug. 23, 8:30 P. M.—The daily rise of the President's temperature began later this afternoon than yesterday, but rose eight-tenths of a degree higher. The frequency of his pulse is now the same as at this hour yesterday. He has taken willingly the liquid food prescribed during the day, and had, besides, during the morning, a small piece of milk toast.

At the evening dressing a pretty free discharge of healthy pus took place from the paroid swelling, which is perceptibly diminishing. The wound manifests no material change. Pulse 110, temperature 100.5, respiration 18.

D. W. BLISS, J. K. BARNES, J. J. WOODWARD, ROBT. REYBURN, D. HAYES AGNEW.

## FOREIGN.

PARIS, Aug. 23.—The latest accounts of the elections, minutely verified, show that 540 elections were held, at which 483 Democrats were elected and 56 second ballots were necessary. The 483 members comprise 30 Monarchists, 42 Bonapartists and 403 Republicans.

Of the latter, 34 belong to the Left Centre, 157 to Left, 187 to the Republican Union and 25 to the Extreme Left. The Republicans gain 68 and lose 10, Monarchists gain 11 and lose 18, Bonapartists gain 3 and lose 40. The Republican gain includes 18 seats formerly belonging to Monarchists, 38 to Bonapartists and 12 were obtained in new electoral districts.

LONDON, Aug. 27.—The appointment of Rev. Geo. Granville Bradley, a master of the University College, Oxford, to the deanery of Westminster Abbey is officially confirmed.

LONDON, Aug. 27.—Parliament was prorogued to-day.

In Mr. Gladstone's household at Harwarden was an old woman servant who had a son inclined to go wrong. The mother remonstrated, and advised her boy, but all to no purpose; he seemed determined on a headlong course to ruin. At last the mother in her desperation caught the idea that if she could persuade the Premier to take him in hand, perhaps the prodigal might be reclaimed.

"Screwing her courage to the sticking point"—for what will a mother not do for a child?—she approached her son, and in trembling tones preferred her request. Mr. Gladstone responded at once, and though the affairs of the greatest kingdom in the world pressed heavily upon him, with genuine simplicity of character he had the tender sent to his study, when he spoke tender words of advice and remonstrance, and eventually knelt down and prayed God to help him in the work of redemption. This kindly action was effective, and the lad became a reformed character. This anecdote is well authenticated.

## Princely Giving.

The late John Norton Pomeroy, of Burlington, Vt., bequeathed \$20,000 for the establishment of a professorship of chemistry in the University of Vermont.

The will of the widow of ex-President Fillmore leaves public bequests to the amount of \$50,000, among which is \$20,000 to the University of Rochester.

A lady, who was present at the last commencement of Lincoln University, has just given \$3,000 to erect a hall capable of seating 2,000 people, suited to commencement and other public exercises, and to be called Livingston Hall.

The late Matthew Vassar bequeathed \$130,000 to the college founded by his uncle—\$50,000 for scholarships and \$80,000 for professorships. He left also \$85,000 for building and furnishing the Vassar Brothers' Hospital.

Notwithstanding the liberal gifts of Bishop and Mrs. Hamilton during life, the estate at the death of the latter amounted to \$200,000. Among the bequests of Mrs. Hamilton are the following: \$1,000 to the Preachers' Ministerial Aid Society of Ohio; \$500 to the Preachers' Aid Society of Cincinnati; \$1,000 to the American Bible Society. A biography of Mrs. Bishop Hamilton is to be written by the Rev. Dr. F. C. Hubbard.—Western Christian Advocate.

Rev. Thomas Harrison, the evangelist, has been holding a series of meetings at Indianapolis, and 370 conversions are reported.

## CAMP MEETINGS.

Trenton camp meeting, at Trenton, N. J., to begin on Friday night, before the first Sabbath in October. Preachers respectively invited.

Choctaw camp meeting will embrace all Sunday in September, beginning Friday night before. Will be held at various places.

Bethlehem camp meeting, between North-churches and Pleasant Hill, will commence on Wednesday night, September 21. A cordial invitation is given to ministers. Visitors can be entertained at the public tents at reasonable rates.

The camp meeting at Sims' Chapel Camp Ground, in St. Stephen's circuit, in the Mobile district, will commence Thursday night, September 2, and will continue until the forenoon. All ministers and churches are respectfully invited to attend. Those coming by public conveyance will stop at the depot, on the Mobile and Ohio railroad, where will be conveyance to bring them to the camp ground.

There will be a camp meeting held at the Birch Springs Camp Ground, Newbold county, Miss., commencing Friday before the first Sunday in September. Ministers invited. The meeting will be held on the self-sustaining plan.

The Camp Meeting at Sims' Chapel Camp Ground will commence Thursday night, the eighth of September. All who will and can are invited to attend. Preachers are respectfully invited. All who come by public conveyance will stop at the depot, on the Mobile and Ohio railroad, where will be conveyance to bring them to the camp ground.

The Camp Meeting at Clinton Camp Ground, Alabama conference, will begin Friday night before the fourth Sunday in September. Ministers are invited to attend. The camp ground is forty miles from Montgomery, on the South and North railroad.

The Camp Meeting at the Rutledge Camp Ground, Butler circuit, Union Springs district, Alabama conference, will begin Friday night before the fourth Sunday in September. Ministers are cordially invited.

The camp meeting at Liberty Chapel, between the circuit of Kewaskaw, will commence Friday, September 8. All ministers are requested to attend. Conveyance will be at the depot Sunday morning to carry on ministers from Kewaskaw to the camp ground. The Presiding Elder, Rev. K. A. Jones, will have charge of the meeting.

The annual camp meeting at Salem camp ground will embrace the second Sunday in October, commencing Thursday before. Ministers of the gospel are invited.

There will be a camp meeting on the self-sustaining plan at the new camp ground, near Day's Mill, in Grant parish, La., commencing September 25, 1881. All ministers specially invited.

The camp meeting at Bethel, Okatopa Mission, Alabama conference, will begin on Friday before the third Sunday in September. Ministers invited to attend; accommodations for as many as will come will be provided. There will be a public test kept for the purpose of entertaining visitors at reasonable charges. Ministers attending will find beds for their conveyance waiting at Wapetown, Miss. Camp ground twenty miles from the above place.

The camp meeting at Smith Camp Ground, Choctaw county, Ala., will embrace all Sabbath in September, beginning Friday night before. A cordial invitation extended to ministers of the gospel.

The camp meeting at the Cox Camp Ground, Randolph circuit, Alabama conference, will commence Friday night before the first Sunday in September. This meeting will be conducted on the self-sustaining plan. Let every body come prepared to take care of themselves. Ministers will be provided for. They are solicited to come.

## Quarterly Conferences.

## NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Zippa	Friday, Aug. 20
Kewaskaw circuit	21, 22
Kewaskaw and Durant	23, 24
Richland	25, 26
Lexington	27, 28
West Station	29, 30
Whitona circuit	31, 1
Prentiss	2, 3
Walshall	4, 5
Black Hawk	6, 7
Carrollton	8, 9
French Camp	10, 11
Atkins	12, 13

It will be seen that Kewaskaw and Durant, and Lexington meetings will begin on Sunday night, Conference on Monday.

## ALABAMA CONFERENCE.

## PENSACOLA DIST.—FOURTH ROUND.

Millville	Sept. 10, 11
Powhatan	12, 13
Warrington	14, 15
Milton	16, 17
Grady and Clark Water	18, 19
Pollard	20, 21
Rockton	22, 23
Howell	24, 25
Georgia	26, 27
Evergreen	28, 29
Monroeville	30, 1
Sevilla	2, 3
Monticello	4, 5

## MOBILE DIST.—FOURTH ROUND.

Franklin Street, Mobile	Aug. 25
Whitaker	26
St. Stephens, at Sims' Chapel	27
Easton	28
Franklin Street, Mobile	29
Tomballville, at Pleasant Valley	30
Easton	31
St. Paul, Mobile	1
Grand Bay, at Grand Bay	2
Grand Bay, at Grand Bay	3
Grove Hill	4
Madison Springs	5

## MISSISSIPPI CONFERENCE.

## WOODVILLE DIST.—FOURTH ROUND.

Clinton	Sept. 10, 11
Amite City, at Tangipahoa	12, 13
Franklin, at Parkersville	14, 15
Easton	16, 17
Livingstone, at Port Vincent	18, 19
Woodville	20, 21
Verona, at Port Vincent	22, 23
North Whistler	24, 25
Amite	26, 27
Bayou Bar	28, 29
Jackson	30, 1
Bayou Bar	2, 3
Pipkin and Port Hudson	4, 5
St. Helena	6, 7

## SEABOARD DIST.—FOURTH ROUND.

Ocean Springs, at Ocean Springs	Sept. 10, 11
Handerson and Lebanon, at Handerson	12, 13
Paul Ponceauville, at Paul Ponceauville	14, 15
Easton	16, 17
Livingstone, at Port Vincent	18, 19
Woodville	20, 21
Verona, at Port Vincent	22, 23
North Whistler	24, 25
Amite	26, 27
Bayou Bar	28, 29
Jackson	30, 1
Bayou Bar	2, 3
Pipkin and Port Hudson	4, 5
St. Helena	6, 7

## WILKINSON DIST.—FOURTH ROUND.

Westville circuit, at Pleasant Grove	Sept. 1, 2
Chickadee mission, at Lakeland	3, 4
Red Creek mission, at Lakeland	5, 6
Whittington, at Coveville	7, 8
Willamshurst, at Good Hope	9, 10
St. James circuit, at Pleasant Grove	11, 12
Spring Valley, at Pleasant Grove	13, 14
Chickadee mission, at Lakeland	15, 16

## LOUISIANA CONFERENCE.

## OPELOUSAS DIST.—THIRD ROUND.

New Iberia	Sept. 5, 6
Franklin and French Miss., at Jeanerette	7, 8
Atchoula	9, 10
Verona	11, 12
Lake Charles	13, 14
Verona	15, 16
Opelousas	17, 18
Plaquemine	19, 20
Washington	21, 22

## NEW ORLEANS DIST.—THIRD ROUND.

Moreau street	Aug. 11
Bayou La Batre	12
Louisiana Avenue	13
Lafayette, at Houma	14
Chalmette and Grassy, at Harbison	15
Church, Lake River	16
Baton Rouge	17
Carondelet	18
St. Charles Avenue	19

## HOMER DIST.—THIRD ROUND.

Thill at Athens	July 9, 10
Thill at Athens	11, 12
Thill at Athens	13, 14
Thill at Athens	15, 16
Thill at Athens	17, 18
Thill at Athens	19, 20
Thill at Athens	21, 22
Thill at Athens	23, 24
Thill at Athens	25, 26
Thill at Athens	27, 28
Thill at Athens	29, 30
Thill at Athens	31, 1

## BETHEL DIST.—THIRD ROUND.

Bethel and Madison circuit, at Lakeland	Aug. 6, 7
Wapetown circuit, at Lakeland	8, 9
Wapetown circuit, at Lakeland	10, 11
Wapetown circuit, at Lakeland	12, 13
Wapetown circuit, at Lakeland	14, 15
Wapetown circuit, at Lakeland	16, 17
Wapetown circuit, at Lakeland	18, 19
Wapetown circuit, at Lakeland	20, 21
Wapetown circuit, at Lakeland	22, 23
Wapetown circuit, at Lakeland	24, 25
Wapetown circuit, at Lakeland	26, 27
Wapetown circuit, at Lakeland	28, 29
Wapetown circuit, at Lakeland	30, 1

## MISCELLANEOUS.



ROYAL BAKING POWDER

There will be a camp meeting on the self-sustaining plan at the new camp ground, near Day's Mill, in Grant parish, La., commencing September 25, 1881. All ministers specially invited.

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## MISCELLANEOUS.



STEEL PENS

of superior English make; famous for durability and elasticity; great variety of styles suited to every kind of writing. For sale by dealers



# THE LANCET



ART. 1. The purpose of the Association shall be to promote the interests of the people of the State of New York, and to secure the most efficient administration of the government of the State.

What matter for yesterday?  
School-Wrangler

The lessons of this quarter are all taken from the Book of Exodus, written by Moses, and named Exodus because

ditions of righteousness toward  
us, the golden texts, the words of  
us, bind the two in one. The more  
us, the branch of the covenant, the  
ful punishment, God's gracious re-

Ramblings.

R. H. DOWNER,  
Centenary College, Jackson, La.  
REPORT OF VISITING COMMITTEE.  
THE PRESIDENT.

These are excellent, of sufficient  
purity for hundreds of students.  
They are not in complete keeping, but  
such a state of preservation is to last  
long time. The grounds are ample

$$N(1, MN(1 - \frac{1}{2})),$$

.....

From the Work

powers and gifts brought out never  
more suspected in men who have  
owed to give these powers and gifts to  
service of the church in keeping up  
social meetings regularly in the ab-  
sence of the pastor. This I regard as  
great good for which to be thank-  
ed.

Wednesday morning we left for  
home, to get ready for a meeting at  
ton Valley, which commenced on  
Friday, before the fifth Sabbath in  
May, which resulted in nine accessions,  
the seven backward claimants, re-  
claiming us, in public vow, to abstain  
from family wars. We regret we had  
closed on Wednesday, leaving a great  
number strongly moved with religious  
pressings. Bro. McClelland came on  
Thursday, and preached us a most  
impressive sermon from the text,  
"Draw nigh to God, and he will draw  
to you," and held our third quater-  
ly meeting. It was a truly a quater-

ST. STEPHEN'S, ALA.

Yours fraternally, J. A. GREEN,  
August 29, 1891.

LIVINGSTON PARISH, LA., AUG. 24, 1891,  
 DRY CREEK, LA.  
 MR. EDITOR: At the request of the

ag, which will commence at Sugar Creek, on Thursday before the first Sunday in October next; also our thirty quarterly Conference, to be held at the same time and place. Brethren and friends from a distance are cordially invited to attend. Preachers from abroad are earnestly requested to come and help us in the good work. We need help; that the great cause in which we are engaged may prosper, that good may result, and the Kingdom of God be built up and established in the hearts of this people. This event is in a very good condition spiritually. The church is alive, and its members active in the cause of Christ. There will be a great

Mr. Editor: The Texas Camp  
ground is about midway between Fort

Yours in Christ,  
R. F. FLOWERS.

## Obituaries.

## Obituaries.

men he ever commanded the spirit of true patriotism and the dignity of a faithful member. During the war he organized a company in the Confederate army, of men from Amite county, to whom he devoted himself by his bravery, his cheerful kindness, at all times, and especially to soldiers when wounded or sick. Four years ago he represented counties of Amite and Lincoln (as a volunteer) in the legislature.

From the organization of the World War League he inferred he has exercised an efficient position, offering to be an ally in defending the Amendment of the constitution, and as a delegate from the district. In 1914 he was elected to the General Conference, and as a member

field, La., his sister at whose home he died, and relatives and friends, assuring them that  
 up with those who weep.  
 That their resolutions be spread man  
 minute Book a copy be presented to his sorrow  
 ingler, and another copy be sent to the Rev  
 CASE CHURCHMAN ADVOCATE.







Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND  
LOUISIANA CONFERENCE OF THE  
M. E. CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. REED, REV. W. L. C. HENNINGTT  
REV. C. H. GALLAWAY, REV. C. W. CALDER, D. D.

THURSDAY, SEPTEMBER 8, 1881.

The Father's House.

Heaven, as the Saviour describes it to the troubled disciples, is "my Father's house." The temple was the Father's earthly house, a type of the heavenly. Somewhere there is an infinitely nobler structure, and a holy of holies, in which the presence is far more resplendent. Character is of more importance than locality, but heaven is a place. The Father's house hath foundations, and in it are the everlasting habitations. It was surely the main purpose to reveal the future life. This was already held. As the disciples believed in God, so they believed in the life to come. And yet when the Lord declares, "In my Father's house are many mansions," he brings life and immortality to light by imparting more definite conceptions concerning it. Heaven is a country, a city; it is also a house, the Father's house. We are impressed with the picture of a company of worshippers, or possibly with a family, abiding under the same roof, and united in the love and service of him who is the Father of all. It is a tenderer and more striking view than that of citizenship. The glorified are more than fellow-citizens; they are children gathered into the home. They are gathered to him "of whom the whole family in heaven and earth is named." This close relationship is between all created holy intelligences. The house holds all. Its many mansions or abiding places are for the principles and powers, angels and arch-angels, as well as for redeemed men. They are near of kin, and dwell together.

The many mansions or abiding places convey the idea of ample accommodations. There is limitation in "house." The greatest edifices, the most spacious earthly palaces, the grandest temples are small compared with the people of any country, or with the territory about them. In the Father's house are many mansions. There is room enough; or it may affirm that much room will be wanted. Heaven, conceived of as a house, must not be contracted by our earthly measurements. It means locality, the fellowship of the blessed, and a universal brotherhood, but it does not imply narrow limitations. Many apartments might signify vastness, a large house, and edifice of the most spacious dimensions.

That there are divers orders among the angels is revealed with clearness, and that there will be degrees in glory among the redeemed is, we think, in accord with Scripture. The mansions or rooms may disclose this diversity, and these distinctions in rank, while the house exhibits the unity and oneness of the heavenly company. In diversity there is agreement. Differing in station and in degrees of exaltation, there are the most intimate relations and the most perfect harmony. The dream of equality is not to be realized in heaven. There are many mansions, places suited to every rank, and adapted to every condition. There must be holiness in all, but there will be ranks above ranks, and variety endless.

But all of this is rather incidental and suggestive. It is the gracious largeness of heaven to which attention was directed. It was not doubted that there was room enough for angels and archangels; perhaps it was never questioned that Enoch, Abraham, Moses and Elijah would be admitted. But there may have been misgivings as to the weak, ignorant and sinful. The disclosure of many mansions is a revelation of hope to poor sinners. It unfolds the amplitude of grace and mercy, and tells us that the gate is not only ajar, but wide open. The Father's house is as open and roomy as the Father's heart. The little flock may not only enter, but it is the Father's good pleasure to give them the kingdom. Heaven is thus opened to us on its earthly side, and as we are related to it. The many mansions indicate the measure of God's love for a sinful world. The words are gracious rather than arithmetic. They declare the boundless fullness of the divine compassion, and the sufficiency of the provisions of salvation.

It was of this that Christ says: "If it were not so I would have told you." Not with reference to the fact of a future life, but of the universal privilege through grace, through his own death and intercessions, does he

affirm: "If it were not so I would have told you." Is there room in heaven for all, even for the chief of sinners? The many mansions answer this question. Christ says in effect: If the provisions of redemption were limited I would have told you so. His going to prepare a place connects these many mansions with his redemptive work. His going by way of the cross, the grave, the resurrection and ascension was to open the way for us, that we might have "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil; that is to say, his flesh." In the Father's house, as our forerunner, as our Advocate and great High Priest, he has for us entered, and appears in the presence of God for us. The largeness of heaven, its gracious largeness is due to him who died for sinners, and who, within the veil, ever liveth to make intercession for us. The many mansions, as prepared by him, exhibit the breadth and scope of his atoning sacrifice, and his ability to save to the uttermost.

So far from merely revealing heaven, it is eminently a message of hope, based upon abundant grace, and upon faith in him who gave his life as a ransom for many. For us the Father's house, with its many mansions, has significance only as it displays the mercy of God, and as it is opened to us by the blood of Jesus. It is a proclamation to sinners, and to all despondent and struggling souls, of the sufficiency there is in Christ, and of the freeness and fullness of the love of God. The heavenly house is bright and fair and spacious, but it can be reached only through faith in the Lamb of God. "Ye believe in God, believe also in me." Only thus can sinners enter those mansions. Between them and the blessed home sin else as a wall. Christ is the only way, as well as the truth and the life.

"Finances are low, and crops a failure. Bless God for his goodness!" Thus an Alabama preacher concludes an account of his work. The explanation is perhaps in the fact that at a recent meeting there had been forty conversions and thirty additions to the church. His crop of souls was good, and, in spite of low finances, the spiritual riches were at high tide. Success in winning souls is the preacher's occasion of deepest gratitude. Better that finances be low than that no sinners be awakened.

We think, however, if those conversions are genuine, and if the church is revived, the finances will be brought up. The crops may be a failure, but where there is plenty of religious life, and intelligent consecration, the claims of the gospel are likely to be met. People who are truly devoted to God will always find means to support the institutions of religion. Even when the crops are pronounced a failure, resources seem to grow and multiply, we scarcely know how. Where there is a willing mind, and a heart opened and enlarged by the love of God, there is no drouth that can utterly dry up the springs of Christian liberality. In such case economy does not begin at the house of God. Rather, retrenchment begins at home, with personal indulgences, and in every needless expenditure.

In times of straits the Christian will support his pastor and hold on to his church paper long after many other comforts and luxuries have been sacrificed. We know no class of men who more cheerfully accept the lot of the people whom they serve. But it should be remembered that their salaries generally seem to be fixed as if a drouth were expected. They are already where a bare living is only possible. Their meager stipend is among the last things which the drouth should be permitted to affect.

Hints from Georgia.

The very great heat and drouth which have prevailed during the summer have seriously injured and in some instances almost totally ruined the crops, both of corn and cotton, in many parts of this State. Yet I have found no place where prompt and skillful cultivation in good soil has not produced a fair yield.

A planter in southwestern Georgia, believing that nature had better water in store than had usually been obtained from the drift formation in that section, determined to go deeper in search of it. At the depth of 530 feet he found pure, sweet free-stone water, which flowed readily through his pipes, to the surface of the ground, in abundant quantity, its source being, doubtless, in the mountains of the northern part of the State. This discovery of the possibility of artesian wells in that region is thought by some to have doubled the value of all the lands in that section of the

State. How easily might they be used to irrigate plantations in sections of drouth? A better quality of other things than water might often be found by going deeper.

The prohibitory movement is progressing here slowly, yet I hope surely. A bill, prepared by a committee of the Senate, is now before the Legislature of this State. That bill provides that incorporated towns shall decide the question of license or no license by a majority vote at an election called for by one-fourth of the qualified voters, and that outside of such towns permission to sell shall be granted only upon the written request of two-thirds of the freeholders residing within three miles of the place where the selling is contemplated. This seems to give advantage to country districts. The great obstacle to prohibitory legislation in Georgia lies in the general disbelief in the propriety or utility of legislating on the subject at all. I am not surprised at this. Men have been trying to dam up whisky. It has broken over every dam. I do not wonder that men have lost faith in dams. It is now proposed to dry up the fountains. Then we will not need dams. The old heresy that men can not be stopped from drinking still possesses the public mind. It is still maintained by some that we must use moral suasion alone. This argument would be valid if men could create intoxicating drinks at will. Those who use it seem to forget that there must be a seller or a maker before there can be a buyer or a drinker, and that the supply of whisky, as of many other articles of commerce, creates the demand far more than the demand creates the supply. Men ought to perceive, and I think that after a while they will, that moral suasion applies to only one of the parties in this case. We may only persuade our neighbor not to kill himself by taking arsenic, but we will arrest and imprison or hang the man who knowingly sells arsenic to him for that purpose. Of course we can only persuade men not to drink, but with the licensed traffic in intoxicating drinks persuasion has nothing to do. It is solely a question of law. For many years legislation of a prohibitory nature, and intended so to be, has been directed against the traffic. It is now proposed to do, by prohibitory law, what exorbitant license taxes have failed to do. No Legislature now licenses a dram-shop. The people license them all, and can abolish them if they will.

Gold digging has long been profitable in many places in northern Georgia. A company from Boston are now having a new style of vessel constructed with which it is intended to take the sands from the bottom of the streams and then separate the gold, which has for ages been washing from the rocks and veins in the mountains, and accumulating beneath the waters of all the streams in the gold-bearing region. The novel feature of these boats is a large tube, which is to reach from the deck to the bottom of the stream, and be filled with stannum, which, when suddenly condensed, will cause the tube to fill with auriferous sand from the bed of the stream. Thus uncounted millions of gold are expected to be drawn from beneath the waters.

Grapes grow well in all the northern portions of the State. Wild ones in many places abound, and cultivated varieties well reward the vine-dresser's care. Walking into my brother's garden, a few days since, I began plucking the ripest on a trellis extending about seventy-five yards, and loaded with ripening grapes. First the Concord, large and delicious, then the semi-transparent Catawba, of exquisite flavor, then the blue-black Isabella, with a ripe one only here and there, and finally the juicy little Iona, monopolizing space with its unpruned branches, all burdened with thick-growing clusters, all so pleasant to the taste that I could not tell which I liked best. By the time I had gone to the end and returned on the opposite side of the vines, culling all the way, prudence suggested what it seemed my appetite never would, that it was time to stop eating. Of all the fruits of the earth the grape is my favorite.

I take my wine from the living vine. And drink it from the grape. As rich a drink I never quaffed, In any other shape.

A wonderful advance has been made in the last few years in the management of railways in this State. No through line is allowed to charge more than three cents a mile for passengers. Narrow gauges, incomplete lines, or connecting short roads, may charge four cents a mile. These limits are fixed by a railroad commission, provided by the Legislature, consisting of three men selected with reference to their special competency for the position. The idea of restricting those great corporations in their charges originated, I think, in England. Georgia was about the first of the States of

the Union to adopt it. It seems to be both equitable in principle and beneficial in practice. Travel is greatly increased, and the railway companies make more money. Freight charges are likewise limited by the commission. Through rates have always been comparatively low. But why should citizens of the State pay two or three times as high rates as others? A few companies have complained of the compulsory reduction of their rates. Yet since the appointment of the commission the increase in railroad building in the State has been almost amazing. I had thought that the State was about supplied with railways, but I find the Legislature granting new charters, and routes being surveyed and roads constructed between so many points that I will not undertake to name them. Over one hundred millions of dollars have been brought into this State in the last twelve months, chiefly from the north, for investment; eighty millions in railroads, and twenty odd millions in factories and other enterprises. Broad gauge and narrow gauge roads are being built in almost every direction. A few days since I saw a baby engine weighing twelve tons, and a boy engine weighing eighteen tons, and a full grown engine of fifty tons. The day of narrow gauge roads seems to be just coming in. Was not the building of the costly broad gauge roads first a mistake? We tried to make the stream first and afterward the tributaries. This unnatural process was in most instances a source of very great loss to the stockholders.

A company has been organized in Atlanta for the purpose of lending money to farmers at seven per cent., taking mortgages, of course, to secure the lenders. So the farmers may have plenty of money next year. I fear the result will be that the money-lenders will become very large land owners in a few years.

Let no one conclude, from anything that I have said, that the people of Georgia are in paradise. They are just about as much mortgage-bound and merchant-owed as the people of other Southern States. One who thought of going West asked me what would be the changes for a young man in Mississippi. I replied that would depend very much upon the young man. The changes would be much the same as elsewhere in the Southern States; but any success in turning them to individual advantage must depend upon the skill of him who makes or makes advantage of his circumstances.

W. L. G. N.

On the Sea and in the Land of Burns.

BY C. G. ANDREWS, D. D.

MR. EDITOR: Our sea-voyage has been quite a change for me for this season of the year. The first three days the weather was delightful, the sea as smooth as a harbor, and the breeze pleasantly blowing. It was exhilarating to drink in the pure ocean air, and it was inspiring to look out on the broad expanse. My state room was quiet and well lighted, and the complete isolation from the world furnished a most favorable opportunity to read, write, meditate or pray. Access to the great Creator seemed easier and nearer, because of the intensified sense of utter dependence upon him for protection and preservation. A clergyman of the Episcopal Church had service, at eleven A. M. on Sabbath, with a few of the first cabin passengers. Seeing so many who did not attend, I obtained permission from the captain to preach on deck. A song brought around me the most of the first and second cabin passengers, and many of those of the steerage and of the crew, and with my back to the wind, and the ocean roaring around me, I felt it to be a privilege to preach the glorious gospel. The doxology to Old Hundred, at the conclusion, joined by many voices, sounded inspiringly.

On the fourth day out the wind blew continuously from the north; it was cold almost to freezing, and the sea wrought tempestuously. The ship seemed at times as if it would turn completely over, and again the bow would be entirely under water. If David never experienced a gale at sea, his language is at least an exact description: "They mount up to the heavens, they go down to the depths, they reel to and fro, and stagger like a drunken man." The timbers would creak and groan as if the ship would break in two—a comforting sound as you lie sleeplessly thinking of home, and wishing for the day. After a while you grow more confident, and really have a sense of exaltation as you feel the brave ship fighting its way in the struggle against wind and wave. To my grateful surprise I was but little seasick, never missed a meal; very many of the passengers were distressingly sick. On the tenth night, much to our joy, the light on Tory Island was sighted, and on the morning of the eleventh day the blessed

dry land greeted our eyes. The route of the State Line passes between Allis Craig and the Mull of Cantyre, around Arran Island, up the Firth and River of Clyde to Glasgow. I wondered, as I looked out upon the scenery, that no tourist or guide-book that I have seen or heard of had dwelt upon its surpassing beauty. True, one of the passengers remarked that this is the scenery that Agassiz thought more beautiful than any he had ever seen. The Firth, where it joins the sea, seems about two miles wide, and grows gradually narrower, until it becomes the river, which is only about eighty yards wide. The land rises from the water's edge gradually up higher and higher, until it becomes mountains, or at least very high hills, with rugged, precipitous sides. Down to the very water's edge, and as far up as the acclivities would permit, the whole face of the ground was green with the growing grain crop, each little plantation being separated by neatly trimmed hedges of perennials. The rising sunlight gilded the whole scene, and the mist of the morning was just lifting from the distant hills. Neat, well-built cottages, with now and then a magnificent country seat and occasional villages, lie all along the shore.

Glasgow is the principal commercial city of Scotland, and the principal ship-building place in the United Kingdom. The Cathedral was to me an object of special interest, a grand Gothic structure in the form of a Latin cross, built by the Romanists in the twelfth century. After the reformation, in John Knox's time, it became the property of the Established Church of Scotland, and now every Sabbath a Presbyterian minister, of the Scottish name of Burns, preaches the gospel in what was intended for the choir, a splendid audience-room ninety-seven feet long and sixty wide. Underneath are three large crypts, intended for the sepulture of the magnates of the Cathedral. I imagine that it is with treasured worth that the Romanists behold their magnificent gateway, now weekly decorated by heretical altars. On the entrance to the choir of the Cathedral, and rising in terraces, is an aisle of cemetery called the Necropolis. It is filled with a great variety of monuments, and monuments, some of them very quaint, some very imposing. I noticed the tomb of Dr. Buck, the astronomical preacher, and towering above all was a lofty shaft in memory of John Knox, surmounted with a life statue of the old hero himself. The new university is still unfinished, built in quadrangular shape, with its central tower 310 feet high, with its library of 300,000 volumes, and museum filled with rare and wonderful things, with birds and animals of all climes stuffed and preserved to the life, with beautiful and costly paintings, and their long row of professors' houses, commodious and costly, all had a tendency to make the president of a struggling Southern college feel like a hilding his diminished herd. How long, Oh Lord! how long?

A pilgrimage to the birth-place of Burns was simply charming. The approach is by rail from Glasgow; a run of about an hour and a half, to the old town of Ayr. The day was fine, and we preferred to walk, a distance of two miles, to the Burns' cottage. The road and footway were smoothly macadamized, the fields enclosed by compact stone fences, and smiling beneath their carefully tilled crops, and the meadows dotted with flocks of the finest sheep, and cattle of the famed Ayrshire variety. The cottage of Burns is just by the roadside; it is of two rooms, built of stone, with thatched roof of straw, the ceiling so low that with a tall hat I could scarcely stand erect. There is the bed in which the poet was born, simply a niche cut out of the solid stone wall about the height of an old-fashioned bedstead. "Auld Robert's auld bedstead" is still preserved, with the very bell that summoned "holy Willie" to prayer. The roof is all gone, and the grass is growing between the stones of the floor. A costly monument is erected near by, in the center of about an acre of ground, kept in beautiful order; it is about sixty feet high, surrounded by nine Corinthian columns, supporting a gilt cupola. In the grounds are life figures, cut out of stone, of Tam O'Shanter and Souter Johnnie. They are so natural that you burst into laughter irresistibly. Tam is holding a brimming bowl, and his face and entire appearance is so suggestive of royal good feeling as to give almost a speaking illustration of the poet.

"Kings may be better, but Tam was brieber, O'er all the life of the victorians."

Hard by are the banks and bridge of Bonny Doon, a most picturesque, rapid stream, leaping over its rocky bed, and overhung by rich, thick foliage. We stood on the very bridge where Meg lost her tail by the witches, a stone structure no longer

profaned by the crossing of hoof or wheel, but simply reserved for the tread of pilgrims, and to commemorate him who so deeply stirred the Scottish heart. We saw, too, the "Two Brigs of Ayr," and the old tavern where "drowsy neebors, neebors meet." As we drank in the rich inspiration of the surroundings it was a pleasing thought that all these tributes were paid, these monuments preserved, not of some military hero who had written his history in "his country's blood," or of some imposing monarch who had "waded through slaughter to a throne," but simply of a man of the people, whose throbbing heart, alive to every touch of humanity, had overflowed in a volume of poems, which has been, and still is, a perennial fountain to refresh and inspire and purify his brother man.

"The City of Berlin."

ECUMENICAL VOYAGERS AND THEIR DOINGS.

MR. EDITOR: August 5 was a grand meeting day in New York for the Ecumenical delegates and their friends.

I had you seen the Human Pier at twelve o'clock "M." you would have thought the American Methodists were warning. They were! North and South, West and East, met together and embraced each other. Two hundred and eleven passengers, I believe, all with their faces turned England-ward.

I wish you had been there just to have met, and got acquainted with, Dr. McFerrin and Dr. Marshall. You may have heard of these gentlemen; but it takes a sea-voyage to shake you into a thorough acquaintance.

Dr. Marshall, you know, is a Southern gentleman and minister. Dr. McFerrin, I believe, from a few remarks I heard him make in a fraternal meeting in New York, has Southern blood and instincts in him. At sea, you would not have suspected any such things. Dr. Marshall and a Northern doctor, the first-mentioned, lay over the side of the steamer, ship together, and in a few moments old accounts were settled, and after they were kno-knocked, "Dear brother, there was not too much distance. How true it is that 'weaken make the wide world kin,' as one of our poets might say. I shall say nothing about the steam vessel."

I know now, that in your place, to see you have its length and breadth and height and the number of bolts in it, and trips made by it, the size of the saloon and its magnificence, etc., etc. That is, you have these if all came that I saw being made note of by our clerical voyager. Well, sir, the time at sea was passed very pleasantly. On Sunday night Dr. Crooks, of Drew Theological Seminary, New York, gave us a short, but very suggestive sermon on "Seed sowing and culture in nature and in grace." On Monday night Francis Murphy, the great temperance man, gave us a lecture. It was full of Irish wit, human tenderness for the erring and a pathos that melted to tears. He is going to start a crusade in Great Britain and Ireland, his home. May God speed him in his Gospel of temperance, for only Christ, as he teaches, can save the drunkard. Wednesday night was fraternally spent. The meeting needed reconstruction far worse than the South. I am sick of this reconstruction talk.

Don't you think that it simply means absorption? Sit still, then, widow of the South, and let the North absorb you, and then you will be reconstructed! Thursday night was the night of the voyage. Dr. McFerrin was to address us on "The elements of power in organic Methodism." If I could just telephonically report it and its setting of cheers and applause as the old doctor evoked them at will, I should be glad. I can but give you a very brief outline, and leave your readers to imagine the tones, the gestures, and the applause. The doctor stood as a chief among chiefs. He said, after stating the subject chosen: This topic is very fruitful, and I can not enter into it fully in so short a time as I have allotted to me. As we have come along these four or five days, I have laughed I saw the track of Wesley and Coke, and I have looked for signs of Asbury, and those who first preached the gospel in the United States. I see no mileposts here—but on the other shore the signs are evident.

I have loved to imagine that Wesley may be at the Ecumenical Council, and in the chair, and his sons around him.

We are the sons of Jacob. Wesley will ask, "what have you been doing my sons?" "The best we could, Mr. Wesley. We have had many things to contend against. We have elected bishops and sent them out on horse-back with their saddle-bags and bible." "Well, how have you succeeded?" "Better than expectation!"



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## Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

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REV. J. W. BISHOP, REV. W. L. C. HENNING, REV. C. B. GALLOWAY, REV. C. W. CARTER, D. D.

THURSDAY, SEPTEMBER 15, 1881.

## Concern for Sinners.—A Prayer Meeting.

At one of our Methodist prayer meetings, the other night, this seemed to be the topic on which the pastor's thoughts and words centered. Remarks from some of the brethren were in the same line. One brother prefaced his observations by reading the words of Paul: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." The meeting closed with a manifested purpose on the part of the members of the church to consecrate themselves afresh to the service of God.

It occurred to us that this lack of adequate concern for sinners is a common defect in Christians. It is not confined to the membership of the church; it is also a source of weakness in the pulpit. We do not habitually realize the peril of the unconverted, and we do not feel as deeply for them as we should. Is it in part because there is a selfish view on the point of the future, and eternal punishment of the finally impenitent? It is not probable that many are conscious of any relaxation of their views on this subject. In this prayer meeting there were confessions of insufficient concern, but not that doubt of the damnation of the wicked was the cause. There was not a breath of skepticism in the meeting. The situation was entirely simple. We believe that all sinners are in danger of hell, of being lost forever, and Christian men and women do not act as though they believed it. There is some concern, but the feeling is not as deep as the fearfulness of the truth demands. Possibly there is, however, some shadow of doubt that, in part, explains this near approach to indifference. The notions, more or less rife, about a probation after death, and the final restoration of all guilty souls, though not consciously entertained, may yet have a certain influence. Our neighbors, our children, the world at large, for the most part, are going down into the pit. It is as certain as anything can be that they are in jeopardy every hour. May not the fitting prayer be: "Lord, I believe; help thou mine unbelief?" Our convictions may have lost something of their strength and vividness by constant contact with worldly unbelief and doctrinal error.

The pastor suggested that perhaps there was too much comforting preaching, dwelling on the love of God, while the other attributes were seldom exhibited. This may help to explain the matter. The preachers may be to blame, in so far as they keep the severer aspects of their message in the background. But, believing in the perdition of the ungodly, how can the ambassador of Christ fail to warn his unconverted hearers at every service? Whatever the text, ought not every sermon to have in it something to admonish and to awaken lost sinners? If the chief watchman on the walls does not feel for them, it is not strange that others should be comparatively unconcerned.

Personal effort to bring sinners to Christ was insisted on, and yet the duty was neglected. How to do, and what to do, were sometimes perplexing. It was plain to us that with a stronger faith, and a deeper feeling, nearly every one could do something. We can pray for the unconverted, influence them by a pure and blameless life, and we can, on occasion, favor, talk with them about their souls. A genuine concern would show itself, and would work in all these ways at least. Timidity, selfishness and doubt would be overcome, and every believer would become a bold and convincing witness for Christ. That is a mere mock concern that throws off the burden with the reflection that we have done what we well could do, that sinners about as have abundant religious privileges, and that in spite of all expedients many will persist in their unbelief. Paul had great sorrow and unceasing pain in his heart. This was also the mind that was in Christ. With the conviction that a single soul remains in danger of eternal death, will not this pain in the heart continue? Will there not be this great sorrow upon every child of God as long as he lives in the midst of a perishing world?

The burden of souls lies heavily and painfully upon those who have

been delivered from the power of darkness. But generally how feeble and ineffectual in comparison with the earnest determination of Paul! "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." The brother, who read the passage in the meeting, thought it could not mean that the apostle was willing to be excluded from heaven, if this would secure the salvation of his brethren. It is probable, however, that the words meant that, and nothing less. It is explained that the language is hyperbolic, that it merely expresses a concern without measure, and a willingness to submit to any personal suffering or deprivation for others. It may be so. But then, if it is to be so, it is to be so, and to weaken it, only shows the vast distance between Paul's feelings and ours. However explained, here is an outburst of concern for sinners, so wonderful as to be, to the most of us, utterly inconceivable. It is certain that no such sacrifice is demanded, that in no case could it avail, and yet Paul felt that if it were practicable, he would make it. However understood, the deepest concern is expressed. It was concern wrought up almost to a frenzy of pity and compassion.

There is in the average prayer meeting too much religious selfishness. The main purpose often seems to be to get a blessing, to nurse our own feelings and feelings, and to strengthen faith in ourselves. The service is devoted to the welfare of those who are present. Concern for sinners is not the prominent thing. Too often it looks like a company of people bewailing their shortcomings and backslidings, and almost solely intent on saving themselves. These are laudable ends, but they are not all. It is a good sign when the prayer meeting wakes up to the fact that concern for sinners is its life, the measure of its power, and the main purpose of its organization. Where this concern exists as a mighty passion, and as a pain in the heart, there will be revival power in the church. It is the crowning element of progress, and in the subduing of the world to Christ. There is some feeling in the church, but the church is only half awake. The deadliest slumber in the moral universe, the most inexplicable, is this inadequate concern of Christians for a perishing world. It is exhibited in a religion that mainly expends its prayers, services and devotions on self, and that has but little money or sympathy of time to pluck brands from the burning.

"Thou that sleepest" is, first of all, not the utterly unawakened sinner, but the professed believer who manifests no concern for the sinner's salvation. The world is disposed to reject the doctrine of the endless punishment of the wicked, and nothing goes further to strengthen this disposition than the conduct of many who profess to believe it. When Christian professors become concerned for sinners, and show this concern in their prayers, and in their giving and in their social intercourse, infidelity will give way, and the gospel will prevail.

We take the following from a report of the proceedings of the City Council of New Orleans. The ordinance was passed, we believe, nearly two weeks ago:

An ordinance was presented by Mr. Walsh providing for licensing houses of prostitution for the remainder of the year 1881, and at the same time insuring such places ample police protection. Said houses to be graded as follows: First-class, ten or more inmates, \$150. Second-class, from six to ten inmates, \$100. Third-class, from three to five inmates, \$50. Fourth-class, three or less inmates, \$25. The vote was taken, and resulted in favor of the ordinance by four to two.

This plan of licensing houses of ill-fame has generally met with the unqualified opposition and condemnation of religious communities. It was, we think, tried for awhile in St. Louis, and abandoned. It still exists in Paris, but the testimony of many who have observed its effects is strongly against it. Our surprise is that the Christian people of New Orleans have permitted the City Council to adopt such a measure without strong protest.

As we have said, in reference to a similar ordinance of the council concerning the licensing and regulation of gambling houses, so we say of this: to license vice is to sanction it. This ordinance gives to prostitution a certain degree of respectability, it assures those engaged in the nefarious and shameful business ample police protection, and places them on a par with citizens engaged in any laudable calling. We contend that the city authorities have but one plain duty to do, and that is to enforce the laws against gambling houses and brothels. It may be that the "social evil" can not be wholly suppressed, but it can at least be branded as a disreputable thing, as a

shameful vice, and as a crime against society. This ordinance is framing "mischiefs by a law," it is calculated to debauch the public opinion and conscience, and to bring purity and virtue into contempt. It is the licensing of infamy, the recognition of the most debasing of vices as a lawful pursuit, and putting the seal of approval upon what is utterly abhorrent to God and man.

We suppose the friends of the ordinance argue that it will reduce the number of these houses, and bring them under police control, and also aid the public finances. None of these ends can compensate for the moral damage of sanctioning vice. It is not certain, however, that any of them will be attained. The way to increase the evil is to give it respectability and protection. Whatever income there may be to the city treasury it is selling virtue at too high a price. Do our people wish to have their schools and charitable institutions supported by money from this source? Is it not enough to make the virtuous men and women of New Orleans blush, to make their cheeks burn and their ears tingle, when they know of this financial expedient. Those who have sons and daughters growing up amidst legalized prostitution may well tremble for their families and for the community.

It is certain a drought widespread and damaging prevails throughout the whole country. The North, South, East and West have all felt it. A very few localities have escaped; some have been partially affected, while vast areas have been parched, and the crops nearly destroyed. Short corn and wheat crops in the West are already raising the prices of flour and pork, and other kinds of provisions. The damage to the Southern staples, cotton and sugar, is as yet not easy to estimate. The corn crop in the South is generally a failure, and this in itself is an almost incalculable loss. The cane crop, owing to the severe winter, would have been short in any case. The dry weather will affect it to some extent unfavorably.

Cotton, we should judge, will fall considerably short of last year's yield, but we must remember that the bottom lands are doing fairly, and that an open and late fall have much to do with the final outcome. The cotton made this year will be saved in better condition, will be of better average quality, and will command better prices than last year's crop. There will be compensation in this direction. The rice crop has been excellent, in quantity and quality. The dry weather, setting in about harvest time, was an advantage. Looking at the prospect, the country through, the South has suffered much, but not so severely as some other sections. As a rule, things are apt to be represented as rather worse than they are. It is probably so now, but there will be short crops. The increase in price may make up the loss in part, but only in part. Cotton may be high, but corn, meat and flour will be much higher.

We shall hear much about the drought and its effects in our Conference reports. Short crops will tell upon the collections for missions, and upon every department of church finance. New churches projected will be postponed, parsonages contemplated must wait another year, pastors' salaries will be short. There are bulls and bears in the church as well as on 'change. The matter for godly people to consider is what is just and generous in the premises. In order to "do good and to communicate" there must be self-denial and retrenchment in living and in dressing. Paul says: "For with such sacrifices God is well pleased."

We verily believe that if Christian men and women will do their duty in the fear of God there will be little falling off in the average contributions. Sections comparatively prosperous, and individuals who have the means, must make up the deficiency of the more unfortunate. It will not do to despond, nor to give way to the unfounded cry of universal ruin. God, in these years of dearth, is testing the faith and consecration of the church. To give, in times of plenty and abundance, is easy enough. The real test is in giving when the fields are parched and the crops are blasted.

## Mississippi Notes.

The drought continues, and the fair crop prospects of six weeks ago have sadly ended in frowns and fears, heat and dust. Farmers wear gloomy faces. With short crops and advanced prices on all plantation supplies, while cotton tends downward, the next year must be one of great stringency. The heat is oppressive, and the dust almost intolerable. If this dust should be transformed by another Egyptian plague there would be more than Egyptian discomfort.

In educational matters there is an awakened interest all over the State. Everybody thinks education is important—the average society for all our social and political ills—but know not just what is wanted. Some think the girls have been slighted, and must have full justice accorded them by the establishment of a State Female University. With becoming gallantry, but not in every case with the truest wisdom, the editors of the State are advocating the enterprise. Whether the next Legislature will appropriate two hundred thousand dollars to establish and fifty thousand dollars for the annual maintenance of such an institution remains to be seen. There are difficulties in the way too serious to be ignored, not the least of which is the religious aspect of the subject. A proper preliminary question must also be considered: Is there a need for such an enterprise? The girls in Mississippi are to day better educated than the boys. In a family of sons and daughters, the boy goes to the plow and the girl to college. There are five schools in the State for the higher education of the girls to one for the boys. In the Mississippi Conference we have four female institutions, with an aggregate patronage of about 550, and only a joint interest with the Louisiana Conference in one male college, with less than 140 students. What Mississippi most needs is an improvement of her common schools. A school term of only four months in the year is a very poor apology for our educational enterprise.

Speaking of schools, the announcement is made that Rev. T. C. Bradford has been elected to the presidency of Fort Gibson Collegiate Academy. With the close of the last term, Rev. J. A. B. Jones tendered his resignation, intending to return to the pastorate, in which he has spent many busy years. We welcome him back to the ranks. More than a year ago Bro. Jones resigned his presidency to re-enter the pastoral work, but was induced to withdraw it. Bro. Bradford is an alumnus of Centenary College, of the class of 1861. He has experience as a teacher, and fitness for this special work. For prudence, dignity and affability a better selection could not have been made. The teacher of young ladies must be a gentleman as well as a scholarly man. The buildings are being refitted and refurnished, and a prosperous term is anticipated.

The liquor dealers held a State Convention in Jackson on the thirty-first ultimo. Though every effort was made to tramp up a rousing, imposing meeting, it was a poor affair. Before adjournment the chairman resigned, and withdrew from the convention. A resolution was passed calling upon candidates for the Legislature to pledge themselves to favor liquorism as a condition of their support. With the passage of the above the chairman withdrew. Prohibition is a growing sentiment, and its ultimate triumph is assured. A visitor to the two conventions was struck at the contrast—the one representing the moral worth, intelligence, respectability and dignity of the State, the other the hilarity of the bar-rooms.

The Mississippi Conference, of the African Methodist Episcopal Church, at its last session passed a resolution adopting the black robe for pulpit regalia at Sunday service. As yet it has not come into general use and favor. There seems a growing fondness for ritualism among the aristocratic blacks. The Bishops of the African Methodist Church are entitled Right Reverend, and by the common clergy are accorded the profoundest reverence and utmost obedience.

Revival meetings, with more or less success, have been conducted during the past two months. In some charges there have been large gatherings, and many conversions. Notice was published in a secular paper recently of a Presbyterian camp meeting. That recalled the fact that Presbyterians first projected the camp meeting which has been so successfully utilized by the Methodists.

Letters have been received from all our Ecumenical delegates announcing their safe arrival on the other shore. For this let God be praised; and may our prayer ascend that they may have a prosperous journey home. Dr. Marshall was only sea-sick a half hour during the entire passage, but for several days was in constant fear lest he should follow the multitude to cast up accounts. He will see many things, and will delight many a circle and audience when he returns.

## The Rhine, the Beautiful Rhine.

BY J. B. A. ADDRESS, D. D.

MR. EDITOR: It is from Mayence to this place that the scenery of the Rhine is especially fine. But the

scenery has charms, superadded by numerous enchanting legends, connected with it. The Rhine was early recognized by the Romans as a great fortress at various strategic points. In fact, the names of nearly all prominent places on the banks of the river are derivatives, or rather corruptions, of the names first given them by the Romans. Mayence is a corruption of Magantiacum, the name given by Drusus, the brother-in-law of Emperor Augustus, to a fortress he erected there at the time when Jesus must have been fourteen years in the flesh. "The Tower of Drusus," a monument which his soldiers erected to his memory after his death, is still extant. I visited also the ruins of an aqueduct, 3,000 feet long, which that chieftain, too, erected. Coblenz derived its name from the Roman Confluentes, the appellation of one of their forts at the conflux of the Moselle and Rhine. This place too, Cologne, the reputed fountain-head of the *cave de Cologne*, has its name from the Romans. Agrippina, the mother of Nero, located a colony of veterans here. The name given to it was Colonia Agrippina.

But let me descend the famous river with you to tell you what I have seen and heard. Passing Birllich, with the picturesque castle, the summer residence of the Duke of Nassau, and Chateau Johannsburg, the property of the Metternich family of Vienna, we come to Rudesheim. Ruins of a vast castle frown on us from high cliffs which perpendicularly rise on the right bank of the river. Here Count Brioner lived, a valiant knight, who fought against the Turks. While incarcerated in a dungeon deep he vowed that, if he should secure his liberty again, he would devote his only daughter, Gisela, to the church. He was liberated, returned home, made known his vow, was immovable, though he was informed that Gisela fervently loved a chivalrous knight in the neighborhood. From these high cliffs his fair daughter precipitated herself in the Rhine, preferring death to not marrying her lover and becoming a nun.

Here we are at Bingen, yes, Bingen on the Rhine, of whose beauty Tacitus writes, and which has elicited many sweet hymns from bards of almost all nationalities. Just below Bingen is the celebrated Mouse tower. It was erected for the taxation of tolls upon goods passing that point. These tolls were exorbitant. The builder of the tower and extortioner was Bishop Hatto. When subsequently attacked by the soldiery of a rival he withdrew to this stronghold. It was there and then, so the legend has it, that the Bishop was eaten by mice. But, I suppose, it must have been. But I have no objection to the story as it is.

Just below are the Seven Virgins, so many rocks, visible above the surface of the water. Of yore the seven daughters of a gallant knight were cruelly hard-hearted. They would not and did not love, nor join in wedlock with their ardent admirers. At death they were converted into these rocks. (*Horrible dicta*.) The Lurley, further down, a conglomerate of cliffs, fantastically formed, is the chief center of Rhinish romance. There lived upon a time a beautiful sorceress, called Lurley, on the summit of those cliffs, who, with her songs bewitchingly sweet, lured unwary boatmen to the whirlpool beneath, and thus be lost and undone. At last she herself, overcome by love, sought rest in the billows beneath. The poets have it that the beautiful strains of the sorceress may still be heard at certain hours of the night. H. Heine has written an exquisite poem on this legend.

Markburg is the best preserved castle on the banks of the Rhine. Its winding stairs, rooms, vaults, hewn in living rock, are intact to this day. There is here a prison, called "Doghole," into which the unfortunate were let down in a bucket, there to suffer and die. Very cruel the ancients have been to conquered foes and criminals. On the opposite side of the river is the "King's Seat." Here the seven electors of the German empire would repair during the fourteenth and fifteenth centuries to deliberate upon the affairs of the country and elect a successor when the reigning emperor had died. Maximilian I. was elected and crowned at this place.

Passing various other places, all of exceeding beauty and historic interest, we reach Coblenz, a charmingly situated city of 35,000 inhabitants. Emperor William I. has his summer residence at this place. His wife, Empress Augusta, is now here, in bad health; so the papers state.

Elisenbreitenstein, further down, was formerly the refuge and stronghold of the Electors of Treves. In 1688 it was in vain besieged by the French, under Boufflers. More than a hundred years later Napoleon's legions reduced the place. The garrison had

suffered during the close of the war, in their extremities, to speak of a dozen more places. Only one name I shall mention. Here is Roland overlooking a large nursery, Normenwerth, situated on an island a fair damsel when the war broke summoned him to the bloody field. Tidings came to his beloved that he had fallen in battle. In her grief she took the veil in this nursery. A year later Roland returned. Alas, what now do? He built a castle, from whence he could behold Normenwerth, the place where his unhappy bride pined for years of life away.

Now, please do not dream of knights and fortresses and places dark to-night. Bonn, the place celebrated university, we have reached, and arrive, after a ten-hour ride, at sundown, at Cologne, at night.

(Cologne, Aug. 15, 1881.)

## Prohibition in North Carolina.

BY H. B. JOHNSON, D. D.

Why was prohibition so easily defeated in North Carolina? The question unanswered, and the famous question, "who stood in Patterson?" It may be many, but I came into this state soon after election, and I have been here since, but I have not heard of a single prohibition meeting, when I introduced it myself. I talked with a number of the lawyers, preachers, and men representing the different sides, read two addresses and newspaper articles published in the election, and the following think are the leading causes of defeat.

1. The prohibitionists never comprehended the magnitude of the undertaking, and underestimated the strength of the opposition. They were therefore financially and otherwise unprepared for the contest. They had no funds, or very few, to meet the expenses of the campaign, such as paying the traveling expenses of speakers, circulating tracts, etc. Something was done, but not a great deal.

2. The opposition was largely organized and halfhearted money. They realized the value of the game, worked like beavers.

3. Some numbers were misapprehended the question in the pulpit—that is, the question of drinking or rejecting the prohibition. The anties claimed that they created the pulpit by discussing it in it, and that it was not because they gave the anties a chance to reply. One minister in his sermon that any one would vote against the act was stealing, and that his own child should not associate with the child of such a man, for they would disgrace themselves thereby. This is a more zealous than knowledge of human nature. One never gains votes abusing his opponent.

4. The great cause of the defeat, in the manner in which the question was presented. It was by submitting to the popular vote the penalty prescribed by the act of the legislature, not a constitutional provision, prohibiting the manufacture and sale of liquor.

The act prohibited the manufacture, buying, or selling of spirits, malt liquors, otherwise than by distillation. It provided for licensing distilleries, apothecaries, and physicians without their paying anything, the privilege, to keep on hand more than thirty gallons at a time, and to sell not more than one gallon at a time, and to sell only on prescription of a respectable physician, chemist, artist, or mechanic. The anti-prohibitionists said the act was against temperance, in favor of intemperance; that number of liquor shops might be easily obtained; that drunkenness would be increased; and the question was triumphantly asked, "Who knew a man to be so sick that he necessary for a physician to prescribe a gallon of whiskey?"

Again it was said that the best shop every distillery in the State, that legislature had encouraged the planting of orchards, and now the farmer must lie under the trees and rot, the licensed dealers would have to buy champagne "pop-shall" at ten per gallon.

Again, that a rich man could get out of the State and lay in his stock, bring it home, put it in his side-board, have it in his gatherings, log-rollings, gunnery, lugs, etc.; but the poor white and negroes would not be able to send off for their supplies. The act was in favor of rich men and against poor white men and negroes. Again, that as both the buyer and seller were punishable, it would be possible to get testimony to convict either. A witness could not



compelled to criminate himself. The lawyer would criminate himself in testifying against the actor, and so forth.

And many other reasons were urged by *liquor men* to show that the prohibition act was a movement against temperance. Then many of these same men opposed the act because

6. This is a free country, and every man is at liberty to have liquor on his table, and drink it and give to his friends. They raised the cry: "Your liberty is in danger; preserve your liberty." They tried to prove from the Bible that drinking is right.

Again, they charged that the movement was set on foot and advocated by religious fanatics. They wrote against ministers and the church, and in this way rallied the opposers of the church against the movement.

So you see that the anti-prohibitionists rallied around their standard all classes of men, good, bad and indifferent.

6. It is not necessary to add that the Republican party of the State united against prohibition, but if the issue had been squarely presented, absolute prohibition or no prohibition, I doubt if the party leaders could have vetoed the party almost solid against the movement.

I have written this article hurriedly, while on the wing, but it may be of some benefit to prohibitionists in other parts of the country.

ASHLEY, N. C., Sept. 13, 1881.

Death of Mrs. Thomas Price, and Daughter.

Our brother, the Rev. Thomas Price, superintendent of the Mississippi Conference, residing in Ennis, Texas, has passed through deep waters of affliction. Since he left Mississippi his wife, two grown daughters and one son have died. In his great and multiplied sorrows, his old friends will not forget him in their prayers. Writing from Ennis, Texas, September 3, he says:

Stroke after stroke has heavily on us. On the 22d of August, Mrs. T. E. Price, who has been my companion for nearly thirty-six years, passed away to the better land, and yesterday, September 2, my daughter Emily died after a protracted sickness. The mother and two children are now in Paradise—the father and five children are left to mourn our loss and to hope on and pray on until the time of blessed reunion. We are sad but joyful. My wife, through a long sickness of eight weeks, was so happy and triumphant. My daughter was dead, spoke so confidently of meeting her again—said that she loved to pray—and was not alarmed. An obituary will be furnished.

We learn with much sorrow that Prof. A. J. Wright, Principal of Woodville Female Seminary, Woodville, Miss., is dead. Rev. B. Jones, writing, Woodville, September 6, 1881, says:

A. J. Wright, Principal of Woodville Female Seminary, died yesterday morning at two o'clock. A suitable obituary will be sent to you soon, I suppose.

Prof. Wright grew up to manhood in New Orleans. His father, James Wright, was at one time a prominent merchant in this city and a leading Methodist. He was a very capable teacher, a man of large information, and a most genial and instructive companion. He was a member of the Methodist Episcopal Church, South, and we doubt not was ready for the Master's call. We tender to the bereaved family our sincere sympathy. May God be their strength and refuge.

We are glad to learn that Rev. John A. Ellis, presiding elder of Vicksburg District, Miss., Conference, after a protracted illness is decidedly better, and with prospect of being soon at his work. We suspect that Bro. Ellis, at least, was the result of over work. We hope, when he begins his fourth round, that the preachers in charge will not let him do all the preaching at the quarterly meetings. The life of a good preacher is of too much value to be needlessly imperiled. Bro. Ellis, writing from Meridian, Miss., September 1, says:

Still under the treatment and control of the physicians, I am so far advanced that I expect to resume my labors this month. I hope to be able by the blessing of God, to meet all the appointments of my fourth round. Please publish the enclosed list and oblige.

Rev. Dr. R. Abbey, writing from Yazoo City, Miss., September 3, says:

We are now passing through the severest season of dry weather known in this country, except perhaps on which most of us have forgotten, about forty-four years ago. The date not remembered with certainty. We have good corn crops where planted in season, and well, or even tolerably well cultivated; but unfortunately these instances are very rare. Late, shallow cultivation is the order hereabouts. This year we may more than usual for our negligence. The present crop will be very short, and

seeing the scarcity of corn, the prospect for the next is by no means flattering. It takes a long time to grow in this season. The country is very healthy.

Rev. John W. Chambers, writing from Clinton, La., September 3, 1881, says:

Since District Conference, the spiritual condition of Wilkinson circuit has improved. We now have a genuine, old-fashioned Methodist class meeting, out in the country, that is well attended and meets every week. Bless the Lord. Have had ten sessions, about fifteen conversions and two churches baptized with the Holy Ghost. We are prayerfully awaiting, for still greater displays of divine mercy.

May God bless you and the Advocate. I think I will be able to get about five or six new subscribers before Conference.

We deeply sympathize with Rev. W. C. Black and wife in their bereavement. Rev. John A. Ellis, writing from Natchez, Miss., September 10, says:

Our church at this place is in deep sorrow with their pastor, Bro. Black, and his wife, whose daughter, Eyad, died yesterday at six P. M. Eva was about twelve years old, a pious child, of sweet spirit and sprightly mind. She was sick fifteen days. Several times during her illness she insisted she was "going to die, going to heaven." She was received this year into the full fellowship of the church.

Rev. J. T. Sawyer, writing from Shreveport, La., September 3, says:

The weather is still very warm. Owing to stoppage of navigation in Red River, business here is quite brisk, wagons coming from one hundred miles or so to trade at this point. Cotton picking is getting under way, but Bro. McClellan says that only one fifth of a crop will be made. We hope for the best.

The conflict between the employers and employees in the handling of cotton in New Orleans has been going on for two weeks. The disagreement is not so much about wages, or the price paid for labor, as it is concerning the right of the labor organization to dictate to the factors, pressmen and shippers as to whom they shall employ. The laborers' association here that once had no belonging to it shall be employed. The employers assert their right and purpose to employ men in or out of the association, and to hire and discharge men as they please. Thus the battle is joined.

The laborers employed since the strike began have been subjected to abuse and to violent assaults. There is manifestly a purpose to intimidate laborers who do not belong to the association, and, if possible, to prevent them from working in peace and safety. The leaders of the strike disavow any intention of resort to violence, but there has been violence on the part of their followers. One man, so far, has been killed, and a number have been wounded.

The issue is a simple one. The strikers have a right to strike; but they have no right to prevent others from working. The employers, the capitalists, have the right to employ whom they please, to manage their own business, and to do what they will with their money. The State militia have been called out, and we suppose the peace will be preserved, and the laborers who have taken the place of the strikers will be protected. Every interest of the city, and of the whole country, demands that this question be settled with firmness and with justice. We think it will be, and that within a very few days. At this time the city is quiet, and, except in the neighborhood of the cotton presses and shipping, nothing unusual is seen.

—Rev. T. J. Hough, pastor of the Methodist Episcopal Church, South, in Opelousas, La., sends us a very gratifying and inspiring account of his work, the completion of the new parsonage, and of the beautiful country in which the lazar have fallen to him. The whole letter will appear elsewhere, but we quote here the concluding, and to us very significant paragraph: "The New Orleans Christian Advocate is on rising grounds here. We have about tripped the subscription list this year, and shall not be satisfied to go to Conference without the list being quadrupled. I send a list of new subscribers."

We commend this example to the brethren generally for their imitation. The busiest and most successful pastors seem to do more in extending the circulation of the Advocate than any other class. Brethren how does the list stand in your charge? Can not much more be done before Conference?

—The President was removed to Long Branch, Tuesday, September 6. He is reported at this date, Tuesday, September 13, as doing tolerably well. The removal from Washington was necessary. He would have died there. The change, on the whole, so far seems to have done him good. Sunday, and Sunday night,

his fever ran high, and his condition was not satisfactory. He has since recovered a little. He is now recovering a little, although his physicians seem to have hope of him.

The advertisement of Beaverville Seminary will be found in the Advocate this week. This school for young ladies, located in Baton Rouge, La., is one of the finest institutions in the South, and one of the best. Mrs. Read has spent the most of her long and useful life in the work of educating young ladies, and her labors have been crowned with the most gratifying success. We heartily commend her school to the patronage of our people.

—The death of C. J. Coly, of Pensacola, Fla., is a severe loss to our church. He was a man of devoted piety, and an active and efficient steward. A memorial sketch written by his pastor, Rev. C. B. DuBois, will appear in the Advocate next week.

Rev. Dr. C. K. Marshall, after a delightful voyage, reached London in good health, August 18. We believe no incident has happened to any of our American delegates, and that they are all at their post in City Road.

Woman's Missionary Advocate for September, is an interesting number. The foreign and home correspondence is especially full and varied. The editor, writing about Perotians of the true direction, says:

A Max Muller says that of all religions, only the missionary religion is living, and that church is dead which is not anxious to preach the gospel to every creature. The simple command of Christ to preach "repentance and remission of sin" among all nations, comprehends all other reasons why this should be done, and those who do not perceive their own duties growing out of this command, will never look beyond it, even though "bones should rise from the dead," and point with skeleton fingers to the handwriting on the wall. The missionary sentiment is one which has expanded of late years with marvellous rapidity; when we contrast it with the slow acceptance of the Bible in former years. It is no longer left to the good-will of the enthusiast few, but is now compelling some of the best thoughts of the best men of the age to dwell about it, radiating light to all around.

The Roman Catholic Church, with keener insight, and more far-reaching vision than others, long ago estimated the importance of binding the women and children to the church, and appropriating their services. The value of these services has already dawned upon the Protestant mind, and this hitherto unused power is becoming distinctly recognized and acknowledged. And thus, slowly it may be, the Woman's Missionary Society of the Methodist Episcopal Church, South, is gradually to its right position. It is surely worth the modest efforts of our best women to gather and utilize all the "resources of knowledge, of method, of grace, and of character," that come within the circle of their abilities. What these resources are it behooves each one to discover for herself, and not only to discover, but to apply, that, when life on earth is done, they may not mourn over opportunities lost, duties unfulfilled, and lofty aims unaccomplished.

The Ecumenical Conference has now been in session a week. Beyond some faint allusions to it, we have seen nothing in the press dispatches giving details, except the following, which was published in the Democrat of this city:

London, September 7.—There was a large attendance of American delegates at the opening services of the Wesleyan Ecumenical Conference to-day. The congregation included many ladies. The Rev. Simpson took his text from John vi, 33. The sermon was in support of the doctrine of divine creation of the heavens and earth, which the preacher argued could not be disproved by any so-called teaching of science. The congregation received the sacrament. On reassembling the proceedings were commenced with prayer, and a reading of the opening address of President Garfield. A resolution of the business committee, desiring the prayers of the delegates for President Garfield, was received with great feeling. Dr. Osborn, in his address of welcome, said the success of the Conference was already assured. The Methodist Church, which is catholic in the widest sense of the word, has already gained victory, but he trusted much more would be done. The success of the Conference, he said, "could only be accounted for by fact. It is hatched with the divine spirit of life. Successive assemblies of the great Protestant bodies during late years foreshadowed that there would at no distant day an Ecumenical Conference of Evangelical Christians of every denomination."

As soon as possible after the President's address, being made to the far-reaching Conference will pass a vote of sympathy, encouragement and condolence with Mrs. Garfield. The Lord Mayor of London received the delegates at the Mansion House this evening. Bishop McTear, in responding to the address of welcome, said that American and English Methodists must be greatly strengthened by the gathering. Dr. Baileys, who also responded to the address, said the United Methodist of Canada thoroughly concerned in the doctrines of Wesley.

Before the conference adjourned resolutions of sympathy for President Garfield were adopted.

The Lord Mayor, in addressing the delegates in the evening, said that he trusted the proceedings would be a blessing to every member of the Christian body. He was especially glad that the American delegates were present. The various delegates then spoke, and the proceedings were closed at a late hour.

Rev. J. B. Parker, for many years connected with the dry goods of the city, is moving to a very pleasant time among his children and friends, in East Tennessee. In a private letter from Bristol, Tenn., he informs us that he expects to return to this city about the first of October. His son, Rev. Robert H. Parker, is pastor of the principal Southern Methodist Church in Bristol. Writing of Bristol, Bro. Parker, says:

"The town of Bristol is situated where the Eastern Tennessee, Virginia and Georgia, and the Norfolk and Western railroads form their junction, and is a beautiful for situation. In sight of the Alleghany mountains—which stand out proudly and conspicuously, and seemingly reach from 'nature up to nature's God.' O how inspiring to the appreciative mind to look out upon the stupendous works of God, who can, and not love and admire the Maker of them all. Bristol is a growing town. There are indications of business and enterprise in every direction. There is a narrow gauge railroad being located from this place, through the Iron and coal region of this country, to Stone Gap, Cumberland mountains—which, when completed, will much to the glory and prosperity of Bristol, and the surrounding country. There are several Protestant churches here; also, one Roman Catholic Church. Methodistism is on the wing. There is a large brick church with a membership of more than four hundred. Rev. H. Parker, pastor, and our mission church; supplied by a preacher from the Holston Conference. The Methodists here have recently purchased a beautiful site for another church, and you see that Methodism is not wanting here. Preaching, prayer and class-meetings are full of interest; and the best, though not least important object in connection with the church, is the Sunday-school cause. The schools are ungenerously attended and well conducted. There are excellent day schools here—made and founded. Sullivan College, Rev. D. S. Heaton, principal, and first in the State, and the other schools are doing well, and deserve to be liberally patronized."

The statistics of the Jews of the world have been recently compiled by the German ethnographical scholar, Richard Andell, and are published in The Jewish World. They give the whole number in Europe as 5,168,335; in Africa, 102,294; in Asia, 1,282,171; in America, 33,253; in Australia, 2,000; and the total number, 6,585,741. In Europe, the Jews are distributed as follows: in Russia, 2,100,000; in Germany, 600,000; in Austria, 500,000; in France, 100,000; in England, 80,000; in Italy, 70,000; in Spain, 60,000; in Portugal, 50,000; in Greece, 40,000; in Turkey, 30,000; in Persia, 20,000; in India, 10,000; in China, 5,000; in Japan, 2,000; in the United States, 1,000; in Canada, 500; in Mexico, 200; in Central America, 100; in South America, 50; in Africa, 20; in Asia, 10; in Australia, 5.

A dispatch from Rev. J. W. Steele informs us, says the Baltimore Episcopal Methodist, of the death of Rev. George H. Allen, for the last three years pastor in charge of West Hartford circuit. He has for some years been in a declining state of health, but continued in the active work long after his failing strength would have justified his retirement. Bro. Allen entered the Baltimore Conference of our church in 1833, and in every charge assigned him has exhibited the most conscientious fidelity. He was a man of pure Christian character and life, and had been hopefully awaiting the change that transferred him to the ranks of the glorified on high.

The newspaper editors of the Church, South, are doing, says the Holston Methodist, more to enlighten and elevate their church than any equal number of men in it. They are doing more work for the people than any other class in the church. Their warlike treatment of laborers are wearing them out; but they are toiling on in a noble cause, and verily they shall reap a rich reward in the home of the just.

A private letter from a friend in London states, says the New York Christian Advocate, that Bishop Hooley, of the Colored Methodist Episcopal Church, preached in City Road Chapel, on Sunday, Aug. 21.

The Supreme Court of the State of Maine decided that a church is not a corporation with authority to create debt in erecting a house of worship.

Books and Periodicals.

GILBERT'S STORIES. A Book for Boys, by G. W. Mason, George J. W. Hunt & Co., publishers. The volume is a large 12mo, 132 pages. Price 61.

Gilbert is well known to the Advocates and church papers generally. Our readers have had a sample of him frequently. He writes well on any subject, but perhaps excels as a story teller—of true stories to men. These stories are, the most of them, for boys, some of them are for older people; they will interest all classes of readers, and instruct them. They are excellent reading for hot weather, for old moments, and for weary people. We commend the book to the boys especially. Gilbert is the Rev. R. C. Porter, of the North Mississippi Conference. A learned minister of the gospel, he was a boy once, he knows boys, sympathizes with them, and has the art of reaching them.

The publishers of Rev. Dr. Robinson's "Spiritual Songs for the Sunday-school" have just issued a little book containing only the hymns of that work and selling for one-half the money. It will be a most desirable supplement to the large book, greatly increasing its usefulness, and placing it within the reach of the largest mission-schools. The new edition is printed bound in flexible red cloth, and costs but twenty cents. The complete two edition, bound in still boards, covered with red edges, costs forty cents to schools in quantities. It is said that the sales of the latter work have amounted up to the scores of thousands since its issue a year ago. The Century Company, New York.

The Theological and Hamilton Monthly, for September, R. N. Sledge, D. D., editor and publisher, Richmond, Va., contains the following articles: Periodical literature; The Golden Rule; The Place of Preaching in the Plan of God; Have we Freedom? The Challenge of Moses; Spring Outline; Editorial Miscellany.

Traveler's Official Guide of the Railway and Steam Navigation Lines in the United States and Canada, Sept. 1881, has been received. It is published by the National Railway Publication Company, New York. Price 60 cents.

# THE BEST TEXT BOOKS.

T. H. BUTLER & CO., Philadelphia, Pa.

Mitchell's School Geographies. NEW SERIES. Mitchell's New First Lessons in Geography. Mitchell's New Elementary Geography. Mitchell's New Intermediate Geography. Mitchell's New School Geography and Atlas. Mitchell's New Physical Geography. Mitchell's New Outline Map of the World. Mitchell's New American Geography. Mitchell's New American History. Mitchell's New American Literature. Mitchell's New American Biography. Mitchell's New American Dictionary. Mitchell's New American Encyclopedia. Mitchell's New American Almanac. Mitchell's New American Yearbook. Mitchell's New American Calendar. Mitchell's New American Gazetteer. Mitchell's New American Directory. Mitchell's New American Gazetteer. Mitchell's New American Directory.

SARGENT & MAY'S NEW AMERICAN READERS. The New American First Reader. The New American Second Reader. The New American Third Reader. The New American Fourth Reader. The New American Fifth Reader. The New American Sixth Reader. The New American Seventh Reader. The New American Eighth Reader. The New American Ninth Reader. The New American Tenth Reader. The New American Eleventh Reader. The New American Twelfth Reader. The New American Thirteenth Reader. The New American Fourteenth Reader. The New American Fifteenth Reader. The New American Sixteenth Reader. The New American Seventeenth Reader. The New American Eighteenth Reader. The New American Nineteenth Reader. The New American Twentieth Reader. The New American Twenty-first Reader. The New American Twenty-second Reader. The New American Twenty-third Reader. The New American Twenty-fourth Reader. The New American Twenty-fifth Reader. The New American Twenty-sixth Reader. The New American Twenty-seventh Reader. 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## Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND  
LOUISIANA CONFERENCE OF THE  
M. E. CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

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THURSDAY, SEPTEMBER 22, 1881.

## Death of President Garfield.

The following is the last bulletin issued by the attending physicians: **FRANKLIN, Sept. 19, 11:30 P. M.**—The President died at 10:35 P. M. After the bulletin was issued, at 1:30 this evening, the President continued in pretty much the same condition as during the afternoon, his pulse varying from 102 to 100 with rather increased force and volume. After taking nourishment he fell into a quiet sleep, about thirty-five minutes before death, and while asleep his pulse rose to 120, and was somewhat more feeble. At ten minutes after ten o'clock he awoke, complaining of severe pain over the region of the heart, and almost immediately became unconscious, and ceased to breathe at 10:35.

FRANK B. HAMILTON,  
D. HAYES AGNEW.

After eighty days the terrible suspense is ended, and the distinguished sufferer is released. The intended assassination is now accomplished, and the man whom the people honored by placing him at the head of the government has fallen by the hand of violence. This is the fourth of our Presidents who has died in office, the second who has been cut off by the hand of an assassin. The sorrow of the country is profound, and of course greatly intensified by the crime which has deprived it of a popular chief magistrate. There is but one feeling throughout this broad land of utter desolation for the criminal, and of love and respect for the character and memory of him who has been stricken down in the prime of manhood, and at the zenith of his public career. Mr. Garfield was, we believe, always popular personally, even with his political opponents. He was loved, and esteemed by them for his noble and genial traits, and for his courtesy in his intercourse with them. In his own party he had strong antagonisms, but still he was universally respected. His administration promised to be one of conciliation and peace, and the heart of the South turned to him with strong expectation. The sympathies and prayers of all sections, parties and sects have gone out for him. The whole nation mourns his death. To every citizen it is a personal sorrow, and it throws a shadow of deep sadness over every household.

## Feet Washing.

A subscriber interested in this subject writes as follows:

Why is it that the command and example of Christ concerning washing feet, contained in St. John xiii. 14, is not observed at the present day? Why is not that embraced in our discipline? Does pride intervene? I ask for information.

In eastern countries the people wore sandals, their feet were not protected from the dust, and hence the washing of the feet was necessary for comfort and cleanliness, even more than the washing of the hands. It was a marked feature of oriental hospitality to wash the feet of guests—a duty usually performed by servants. Before meals in general, and especially before the paschal supper, this custom was observed. At the last supper our Lord himself performed this lowly office for his disciples.

In his words addressed to Peter Christ intimates that the washing was in part symbolical of the purification of the soul from sin. The chief lesson was, however, the duty of humble service which Christians owe to each other. The disciples had disputed about who should be first. There was in their ambition and pride. His purpose was in this, not then in common service, to rebuke this spirit of pride, and to illustrate the grace of humility. He says of himself: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." As he had said before in words, so now in symbolical action: "And whosoever of you will be the chiefest, shall be servant of all."

On Maundy Thursday it has been the custom of Catholic monarchs and the Pope to practice feet washing symbolically upon twelve poor old men. It was also practiced, to some extent, in the time of Augustine. The Tinkers and Moravians practice it at the present day. There is not, however, a trace of the observance in the Acts or Epistles. Baptism and the Lord's Supper are enjoined, and there is frequent mention of their observance, but we hear nothing of feet washing as a Christian ordinance.

The only mention of feet washing after our Lord's ascension is in Paul's First Epistle to Timothy.

Writing of widows who were to be admitted into the order of deaconesses, or of female presbyters, or, perhaps, of those who were to be aided by charity, he says: "Let not a widow be set at the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." Referring to this clause, "if she have washed the saints' feet," Dr. Clarke says: "This was an office of humanity shown to all strangers and travelers in the eastern countries who, either walking barefoot, or having only a sort of sole to defend the foot, needed washing when they came to their journey's end. Pious women generally did this act of kindness." Certainly there is no hint here at any religious rite, but merely to a customary act of hospitality. The lesson of humility and of service to others, which the Master taught, is obvious enough. The cherishing of a humble and helping spirit, and the performance of actual services for others, fulfills the command: "For I have given you an example, that ye should do as I have done."

The observance of feet washing as a religious ordinance looks to us like a very puerile and foolish literalism which received no countenance from the apostles or the practice of the church in apostolic times. The main thing is to exhibit the symbolical meaning in our lives, and to be inspired with the spirit of humble service. Christ in this transaction appears to us in the form of a servant. His great mission of ministering, of serving, is set forth as in a parable, in a simple and most touching act of condescension. The line of imitation for us lies in all the walks of life, in works of charity, of mercy, of hospitality, and especially in our intercourse with Christian brethren. "The servant is not greater than his lord; neither he that is sent greater than he that sent him." It is not pride, but common sense, and a truer discernment of the Saviour's purpose, that has excluded feet washing, as a religious ordinance, from the Methodist discipline, and from the usages of nearly all Christian churches.

God gives to his children "the earnest of the Spirit." In a bargain, that part of the price paid down is the earnest or pledge that the contract is duly ratified, and that the purchaser is bound for the whole. In some analogous sense the Holy Spirit in the believer's heart is the assurance God is pleased in this way to indicate the binding force of his covenant, and the certainty of the performance of his promises. The Christian is wrought or fashioned for heaven, but the earnest of the Spirit is also given. The inheritance is promised, but the Holy Spirit is the earnest of our inheritance "until the redemption of the purchased possession." There is then in the heart of every true believer this pledge of a complete salvation—of a final and eternal salvation. So long as he has the earnest in his heart he is assured. If it be lost, for cause withdrawn, the whole condition is changed. As long as the Spirit dwells in the heart the inheritance is sure; when the Spirit departs, hope is gone.

Not certainly does the earnest of the Spirit indicate that his presence is in kind, like heaven; but it may have this meaning. God gives in kind, and the peace joy and love of experience here are full of glory. There are manifold contrasts between the present and the future life, but the difference between grace and glory is chiefly of degree. The earnest of the Spirit is not an arbitrary signal to the soul that God has accepted it, but it is the conscious possession of those graces that, in their complete development, go to make up the heavenly state. As a witness, the office of the Spirit is direct, and clearly announces our adoption as sons. As the earnest, it may have this distinctive office of revealing the nature of the heavenly life by implanting in us something of the very feelings and thoughts which occupy the glorified. An earnest is an assurance. It is a pledge, but it is something more. It is the possession in part, and it is the foretaste of that which is to come. "Half eternal life" is the language of the Saviour. The spiritual life now is abiding and eternal. It dwells in us as a present experience. Heaven is the continuance and boundless amplification of the life now—pruning in the heart.

The proportion of the earnest to the purchased possession is not determined. In some it may be greater, in others less. There is an infancy in grace, also a spiritual manhood. There are weak believers, and there are strong. But in no case can we suppose that the earnest is wholly

wanting. The seal of the Spirit is mentioned in connection with the earnest. As if this great transaction, between the merciful God and the penitent sinner, were stamped on the heart at the same time that a part of the inheritance is actually bestowed. If there is nothing in the heart answering to the Spirit's offices as the seal and earnest, what ground of hope have we? If there is nothing of heaven in us here, there is no assurance to us of the future. The very idea of an earnest, as it is applied to the Holy Spirit, implies that it is given to those who have truly believed.

This aspect of the Spirit's work is also most readily realized in the consciousness of even the weakest believers. The question in self-examination would be in this case: have we something of heaven in hand? are there with us any of the characteristics of that blessed state? It may be no more than a single eluster, or a pomegranate, or a fig, but there are specimens of the products of the land of promise. There may be sometimes confusion and doubt in our apprehension of some other aspects of the Spirit's work, but not in this. Heaven, in any degree, cannot be in us while we are left in ignorance of it. If we do not recognize the earnest of the inheritance, is it probable that there is any inheritance for us?

The earnest of the Spirit is the Spirit as the Comforter. He comforts in this way by implanting something of heaven in us, and by mingling with the bitterness and sorrows of the earthly cup, some draughts from the pure river of the water of life. There are rifts in the clouds through which the light of heaven streams.

In an obituary recently received the writer tells how the subject of it, by protracted sickness, was drawn nearer to God, and found opportunity for more thorough preparation for death. He speaks of this period as a gracious "quarantine." As if, in many cases, men are halted for a while on the border, or near the port, until completely disinfected of sin. In fact, this often seems to be the case. Backsliders do frequently linger in near view of death long enough to repent and to return to God, and the lukewarm have opportunity to return to their first love. David's prayer would appear to be somewhat in point: "O spare me, that I may recover strength, before I go hence, and be no more." It may seem strange that the Psalmist should pray for recovery of strength before he died, and in order to die, but the meaning is clear when we regard the words as referring to spiritual strength. This has been in substance the prayer of thousands on their dying beds, and in many cases there have been gracious answers.

In the great mercy of God there does seem to be a kind of spiritual quarantine—a prolonged sickness with conditions favorable for the healing of the soul. Upon what conditions this peculiar mercy is dispensed we may not know altogether. Perhaps because of something in the circumstances of the man himself, because of his manifest penitence, or because of the prayers of others. It may be that there is a sovereignty in the matter which places it beyond our inquiry. No one is certain of quarantine privileges. Some do not need them; some who do will be denied them. And yet it is the secret thought of thousands of professed Christians, that there will be opportunity in the end to complete their preparations for eternity. Things are at rather loose ends with them; they are worldly-minded, absorbed in business, conscious that their spiritual condition is far from satisfactory. There is sin in them, and they know it. They expect to mend before they die—that favorable pause upon the border—a sick-bed revival—is the remotest, and perhaps the strongest hope.

In other cases the sick-bed reveals a lack of preparation to those who thought they were ready. Delusions of self-righteousness and other errors are exposed, and there is a vivid and pungent awakening. And in other instances, those who have straggled all their lives to do their duty, and have failed to find comfort and assurance, in these last days of pain and weakness of body, seem to be delivered from the power of darkness, and to be translated into the Kingdom of God's dear Son. They suddenly emerge from the wilderness of doubt and fear, reach the mount of vision, and triumph gloriously.

We stand in doubt of death-bed conversions, but the last illness, in many cases, seems to be for the perfecting of saints. Not only is the grace they have manifested brightly under suffering, but there is wonderful growth and rapid progress, and the finishing touches seem to be given to character that is already surpassingly beautiful. Here patience has its most perfect work, and

worldliness is most complete, and the spirit is fully robed for the brighter climate. God does indeed seem, in his great mercy, to put many of his children into a sort of spiritual quarantine where they may be perfectly saved, and wholly freed from that infection which would exclude them from a heaven of purity. It is the wish of most Christians that there may be granted to them days and weeks of gradual decline that they may somewhat collect themselves, and more thoroughly prepare for death and the judgment.

But we must not forget that this is assured to none, and that our duty, privilege and safety are all in harmony with a present and complete salvation from sin. If we would be certain of heaven, we must be in perfect readiness for the final summons. In any case those who are faithful die well. There may be no last words of victory, no dying testimony, but the end is peace. Whatever God's quarantine may do for some, the only safe condition is a clean bill of health.

## From the Capital of France.

BY J. B. A. ADDRESS, D. D.

MR. EDITOR: Paris is said to be the center of civilization. If true it speaks not well of the existing state of things. If true our boasted civilization is but gilded rottenness, vain prostitution artistically tinged with rouge, like the numerously represented *demi monde* which crowds the boulevards.

Paris generally, as well as its prominent palaces, monuments, parks, prisons, cemeteries, etc., are well known to your readers. I shall attempt but a few historical reflections in connection with some of the places I visited.

Here is the Louvre, a conglomerate of palaces, dating back to the twelfth century, but renovated and enlarged by him whom the Parisians call the *Grand Noir*, Louis XIV., covering a half dozen acres of ground, a resolute receptacle of numberless antique and modern products of art and science. One hundred and thirty rooms, constitute the museum; the picture gallery and library are proportionally large. The walls are decked with the masterpieces of Rubens and Van Dyck. *Apollon*, what diligent workers those great painters and sculptors must have been! It seems incredible that only one-half of the statues and paintings accredited to Angelo, Raphael, Rubens and Van Dyck could possibly have been executed by them. I presume they designed their work and employed assistants for the mechanical execution. But with all that, and notwithstanding their transcendent genius, they worked hard, putting our idleness, our weak and spasmodic efforts to shame. The large representation of statues and busts of celebrated Romans leaves us the inference that under Napoleon Bonaparte's occupation of Italy many of these were removed to his capital. It is historically acknowledged that he robbed the cities of the continent in order to add to the glory of Paris. I whiled nearly a whole day away in the classic precincts of this elegant structure.

Facing the eastern front of the Louvre is the church St. Germain l'Auxerrois. Architecturally it is neither imposing nor pretty; but fearful interest attaches to it nevertheless. It was the large sonorous bell, which still swings in the grim steeple, inviting the faithful to mass, that in a late hour of St. Bartholomew gave the signal for the commencement of that fearful massacre of the Protestants. Until sunrise that bell tolled forth its funeral peal. From one of the windows of the Louvre that infamous, imbecile Charles IX. fired the first shot upon the 100,000 heretics, as the Protestants were called, and who were doomed to die that night. Of wholesale atrocities these Parisians have been guilty during the last three centuries.

On the opposite side of the Louvre are the Tuilleries, formerly the residence of Louis Napoleon, but now a mass of ruins. On May 22 the Communists set fire to the grand edifice. While the conflagration lasted the masses did not grow tired slugging the Marseillaise. For eighteen years the French did homage to Napoleon III.; today they hate, they execute him. And he was but a fair exponent of the masses. Bishop Keener is right when he says that there is no success like success, but the opposite is also true. Had his delinquent and chameleon soldiery beaten the stalwart and sturdy Pensions he would be a demigod to the volatile Gauls to this day.

The Jardin des Tuilleries, fronting the ruins, is indeed a lovely spot, opulent with flowers and exquisite groups of statuary in bronze and marble. Adjoining this garden is the celebrated Place de la Concorde, a large square with an Egyptian obelisk in the center, and eight large

statues decorating the circumference. These statues represent eight principal cities of France. I see that Strassburg is one of them. But Strassburg, as even the name indicates, is a German city, wrested from its owner by Louis XIV, and since rightly reoccupied by Germany. Ere the obelisk was erected there stood here the equestrian statue of that royal dull-head, Louis XV. During one night a punster engraved in the marble the two words, *statue statue*, a statue of a statue. It was entirely removed during the first great revolution. During that reign of terror the guillotine was erected here for the execution of Louis XVI and his good wife, Marie Antoinette. While the unfortunate king uttered the words, "I pardon all my enemies," the drums drowned his voice, and the axe fell with a rattling crash. Sanson, the executioner, grinning, exposed the reeking head to the multitude, who lustily cheered. Three thousand royalists died on that same platform, among others the talented Madame Roland, whose dying words were: "O, liberty! what crimes are perpetrated in thy name!"

From this point the Champs Elysees extend for about two miles. Here is the celebrated Arch of Triumph, erected by order of Napoleon I. in 1806, to celebrate his victories in Germany, Austria and Italy. It stands on a slight eminence, is 106 feet high and 147 feet broad. An ascent of 281 steps leads to the summit. Here I enjoyed a fine prospective view of the city. On May 20, 1871, the Communists, by means of steam-power, raised some heavy artillery to this summit, and opened a murderous fire on the government troops, their own brothers and kindred.

Reversing my steps, I reach Madeleine, one of the most celebrated churches of the city, but architecturally looking more like a heathen temple. It is an oblong structure, with a grand colonnade, supported by 52 columns, surrounding the whole. Behind the altar is a strange picture. In the center you see Magdalen at the feet of Jesus, with a few of the apostles, and the portraits of Constantine, Barbarossa, Dante, Jean of Arc and Napoleon I. completing the group. Wonder if such conglomerate edify the faithful! In May, 1871, this church presented a most horrible scene. The Communists were beaten; the Versailles troops had entered the city. In their extremity about 600 Communists retreated to this church. Closely followed and surrounded, the desperate men set fire to the church, hoping that in the confusion they might possibly be able to escape and reach their homes. But not our escape; they were shot and bayoneted to a man. The church was not much damaged by the flames.

Notre Dame is the metropolitan church of the city. In size and architecture it is a grand edifice. Here, from times immemorial, the French kings and emperors were crowned. Here the funeral sermons of the countless royalists were preached; but here, too, scene was enacted which we can not reflect upon without thinking of the depths of villainess into which men under given circumstances can sink. It was in 1793 that the French leaders publicly announced that Jehovah was a chimera, that there was no heaven, that there should be no God. A fair harlot was chosen as the representative of Reason, and as such she was crowned and enthroned at the place which for centuries had been reserved for the church, pointing heavenward, to a hereafter, was taken down. Their paradise was to be on earth. Bachelors and orphans, the most debasing and devilish, were witnessed within the walls of this grand cathedral.

But enough. Met with Drs. Lewis, of St. Louis, and Tilly, of Philadelphia, yesterday. A great many Americans are in the city.

PARIS, AUGUST, 1881.

## Letter from Texas:

EDUCATIONAL PROGRESS.

MR. EDITOR: I am just back from a short stay at Huntsville, the seat of the State prison and normal school of Texas. The prison is, I am told, the second largest on the continent. About 2,100 convicts are now serving out terms. This would seem to be a favorable comment upon the manner of executing the law in this much-abused country. Most of these convicts are leased to work on plantations or the great railway extensions in Texas. About 500 are in the prison proper, mostly on life sentences. The works, in connection with the penitentiary, are extensive and varied, and the revenue which the State annually derives from this source is very great.

The normal school is a decided success. The capacity of the already extensive building is being doubled. About three hundred young ladies and gentlemen are in attendance, being fitted for teachers wholly at

the expense of the State, for which purpose \$75,000 has been appropriated. In this connection I would like to say something of the educational interests of Texas during the past year. A State university is to be founded, and the concern manifested by the people in selecting an eligible location shows that they regard it as a legacy for the future. The public school system, just now being inaugurated in Galveston and the other towns and cities of the State, promises a solution of the problem of public free education. To the general school fund is added a municipal tax sufficient to make it available for the maintenance of permanent schools. The prospects of all the schools for their September openings are flattering. This is especially true of our Conference schools.

A gratifying rumor is afloat to the effect that a New York millionaire, a friend of Methodism, who has large interests in the State, has determined to dispense a princely sum in endowing and otherwise aiding Texas Methodist schools. Is it not strange that all who are blessed with this world's goods in such regal abundance can not understand that that which proves a perpetual benefit to their kind is the most enduring monument? Alas! they are heaven given, and a blessing to those who thus use them.

Reports come in from the five Conferences, showing gratifying progress in all departments of church work. Thousands have been added to our communion; our borders have been extended, and in every way the power and efficiency of the church have been increased.

Letters begin to be received from the Ecumenical brethren who have reached London, and are in readiness for "the family meeting." It will be an occasion such as even broad London has never before witnessed. The brethren will keep a well posted, and next to seeing and hearing for one's self will be the reading of their new letters.

Things move smoothly along in the Island City, and our churches have had a good season. More and more, I believe, we are realizing the words of the apostle: "The light of the life of all men."

## The Life of all Men.

BY REV. DR. J. B. A.

John was contrasting himself with Jesus. They were both "lights," but John was the *dimming light*, while Jesus was the *glorifying light*.

The word which is translated "true" is not to be understood at all in the sense that John was a "false" light, but it means that something can be attributed to Jesus as a light which can not be attributed to any other light in the whole intellectual and spiritual universe, namely, that he was the original archetypal light, which kindled all lights, so that "every man's" light is derived from Jesus. Wherever there is any spiritual illumination, whether the man know anything of the existence of Jesus or not, that light comes from him.

The phrase translated "that came into the world," is not to be connected with "man," but with "light." That light which came into the world was then making his appearance. "Now in the act of coming into the world as that Original Source of all illumination which the race of men enjoys, he who illuminates every man." That seems to be the meaning of the Greek in this passage.

The Watchman, London, in its article, published a week before the meeting of the Ecumenical Conference, says:

"We expect that a conspicuous result of the proceedings will be the promulgation of 'the unity of the Spirit in the bond of peace.' Indeed, as this gathering will be a manifestation of the real unity that already exists, as it will tend to strengthen the spiritual ties that bind us together, and to make the several branches of the great Methodist family more truly and intensely one than ever. Some forecasts of this result have already been voiced in the meetings of the Executive and other preparatory committees. It was our privilege to be present at the first meeting of the authorities in the various English Methodist communities; and we could not help again and again asking ourselves: 'What is there in the world for such men as these to keep aloof from one another about?' The points of difference dwindle into all but nothingness in the presence and under the influence of all-pervading all-embracing brotherly love. We feel fully assured that this will be more and more intensely felt during the engagements and exercises of the Conference itself. The objects of the gathering are intensely practical. Its great study will be to make Methodism in all its branches and spheres of action a more compact and mighty spiritual power than it has hitherto been. All other matters will be secondary and subordinate to this. With no theories to advance, no creeds to obtrude, no special pleading or theological or ecclesiastical theories to pound or defend, the brethren will be wholly occupied with trying to get God's blessing, to secure an adequate increase of power, and utilization of means, for the one work of Methodism, 'the spreading of scriptural holiness throughout the world.' We believe that God will smile upon this effort, and that many a Pentecostal baptism will be vouchsafed. Our readers will have seen that the



and Nelson 10022188 in New Orleans.



## MISCELLANEOUS

[illegible]

...and the ...

Turkeys should not be fed, says an authority, for twenty-four hours previous to killing.

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

... ..

MAHCORN, MILL  
SAW,  
AND COTTON PRESSES









## PRICES CURRENT

ADVOCATE OFFICE

New Orleans, Monday, Sept. 19, 1881.

The market for cotton is very quiet, and the price is steady. The market for sugar is also quiet, and the price is steady. The market for rice is also quiet, and the price is steady.

SOUTHERN COTTON.

Cotton, 100 lbs. 11.00

Cotton, 50 lbs. 5.50

Cotton, 25 lbs. 2.75

Cotton, 12 1/2 lbs. 1.37

Cotton, 6 1/4 lbs. .69

Cotton, 3 1/8 lbs. .34

Cotton, 1 5/8 lbs. .17

Cotton, 7/8 lb. .09

Cotton, 3/4 lb. .07

Cotton, 1/2 lb. .04

Cotton, 1/4 lb. .02

Cotton, 1/8 lb. .01

Cotton, 1/16 lb. .00

Cotton, 1/32 lb. .00

Cotton, 1/64 lb. .00

Cotton, 1/128 lb. .00

Cotton, 1/256 lb. .00

Cotton, 1/512 lb. .00

Cotton, 1/1024 lb. .00

Cotton, 1/2048 lb. .00

Cotton, 1/4096 lb. .00

Cotton, 1/8192 lb. .00

Cotton, 1/16384 lb. .00

Cotton, 1/32768 lb. .00

Cotton, 1/65536 lb. .00

Cotton, 1/131072 lb. .00

Cotton, 1/262144 lb. .00

Cotton, 1/524288 lb. .00

Cotton, 1/1048576 lb. .00

Cotton, 1/2097152 lb. .00

Cotton, 1/4194304 lb. .00

Cotton, 1/8388608 lb. .00

Cotton, 1/16777216 lb. .00

Cotton, 1/33554432 lb. .00

Cotton, 1/67108864 lb. .00

Cotton, 1/134217728 lb. .00

Cotton, 1/268435456 lb. .00

Cotton, 1/536870912 lb. .00

Cotton, 1/1073741824 lb. .00

Cotton, 1/2147483648 lb. .00

Cotton, 1/4294967296 lb. .00

Cotton, 1/8589934592 lb. .00

Cotton, 1/17179869184 lb. .00

Cotton, 1/34359738368 lb. .00

Cotton, 1/68719476736 lb. .00

Cotton, 1/137438953472 lb. .00

Cotton, 1/274877906944 lb. .00

Cotton, 1/549755813888 lb. .00

Cotton, 1/1099511627776 lb. .00

Cotton, 1/2199023255552 lb. .00

Cotton, 1/4398046511104 lb. .00

Cotton, 1/8796093022208 lb. .00

Cotton, 1/17592186044416 lb. .00

Cotton, 1/35184372088832 lb. .00

Cotton, 1/70368744177664 lb. .00

Cotton, 1/140737488355328 lb. .00

Cotton, 1/281474976710656 lb. .00

Cotton, 1/562949953421312 lb. .00

Cotton, 1/1125899906842624 lb. .00

Cotton, 1/2251799813685248 lb. .00

Cotton, 1/4503599627370496 lb. .00

Cotton, 1/9007199254740992 lb. .00

Cotton, 1/18014398509481984 lb. .00

Cotton, 1/36028797018963968 lb. .00

Cotton, 1/72057594037927936 lb. .00

Cotton, 1/144115188075855872 lb. .00

Cotton, 1/288230376151711744 lb. .00

Cotton, 1/576460752303423488 lb. .00

Cotton, 1/1152921504606846976 lb. .00

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Cotton, 1/4611686018427387904 lb. .00

Cotton, 1/9223372036854775808 lb. .00

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Cotton, 1/295147905179352825856 lb. .00

Cotton, 1/590295810358705651712 lb. .00

Cotton, 1/1180591620717411303424 lb. .00

Cotton, 1/2361183241434822606848 lb. .00

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Cotton, 1/77371252455336267181195264 lb. .00

Cotton, 1/154742504910672534362390528 lb. .00

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Cotton, 1/618970019642690137449562112 lb. .00

Cotton, 1/1237940039285380274899124224 lb. .00

Cotton, 1/2475880078570760549798248448 lb. .00

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Cotton, 1/9903520314283042199192993792 lb. .00

Cotton, 1/19807040628566084398385987584 lb. .00

Cotton, 1/39614081257132168796771975168 lb. .00

Cotton, 1/79228162514264337593543950336 lb. .00

Cotton, 1/158456325028528675187087900672 lb. .00

Cotton, 1/316912650057057350374175801344 lb. .00

Cotton, 1/633825300114114700748351602688 lb. .00

Cotton, 1/1267650600228229401496703205376 lb. .00

## NEWS OF THE WEEK.

## DOMESTIC.

PROVIDENCE, R. I., Sept. 18.—Gen. A. E. Larned died suddenly at 11 o'clock today, M. at his residence in Bristol. He had been slightly unwell for two or three days, but he was in the city yesterday.

The immediate cause of his death was spasms of the heart. A telephone message from the General's house summoned Senator Anthony and Dr. Miller, but before the telephone connection was broken, a message came that the General was dead.

Gov. Littlefield, Senator Anthony, Representative Chittie and other personal friends immediately started for Bristol. Chicago, Sept. 18.—Disparities from East Saginaw do not lessen the accounts of the affliction by the recent fires. Whole families in the burned district have been left entirely naked.

A fire in the burned district from East Saginaw do not lessen the accounts of the affliction by the recent fires. Whole families in the burned district have been left entirely naked.

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city, has arranged to give a public breakfast on Thursday, in honor of the colored Bishops and other representatives of the African Methodist Churches of America, now attending the Ecumenical Conference. The object of the breakfast is to make a demonstration in favor of the principle of social equality of the white and colored races.

ROME, Sept. 15.—Rev. Campello, canon of St. Peter's Cathedral, has been elected Bishop of the diocese of the African Methodist Churches of America, now attending the Ecumenical Conference. The object of the breakfast is to make a demonstration in favor of the principle of social equality of the white and colored races.

A resolution condemning the odium trade with the addendum calling on the Government to deliver the country from the guilt of supporting it, was passed.

Bishop Peck strongly advocated both the resolution and the addendum.

Rev. Mr. Green, of the Southern Church, read a paper on the missionary work of Methodism abroad and suggestions for the Missionary Conference to alleviate rivalry and emulsion between different Methodist bodies in the work of conversion.

Mr. Read of America, said he had only been able to find out one case of this kind, and that it should not go forth to the world that there were dissensions.

St. Petersburg, Sept. 18.—A deputation of Jews, representing different towns, has arrived here, and is consulting in regard to interviewing Gen. Ignatieff, the Russian Minister of the Interior. They intend to present a petition praying for an official public declaration of the liberty for all creeds, and the suspension in the meantime of the laws sanctioning the expulsion of Jews from certain localities.

A NEW USE FOR THE MAYMOTH CAVE.—It is proposed by a Frenchman to utilize the Mammoth Cave for mushroom cultivation. The temperature of the cavern is nearly uniform all the year round, and the deposits of the refuse of bats, of which there are large numbers in the cave, when mixed with other fertilizers are considered to be favorable for the propagation of edible fungi. Should the scheme prove successful, we may have timed mushroom rooms, in addition to the vast variety of other food which are now put up in cans.

A disadvantage in the use of these timed provisions is represented by the difficulty of opening them. This has been met and obviated by the use of a very simple and ingenious form of tin, invented by Mr. J. Featherstone-Griffin, of Upper Thames Street, London. The lid of the tin fits upon a soldered rim, and is there soldered airtight. A few blows on this lid forced it over a projecting shoulder, and once tipped the lid of solder all around, it can be removed without difficulty. The cans are not damaged by the operation, so that if it was not exactly pay to send them back to the place of export they will prove useful allies to the careful housewife.

Bishop Cox says: "I have heard of churches decorated with cut flowers at Easter at an expense of nearly \$100, the offertory alms in the same church rarely reaching the sum of \$15, and less than \$50 being the sum total of its contributions to missions."

Good Advice From a Leading Medical Professor.

The learned doctor says: "Keep some kind of a tonic medicine always in the house, and if anyone feels unwell, make free use of it. But first be sure that it is both harmless as well as meritorious. But no trust in alcoholic preparations; their use will lead to intemperance, neither be partial to any remedy that promotes a severe cathartic effect, for prostration of the nervous system and digestive organs is sure to follow. The mildest and best medicine ever invented for strengthening every part of the body and restoring impaired or lost organic functions to their normal condition, and one which is having an unparalleled and rapidly increasing sale in the Eastern States, is Dr. Williams' Iron Bitters. Any druggist will procure it for you if you respect him to do so, especially when he finds you can not be persuaded to take some substitute. It does not contain alcohol, and is the only preparation of iron that cures headache and does not blacken the teeth. It is a sure restorer, a true strengthener, and the very best medicine ever invented for permanently strengthening the pulmonary, urinary and digestive organs, and restoring consumption, kidney diseases and chronic dyspepsia, often curing these diseases when all other remedies have failed; for it is truly nature's best assistant."—Gazette.

CHURCH DEDICATION.

The new Methodist Church at Maudville, Mobile district, Alabama Conference, will be dedicated on the 22d of Sept. by the Rev. O. R. Blue, D. D. A large attendance is expected.

CAMP MEETINGS.

The camp meeting at Sugar Creek, Ala. Conference, will commence on Thursday, September 22nd.

There will be a camp meeting at Moss Hill, Alabama Conference, beginning Thursday night, the fourth Sunday in October. The camp ground is located on Washington county, Florida, five miles west of Vero, and about five miles west of Vero, Fla. Rev. J. L. Smith, pastor, and Rev. J. L. Smith, pastor, are in charge.

Georgetown Camp Meeting, in the Mobile district, Alabama Conference, will begin on Friday before the third Sunday in October, and close on Thursday following. A daily fair will convene from Chancelia station, on the Mobile and Ohio railroad, to the grounds, making connection with trains north and south. The meeting will be conducted on the self-supporting plan; there will be a public tent on the grounds for the accommodation of parties wishing to visit the meeting; refreshments will be served at the meeting; and the meeting will be held on the grounds.

The camp meeting at the Moultrieville, Ala. Conference, will begin on Friday before the third Sunday in October, and close on Thursday following. A daily fair will convene from Chancelia station, on the Mobile and Ohio railroad, to the grounds, making connection with trains north and south. The meeting will be conducted on the self-supporting plan; there will be a public tent on the grounds for the accommodation of parties wishing to visit the meeting; refreshments will be served at the meeting; and the meeting will be held on the grounds.

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Trenton camp meeting, at Trenton, Miss., is to begin on Friday night, before the third Sunday in October. Pre



Such men as Ingersoll can not more effectively contribute to prove Christianity, than by their rejection of it.

All men like Ingersoll are helping to build up Christianity. There could scarcely be a stronger testimony to the beneficence of Christianity, than to see what bullheadedness has made of such a man as Ingersoll.

—Southwestern Presbyterian







THE BURNING BUSH.

Bishop Simpson's Sermon.

to earnest peace when he reformed that the just shall live by faith. From that time to this century those words have been blown down the highway of the most of ages, and will do so till the end of the world. With that change commenced Wesley's ministry. Multitudes followed him, for he seemed like a messenger from another world, and pulpits were closed against him and priests denounced him. But like Luther, standing before the Diet of Worms, he only said "I teach nothing else, God help me." And the God that helped Luther, who smok the Nutfcan, helped Wesley to rescue the world. A hundred years have passed, and what a change is to be noted. Those who derided and denounced Wesley are long since dead, and most of those are their officers; but Wesley still lives as saint, as historian, and philosophers honor his name, and his sons rise up in all parts of the world to call him blessed. The preacher, after alluding to the leading features of early Methodism, and especially to its employment of lay preachers, and its constant inculcation of Bible study, passed on to consider the reasons which had led to the success of Methodism. That success, he imagined, would be very well shown in the progress of the Conference. "I fear," he said, "He could only say to their brethren who that day were so confident of their success, 'What a delusion came, not only from England, but every quarter of the globe, and some from the islands of the sea. The sons of Wesley were preaching the gospel to-day in more than thirty different languages to people who feared them, and they entered into their sanctuaries.' What, then, were the human causes that had led to all this success? It was not by the use of the sword, or by the employment of force, that Methodism had become triumphant. Methodism had never drawn the sword; for it had none. It never sacrificed anyone at the stake, or banished one in prison; it never even put its feet on the neck of a man. Nor was it by government patronage or favor that Methodism had grown. It had no civilized land had it annexed itself in the smile of royalty, but Methodism from the beginning had stood alone. It had asked nothing from government

### Bishop McTear's Address.

ol Bishopric City, E.D., of the Meth-  
odist Episcopal Church, South. His  
Chairman, we hear with pleasure your  
words of welcome, and, to be straight-  
forward about it, we accept the hospi-  
tality which you tender us. (Laugh-  
ter.) We do not feel altogether like  
strangers in a strange land. If you  
and our fathers, you at least have where  
they lived, and you labor where they  
labored, and all the places we feel  
like home. (Tear, here.) These of us,  
at least, who come from any side of the  
water, would approach old England  
first, you and your brethren who come  
from England would approach Amer-  
ica. Many of our best ministers and  
members came directly from Great  
Britain, and the rest of us are only  
about two or three or four generations  
removed from good old Ireland, Scot-  
land, and England. (Laughter.) When  
the conference of 1779 was held in Lon-  
don, and perhaps in this house, Amer-  
ica was put down on your list as a  
"freight." (Laughter.) You had goods  
on before, and we made a good cov-  
er. The year before, in London, John  
Wesley said, "Our children in Amer-  
ica have built a preaching-house, and  
they are in want of a great deal of money  
and more." So they sent us two thou-  
sand, and they raised £50, and sent it to  
us as a token of brotherly love; £50  
was a great deal in that day, and es-  
pecially be raised in a Conference of  
Methodist preachers. (Laughter.) I  
suppose at compound interest it would  
by this time amount to a good deal  
of money; we are not prepared to pay  
it—(laughter)—but I acknowledge the  
debt. The year after, the Conference  
sent us two more Christians, and of  
whom made a deeper impression, and  
a greater record of Christian labor than  
any other man has ever done on the  
American continent—Francis Asbury.  
If we were indebted to old England for

the Rector at Epworth; and the god-

her daughter—she that transmitteth to her illustrious son her genius for learning, for ardor, for government, and, I might almost say, for goodness; who, I suppose, has been the chief support of her father's labors, and her mother's prayers, supported him by her love, and, in her old age, like the spirit of love and purity, presided over his modest household, when she was dying, add to her children, "children, as soon as this spirit leaves the body, gather round my bed-side, and sing a hymn of praise."—I think that have been an angel,—No!—that have been a Mother!—Alas!—that I may be excused if, while we rehearse the tomb of Watson and of Clarke, and of such like, we gather a few daisies and a few lily leaves from the tomb of Susannah Wesley. Hence, hence. Ah, sir, you that have grown to age and to honor in the midst of these scenes, pardon me if I say—  
"I have seen the throne of glory which they are fustiged to be with some Roman emperor. I have seen, sir, certain rooms, where great councils took place, and tables on which epoch-making treaties were signed, and the Scala Sacra, which Luther himself once tried to climb on his knees at Rome; but of all places there is one place I would like to see and to have my name on the wall—where some of your sessions, some of your meetings are absent, you may suppose they are up in the place where John Wesley was converted, (laughter.) I want to see that place!—I am somewhere in Potter-lane—if you have got any such lane at this time! Aldersgate-street, Ay, we have road along. We have conveyed how the new lot of—what sort of surroundings? They had, Ah, sir, that spot, there is none like it in those that I have been looking at on the Continent. The man that had been seeking peace by quietism and legalism, and formalism and ritualism—that crossed him and saw, I really going about to establish his own righteousness, and his own holiness, and his own goodness, and heard one as you heard this morning, describe the change which God works in the heart by faith in Jesus Christ, he says, "I felt my

On the Continent:

This town and kingdom pay tribute to Romanism. The city seems not the worse for that in the character of its public buildings and parks, but to what shall we attribute the apparent lightness and godlessness of its population? Whether the factories, the operation, stores are open, and the people move as though preparing for some popular fest. And such there is to be to-night in the Royal Park, a grand musical concert within easy hearing of the King's Palace.

In the country, from its border towns to Maudrin to Brussels, on the railroad from Calais, the people seem to be most intrepid and laborious workers. The country is largely devoted to agriculture, and it is the most fertile of the group of men and women in the field with their farming implements. There is a look of toil on the faces and hands of these peasants which fades away as one approaches the towns, except among the working classes who must ever labor. This is a city unique for the practical purposes for which dogs are employed. They eat no unearned bread. Milk, vegetable and other carts are drawn by them, and they seem to understand well the exposure to quite as well as the numerous dangers that are instructed in similar service.

We noticed in the cathedral, Sabbath morning, a large number of children arranged as though into classes, and wondered whether it was a Sunday school converted into a congregation where high mass was being celebrated.

During the service, a collector made personal appeals to each stranger who came forward to give alms and prayers. One of the party declined to contribute anything was promptly visited by a guard uniformed and armed with spear and sword, and in a very emphatic manner was informed that he must give some money or be put out.

We saw at a glance what this meant ecclesiastical tyranny and usurpation.

The priest said to me, "I am voluntary under Roman law, I am not compulsory." We felt our indignation as only a freerborn American can feel. For after all, Americans are the only free men under the sun. Even in England, and Scotland under the benevolent rule of the Queen, men are no more as they are in the United States.

"A Christian shall we say of Ireland? A United Kingdom shall we say of Ireland?"

But superiority and tyranny, and the paternal favoritism of the government had to hold down a spirited people.

Iuskawa, a luck driver in Scotland. "What chance is there for a poor man in your country?" He promptly answered, "None, sir." It can not be otherwise, with every bit of Scotch and English soil, with very few exceptions, owned by independent noblemen. The hundred years in America have accomplished, and will more commendably accomplish, what the old aristocracies of the world, of ages in these old countries, have failed to do.

We can learn much from Europe, but we show our common sense by the readiness with which we accept what can be taught us. But the absurd pride of some parts of Europe closes the eyes of the people to the palpable superiority of some of our American institutions and inventions. In the matter of cars, freight and passenger, we are far ahead of all Europe. The little coaches they use in England and on the continent accommodate six persons, and four or three constitute a car. There are three qualities of coaches according to the price one wishes to pay. The aristocrat always rides in the first-class, and generally Americans indulge the same luxury, though it is not pleasant to pay three prices.

No there are three waiting-rooms, the first-class gentlemen's, the second and

The London Times attributes to the exceeding exclusiveness and conservatism of English society the downright stupidity in the management of railway roading. It is really on the order of the caste feeling in India.

The cause of evangelism is slowly working all through Europe. This is the disintegrating power opposing Romanism. Reformed priests in the people's own language are telling them of a Saviour and of the baptism of the

Romanism seems to buyen a sword in its bosom which it can not withdraw. It may require ages for its death or reformation, but one or the other must come if the signs are read correctly. The English Church is running Romanism a good race. With the English we look at our England protect well-remembered, and we see the same among the strongholds of Romanism. The English Church is aggressively and will seek to draw into its communion all dissenters from Rome. Thus far its success is not great in that line. Those dissenters when they do dissent seem to be thoroughly in earnest, unwilling to temporize with any Episcopal institution. They use the congregational polity and are entirely independent. Their support comes from voluntary contributions of the people and the weapon they use is the same. One form of error is the annulled truth. The Bible is their text-book and in prompt prayer their usual practice. Thus is God raising up for himself new race of reformers. Their work being felt from the North Sea to the Adriatic, and the old European nation will be the arenas in which God's arm will be revealed. On the magnitude of the work we can not speak advantageously. We must and we ought to be wise to the full and to the cause to which we are thus giving to the triumph the cross.

Under the enlightened reign of Leopold II, the present king, Belgium making advancement in some of the great reforms of Europe. Two years ago, the educational institutions were under the management of the Romish clergy. To-day, there are governmental as well as Romish schools, the former somewhat similar to our American public schools. The place of education is optional with the people and all coercion on the part of the church

Here we visited some of the houses here to learn and had explained to the difference between Valenciennes Point, Daichesse, and other faces of no so fine quality. In the manufacture of a piece of Valenciennes, thousands of bobbins and pins are manipulated by two little, dainty hand and men who that greatly astonishes the sight so so we leave Brussels on our way onward.

## Our Young People.

Only beginning the list  
 Many a girl to get  
 Later lost, in the next part  
 Would they equal  
 Telling was so long  
 Laughing and baby  
 Holding it like in another  
 About to get a  
 Making the best of  
 Ever before  
 But another, still  
 Under the  
 Under the  
 Eyes and going  
 Kisses and plenty of  
 Willing and

Father of all, the gentle one,  
The patterling little feet,  
While they are treading the up hill road,  
Blowing the dust of evil behind,  
And then when they are weary  
Keeping us both eyes shut,  
And when their journey is ended,  
Say you will bid them rest.

—The Child Jesus, *Lucy*

"Where There is A Will, There is A Way"

Mr. Editor: I have often heard the above phrase quoted by grown people and I would like to tell the children how two little boys proved the truth of

On my husband's circuit are two boys under twelve years of age, who have often heard of the destination at the location of the sad fate they often meet with, and of the efforts that are being made to send them the gospel. They desired to assist them, and as they had no money they determined to make some.

One, whose name is Walter Willoughby, went out into the field and set a trap for partridges, which having caught, he sold for fifty cents. Instead of using this money to gratify his senses, he contributed it to the missionary fund.

Willie Bowling is the other. Willie is very fond of hunting and candy; but his sympathies were aroused in behalf of the poor Indian, so he set a trap and raised five chickens, which he sold for fifty cents, and gave to the preacher for the missionary box. Thus an interest has been awakened in their hearts which will never be obliterated.

Let both old and young follow the example of these noble little boys, and there will be no deficiency in the missionary collection. M. E. C.

How The Earth is Kept Up.

In an interesting book, entitled "Glimpses of the Globe," written for young readers by Mr. J. R. Blakiston of Trinity College, Cambridge, we have the following instructive conversation between a little boy and his uncle:

"Uncle, I have often thought to ask you how the earth is kept up, as it travels spinning round the sun."

"I thought you would be asking it that some day. I fear you will have to wait till you are much older before you can hope to understand it. Do you see your bright star rising over the window?" That also, like the earth, is

romper round the sun. You star set-  
ting is another planet, and there are  
many others, some greater, some less,  
which wheel day and night without  
ceasing round the sun, spinning as  
they speed along."

"Yes; and perhaps seasons, for they all travel as we do, somewhat astate. Two of them are as much larger than our earth as a large and a small orange are than a pea; and have one four, the other eight moons, wheeling round to light them by night."

The largest planet large enough to make thirteen hundred earths, spins more than twice as fast as the earth. Even at the equator the earth spins only at the rapid seventeen miles a

"Seventeen miles in a minute! Why I wonder we are not all of us, husbands and everything, hurled off as the wife when one trundles a mop."

"I don't know that the large hand goes a round once every hour, and that the short hand takes twelve hours to go once round. Well, if your eyes are good enough to see the long hand moving, you certainly can not see the short hand move, can you?"

"Yes, I remember," it takes twenty-four hours to roll round. How many miles is it round the earth?"

There are twenty-five thousand at the equator. Thus every hour the earth has there to roll more than a thousand miles an hour. It would take a train five weeks to go round the earth if it went thirty miles an hour, day or night, without stopping."

"You once told me that the sun was a million larger than the earth as an orange is than a tiny seed. Is it indeed, two as large?" It looks like big.

"Oh dear, no! The moon is far smaller than the earth, but it is not so far away as the sun is. More than a million earths could be made out of the sun. Fifty moons might be made out of the earth."

1 "Why, my dear boy, the stars are  
breathless and silent, as if, before their  
glorious day, they were waiting for the  
signal to begin their work."

now star were created, years would pass before its light could travel through space to reach our eyes and enable us to see it. If one of them were destroyed, years would pass before its light would cease to twinkle. Such a thing has really happened oftener than once. A star has blazed up, burnt out, and been seen no more!"

What an awful thing to think of!  
 "Ay, Charlie, you know the psalm.  
 'The heavens declare the glory of God.'  
 There are few things more solemn than  
 to sail for days together over the deep,  
 and to watch the countless stars  
 rise and set as one keeps watch on deck  
 at night. They that go down to the sea  
 in ships see the wonders of the sky  
 as well as of the deep. Alone with God,  
 we hear his small, still voice speaking  
 to us in the night watches."

"What a grand sight it would be  
to set out somewhere so that one could see  
the earth rolling round the sun! How  
fast does it travel?"

"Every minute it speaks more than thousand notes on its way, never more than eighteen miles. That zig-zag like these are mere words to us. We can neither see nor feel the earth's motion. You may form some faint idea of a heavenly body's motion from a ship. As long as you keep the string, which runs round your hand the steady held hand. Let go the string and it takes the straight line. The string is us the sun drawing in planets, which else would fly off. It knows where?"

**THE MEN WHO SUCCEEDED.**—The great difference among men of all callings, energy of character or the want of it, given the same amount of learning and integrity, and the same opportunities and energy will make one man a conqueror, though want of it will of the other.

thirst, dead-heads and an aim with-  
out force. They had as good a chance  
as any of their companions. Efforts were  
made and earned out the prizes, when  
they were lying by the wayside, dis-  
pirited and despondent. If nature  
nurtured him, perseverance, patient en-  
durance in well-doing to win a great  
prize. And the young man would lose his  
profession without this pluck and love  
with it, of earn salt to his porridge. I

will, dig through life with help-  
friends, getting some credit with the  
for being a well-meaning man, in de-  
cate health and industry. The re-  
table is he lacks energy. This is  
as true of the minister as of the lawyer  
or physician. Piety is not enough  
and piety with much burning is not  
enough. All the Greek and Hebrew  
the world will not qualify a man to

usefulness in the ministry. It will push, shame, agonize, outrage, resolution, will, determination - be one word energy. If the world knows a little Greek, he knows what *en ergos* means and without it Dr. Parr's knowledge of Greek will not help him to usefulness or success in the pulpit. New York Observer.

What is the Tongue, Ed? "Sure God made the tongue, and he never makes anything in vain, we may be sure he made it for some good purpose. What is it then?" asked a teacher, one day, of her class.

"To sing with," said another;  
"To talk to people with," said  
third;  
"To recite our lessons with," replied

1. "Yes; and I will tell you what I  
did not make it for. He did not make  
it for us to scold with, to lie with,  
to swear with. He did not mean that  
we should say unkind or foolish, ridi-  
culous or immodest words with it. Now

boys, think every time you see your  
tongues. If you are using them in the  
way God means you to, do good with  
your tongues, and not evil. It is one  
of the most useful members in the  
whole body, although it is so small.  
Please God with it every day."

A boy's faith.—Two little boys were talking together about a lesson they had been receiving from the grandmother, on the subject of Elijah going to heaven in a chariot of fire. "I say, Charley," said George, "I wouldn't you be afraid to ride on such a chariot."

"Why, no," said Charley "I shouldn't be afraid if I knew that the Lord was driving."

And that was just the way David told when he said: "What thing I am afraid I will trust in Thee." He knew that neither chariots of fire nor anything else should hurt him, if God was present as his protector and friend.—Sunday-school World.



## Christian Advocate.

ORIGIN OF THE ALABAMA, MISSISSIPPI AND  
LOUISIANA CONFERENCE OF THE  
METHODIST CHURCH.

LINUS PARKER, D. D., Editor.

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REV. J. W. REAR, REV. W. L. C. HENRICHT  
REV. C. B. GALLOWAY, REV. C. W. CARTER, D. D.

THURSDAY, SEPTEMBER 29, 1881.

## After the Funeral.

All due respect has been paid to the memory of President Garfield. The insignia of mourning have been displayed in all the cities. The remains of the distinguished dead have been placed in the tomb with reverent ceremony, and the thoughts of the people now turn to the living President, and the affairs of the country.

Mr. Garfield, during the trying ordeal of protracted suffering, bore himself in a manner to increase the respect previously felt for him. The devout and Christian public especially were interested in him as a religious man, and the grace that supported him comes to them as a measure of consolation and assurance. He was greater in his sufferings, as a Christian, than in the high position to which he had been called, as the executive of a mighty Republic. This conviction that Mr. Garfield was an humble disciple of Christ, and the knowledge that he bore up under the fearful blow with a resigned, submissive and patient spirit, bound him, by a strong and tender tie, to the hearts of all praying people. He was to them a brother in Christ.

The prayers made for him, if rightly offered, were answered in accordance with infinite wisdom. His sufferings and death have eurbed the violence of partisan animosity, and they have done much to allay sectional bitterness. They have, at least, been the occasion of manifesting the unity of the country, and the common sentiment of justice and loyalty which pervades every section.

Much has been obtruded upon the public concerning the demeanor of the wife and children of the deceased President. These items belong to the sacred privacy of the family and home, and, as a matter of good taste, should have been respected as such. In an age of personalities, of interviewers, of gush and of sensationalism, nothing is too sacred or delicate to be the subject of report and comment in the newspapers. Nobly has Mrs. Garfield met the great sorrow from first to last, as nobly as thousands of other wives would have met it under similar circumstances. Her supreme consolation now is not in the exalted honor reached by her husband, nor in the condolence and sympathy which crowned heads, her own people, and the world have laid at her feet, but in the assurance that he whom she mourns died as a Christian. Well provided for, as far as worldly goods are concerned, the bereaved family, in their sad retirement, will be followed by the tender concern and prayers of the people.

The doctors who had charge of the case will scarcely be blamed much now. Everybody nearly criticized them severely while their patient lived. But the *post-mortem* has shown that, while they were mistaken as to the track and location of the bullet, the wound was necessarily mortal, and the ease without hope from the first. The assassin's work was effectually done, and the victim was, all along, beyond the reach of medical or surgical skill. This is the opinion of the most distinguished men in the profession. We are told that, had everything been known as to the nature of the wound, the result would not have been different. It is some consolation to the family and to the country to be assured, that all that science and skill could do was done, and that death was not the result of mistakes in the treatment.

The trial of the assassin will now occupy the attention. This will proceed in accordance with the forms of law. Violence and lynching, however great the provocation, would be a disgrace to the country. There have been many instances of vengeance, and even a demand that Guiteau should be burned alive. This is simple barbarism, unworthy of a civilized and law-abiding people. If the man was crazy he should be treated as such, and shut up for life; if sane, and convicted of murder by a jury, he should expiate his offense on the scaffold. Nothing but a calm, impartial and thorough investigation and trial, in accordance with law, should be thought of. To lynch the assassin would be an act unworthy of a great people, and the moral effect would be anything but elevating and honorable to the country.

A new administration succeeds. The President is dead, and the President lives. There is no interregnum,

no anarchy, no thought of revolution. Stocks and finances have not been affected. The death of Jay Gould or of William H. Vanderbilt would have touched these interests far more than the death of the President. The change from Garfield to Arthur will probably make little difference in the condition of the most of us. Trade and commerce will move on much as usual, and the nearly balanced representation of the two great parties in Congress is a guarantee against any very radical or mischievous legislation. Whether Mr. Arthur will be influenced by civil service reform ideas remains to be seen. Office-holders are uneasy, but the people at large care not much for them. Mr. Arthur's antecedents are those of an honest man, but he has been a bitter partisan, and what is called a "stalwart." It is feared that Conkling and Grant will be the real directors of his policy. The great sorrow through which the country has passed may have a mellowing influence, and lead the new President into broad and conservative paths.

Over all is God. Insuperable as this bloody tragedy is, impenetrable as is this dark chapter in our national history, God, without condoning crime, may overrule all for good. The dispensation has perhaps come to us in judgment. There is reason enough that it should be so when we reflect upon the general political corruption, and when the assassin's crime seems to have been the horrible fruitage of lust for office and partisan madness. After this funeral, with all the impressions of the fearful ordeal fresh upon us, will there be any recognition of God, or any sense of his displeasure? Will the country become purer and better for the stroke that has fallen upon it?

Dr. C. G. Andrews, in his excellent letter last week, says that Canon Liddon mentions habit as one of the agents in perseverance. It would be profitable for us to think about this in a suggestive way.

Christians, of many years' experience, will at once see that the most of their religious duties have become to them matters of habit. Reading the Bible, secret, family and social prayer, and attendance at church, have the nature of a habit. It requires little effort on their part to attend to these duties. They would be at a loss, and miss something, if any one of them were intermitted. Much, as a man would miss his morning paper or his breakfast, would they feel the lack, for instance, of the Bible lesson and morning prayer in the family. The habit may sometimes remain even after the principle of piety has declined, but in such instances it is a tie that may keep from utter apostasy, and at length bring the soul back to spiritual life.

The force of habit grows with time, and the Christian of forty years' standing is, for this reason, ordinarily more secure than the recently converted. After so long a period of looking heavenward, there are no backward glances toward the fleshpots of Egypt, or the luxurious pleasures of Sodom. There is no thought of turning back. The current sets all in one direction.

There is habit in thinking and believing, as well as in acting. The thoughts, with scarcely any conscious effort of the will, go out to God. Faith that at first was most difficult to exercise is at length, as we say, almost second nature. It is easier to trust than to doubt. The conscience, by long exercise, is tender and true, and there is no thought of rejecting its authority. In the region of the affections there is a habit of love. As there are physical and mental habits, so there are moral and spiritual habits, habits of right-doing, of trusting, loving.

It is a principle that comes in to re-enforce the work of grace, and to give permanence to religious character. If we remember rightly, Bishop Butler mentions this effect of habit as one of the safeguards against falling after admission into heaven. Much of the benefit of early religious training is due to the formation of habits of religion. The habit of prayer in the young, of reverence for the Bible, of observing the Sabbath, how difficult to be thrown off? Habit is an element of strength in sin. Can the Ethiopian change his skin, or the leopard his spots? then may we also do good, that are accustomed to do evil. Besides habits of appetite, of profanity, of falsehood, there are habits of neglect of religion, of unconcern, of unbelief. That which confirms and strengthens in sin, is also the help and security of the good.

Attention to habits, the formation of good habits is certainly an important element in religion. In a vacillating, unsteady religious life this force of habit is usually lacking. The old evil habits reassert their control before new and better ones have been formed. The impulses and purposes

of the religious awakening, instead of hardening and crystallizing into active duties, have evaporated or dissolved. The great safeguard has been neglected, and the well-meant and zealous beginning comes to a disastrous end. Salvation is of grace, and good habits are also of grace; but effectual grace, the grace of perseverance is connected with the formation of good habits. Until religion has taken on this character of a habit, there is always danger. Danger even then, but greater danger before.

There are in us certain religious habits that are weak, that need special attention and strengthening. The habit of secret prayer, perhaps, also that of giving, and, with the most of modern Methodists, the class meeting habit. There are some very important duties that are only occasional, that are performed under the spur of momentary convictions. They have not become habitual. To form habits of piety, we must start with sound conviction, and repeat each duty until it becomes a pleasure, and even necessary to our peace and satisfaction.

## The Ecumenical Conference.

BY C. C. ANDREWS, D. D.

MR. EDITOR: I leave for subsequent letters the finishing up of my experience in London, of what I saw in Paris, in Switzerland, in Germany, in Belgium and on the Rhine, and come to the opening of the Ecumenical Conference. On Monday and Tuesday before, City Road Chapel presented a busy and curious scene. The delegates from all quarters of the globe were applying at the vestry room to find out the quarters assigned them, and to get further items about the great meeting. The greetings were most hearty, and the intercourse genial. To me, who had seen but one familiar face since I crossed the water, the opportunity of meeting old friends was a joy indeed. London is of such immense proportions, and the Wesleyan denomination and their friends so numerous, that there is no difficulty in finding homes for all. Some little objection to the arrangements is felt by American delegates, because of the distance of quarters from the Conference room. In England this is not felt, as the great majority of business men in London live five or six miles from the place of their operations.

On Tuesday morning, September 6, the entire Conference was invited to a breakfast at Exeter Hall by the British Tract Association. The headquarters of the association is in Peter North Row, and I was told by one of the members that every Tuesday morning since 1799 a regular breakfast had been given at their rooms; not a Tuesday missed. In a printed sketch accompanying each invitation was given a succinct history of the association, and of its work, together with some mention of the distinguished guests who had been entertained by it, and who had in return assisted them in their glorious work. This entertainment was held in Exeter Hall mainly, I suppose, because of its size and adaptation to the purpose, but it may have been also because of the history of the place, and of its association with the great reformatory measures of the world. If any place on either side of the globe might be called the very cradle of anti-slavery sentiments doubtless this hall is entitled to the distinction. Here, even long before the Northern States of America could consistently join in the hue and cry—the "accursed thing" being still hid in their tents—fulminations issued red-hot in their denunciation of the owner, and as warmly sympathetic with the slave. Here, also, during the late civil war, when there was so much fear that England might recognize the independence of the South, immense gatherings were addressed by Beecher, and other special emissaries of the North, on behalf of the great cause of freedom and human rights. As I mused upon these things in the venerable hall, I thought surely the effects of the golden fruitage of the seeds so diligently sown, so carefully nurtured, could scarcely be shown in any other gathering to the eye of the faithful sowers so completely, so triumphantly as on this morning. Here seated indiscriminately at the same breakfast table were the descendants of the Wilberforces on this side of the water, and of the Giddingses on the other side, free-soilers all, and then also the slave-owners, together with the manumitted slave. Ah! what cause of rejoicing was here to those who had seen such things "afar off," and were persuaded of them and embraced them? I thanked God that no one rejoiced in them more than did I, and I doubt not, did all my fellow-Southerners. A hymn was sung and prayer offered, all standing. Then the lot of hungry men—

It was now well-nigh ten A. M.—set to on the sumptuous fare spread before them. During the whole meal the secretary was busy reading the

reports from the foreign field. This was rather a restraint at first upon the uninited, as there arose a kind of conviction that it was a gross disrespect to the venerable institution not to attend to the recital of its achievements. It was but for a moment, however, as quite soon the rushing of waiters and the clatter of dishes quite prevailed over the voice of the reader, who, nothing discouraged, kept on the even tenor of his way. Breakfast ended, there were a good many short speeches from various persons, from various quarters of the globe, on the subject of tract distribution. Some of the incidents were interesting and pathetic, some quite humorous. How these missionary and tract and religious breakfasts were managed had always been a mystery to Americans, but now we had seen it in its practical workings, and arose from the table, after eleven o'clock, quite pleased with the experiment.

Dr. Osborn, president of the British Conference, conducted the introductory services in City Road, beginning at ten A. M., and using the abridged ritual of the Church of England. The hymn he used first was most inspiring. He lined it out, and it was sung by the whole congregation. Though one of Charles Wesley's hymns, it is not in our collection, and I send you a copy for publication in your poetry corner. If its perusal affects your readers, as listening to it did me, it will prove a blessing to them indeed. Bishop Simpson's sermon was from the text: "The words that I speak unto you they are spirit and they are life." It was a grand and exhaustive exposition, as well as a glowing and triumphant vindication of the methods of propagating truth as bequeathed by Mr. Wesley. As I have ordered the Daily Recorder, with full report of the proceedings to be forwarded regularly to you, I shall attempt no synopsis of the sermon. The body and galleries of City Road Chapel, still one of the largest Methodist houses of worship in the United Kingdom, were packed full of people, and hundreds had to be turned away for want of room. Sermon over, the sacrament was administered to the members of the Conference, which, owing to the great number of communicants, and to the smallness of the chancel, where only the communicants knelt to receive the sacrament, was indeed a long service. Dinner was provided in a hall near the chapel, where all the delegates, and as many others as chose to pay three shillings, were sumptuously fed. At half-past two P. M. the address of welcome was delivered by Rev. Dr. Osborn, the president of the British Wesleyan Conference, responded to by Bishops McTear and Warren, and the Rev. Dr. George Douglass, of the Canada Conference. As from the Daily you can make such extracts from these addresses as you please, I shall only give the impression they made on me. Great expectations were had of the address of Dr. Osborn. He is eminently a wise man, and peculiarly felicitous in delivering such addresses. Some passages were quite happy, and many of his references to the rich part of Methodist history were quite pathetic. He acknowledged at the outset that the distinguished preacher of the morning had appropriated all his material. The address was good, but, in the estimation of his brethren, not up to his usual efforts. Bishop McTear's reply was most rich in incident, of touching pathos, and eloquent in graphic portraiture and genuine good humor. The audience were quite demonstrative of their appreciation in their frequent and vociferous "hear, hear." Some allowance must be made for my high estimate of the speech because he is ours, and because I have ever admired his forceful thoughts and his peculiar manner of delivering them, but my estimate is that it was the most unique and interesting feature of the grand occasion. Bishop Warren's address was well prepared, of elate diction and of genuine eloquence. He is a genial Christian gentleman, and full of the good nature of religion. When Dr. Douglass began his address it was getting quite late, and of course he labored under great disadvantages. However, it was easy to recognize the same singularly ornate style and gracefully rounded periods which so enthused our General Conference at Atlanta. If he had had a favorable opportunity his address would have been by no means the least telling of the day. The entire services characterized the opening of the Great Ecumenical as a grand success. At half-past seven P. M. the entire Conference was invited to a reception at the Mansion House, the residence of the Lord Mayor of London. It seems somewhat providential that in this year of the meeting of the Ecumenical Conference the Lord Mayor of the city of London should happen to be a Methodist, such a thing never having happened before. At eight o'clock his lordship, accompanied by

the lady mayoress, the former in his flowing robe of State, of velvet and gold, the latter in full court dress, and both preceded by the sword and pace-bearers in gorgeous costume, marched through the spacious hall, and took position at the end. Here the members of the Conference, and the distinguished guests, were presented by name, and had the honor of shaking hands with the distinguished host and hostess. Mr. McArthur, the Lord Mayor, is an Irishman, and has the credit of having raised himself from a comparatively humble station to that of being one of the largest Australian merchants, of being a member of the British Parliament, and Lord Mayor of the city of London. After the ceremony of introduction his lordship, with his retinue, proceeded to the Egyptian room, where, in rich Irish brogue, he delivered a stirring speech of hearty welcome, and glowingly eulogistic of Methodism, of which church he was proud to be esteemed an humble member. He concluded his address by lining out one of Charles Wesley's hymns, and joining the happy throng in singing: "What hath God wrought!" Methodist hymns and Methodist usage domiciliated in the Mansion House, and hearty amens and praise the Lords reverberating through the spacious hall, rich in statuary and painting, and venerable in the history of even royal banquets. Many warm and humorous replies were made to the address by the guests present. Refreshments, ample and elegant, were at hand; vocal music from some professional singers, and instrumental from the band of the Coldstream Guards, made the evening most enjoyable.

## Advancing.

BY REV. CHARLES F. DEEMS, D. D.

We need more positiveness. We need the habit of standing by the things that are settled. To that end each man needs to have some things settled for himself. Then, when they are settled, he must cling to them, and not to things which are still in question or in doubt.

The trend of modern thought and expression demands attention to this matter. The fashion of thought lately seems to be to regard that man the most "advanced" thinker who has thought out the very least. Men's abilities have been measured, not by what they know, but by what they believe, not by what they doubt. A speaker who harangues on the difficulties which exist in matter and in mind will attract attention and elicit applause, while a teacher who instructs us in what is not difficult to comprehend, but which is of inestimable value in practical life, is regarded as dull and unadvanced.

This cant of "advanced" thinkers is leading multitudes into boxes, into impenetrable forests, into pitfalls. Men must "advance" that is the cry. But why? What is the use of always advancing? May it not be well occasionally to stand still? Certainly, unless you know what ground you are going to tread, you would better not move forward. Occasionally advancing men have fallen into wells and other disagreeables. John and Tom one night came to a gate. There was a very large yard of three acres, enclosed by the fence of which this gate formed a part. John and Tom were in love with two charming girls, who resided in the mansion standing in the center of that enclosure, and naturally they wanted to enter. But they had never been there at night, and neither of them knew what obstructions, what perils, what traps might be in the way. It was as dark as dark could be. The trees were so thick that the house could not be seen. Not a glimmer of a candle shone from a window. They could find no bell. They called in vain, hoping that some servant might be passing about, and give them safe entrance. They could not see the gate, even while holding on to it. John belonged to the class of advanced thinkers and actors. He proposed to push on and grope through the darkness; but Tom was conservative, and refused to advance. John scorned him as a slow-coach, a narrow-minded fellow—in fact, a bigot. For himself, he believed in advancing, and was ready to show his faith by his works. And he advanced. And he kept on advancing. But at the same time there was a powerful dog in the yard—one of that terrible and intolerable kind of dogs that bite first and bark afterward. He was asleep as John advanced; but when, in advancing, John accidentally kicked the kennel of the slumbering Cerberus, he awoke with all that wrath which men and these animals exhibit when they are suddenly startled from a delightful sleep without any immediately apparent justifying reasons. The dog uttered no sound, but John did. He forgot Tom, and he forgot the charming maiden in the mansion, and he forgot properties, and he forgot everything else in the world except the one thrilling fact that he had sensitive flesh under the cloth of his pantaloons. The uproar brought relief before he was torn to pieces, and it brought lights, and it brought him to such a sense of his condition that he was fain to hasten to depart with his torn garments; while Tom, by aid of the lights, made his way to the door of the house where the charming maidens were. The effect of this little incident was more wholesome upon John's mind than upon his trousers. When they met next day Tom reminded John of his exhortation to secure a little more certainty before advancing, and said: "Remember Crockett's saying, John: 'Be sure

you're right, then go ahead.' "Yes, if you've got a head," added John, sullenly.

By all means let us advance; but let us advance along *crusade*. We have been accustomed to be sold, and let us advance by methods which shall secure safety with progress.

Let some things be regarded as settled. Surely if the human race has been exercising its reason through so many ages, something must be settled, if reason be worth anything to man. There may be subjects which men will question in some places which no man of honor will question in another. In all Christian and Jewish households, pulpits and publications, surely these things ought to be considered settled forever, not even to be reopened or discussed, namely: that there is a God and Saviour; that the Bible is the word of God; the rule of faith and practice, and that man's moral nature is developed and purified by obedience to the word of God. The children in such households should no more discuss any one of these matters than they should discuss the chastity of their mothers. The man who in the presence of members of such households treats any one of these subjects as not yet settled—he is not a fool, destitute of all knowledge of what constitutes honor—is a base seducer. Within these bounds, he who advances makes progress on secure ground; but he who advances beyond those bounds falls over a precipice.

## The Ecumenical Conference.

The weather which has been very uncertain for two months past, made a happy change for the opening of the Conference. Religious services were conducted by the Rev. George Osborn, D. D., President of the British Wesleyan Methodist Conference; and he was followed by Bishop Simpson, of the Methodist Episcopal Church, who preached the opening sermon. His text was from the sixth chapter of St. John, sixth verse: "The words that I speak unto God, they are spirit and they are life." From beginning to end, he chained his vast audience to his grand theme, and aroused most hearty responses to the fine thoughts and sentiments he uttered. The wonder was generally expressed that a man of his years, over seventy, should yet be in possession of such splendid ability.

After the benediction, the sacrament of the Lord's Supper was administered to about four hundred delegates present. They have come from all parts of the earth. They represent all branches of the Methodist Church. Twenty-seven branches represent the entire family of the great Wesleyan family. They are the Wesleyan Methodist, Irish Methodist, Methodist New Connexion, Primitive Methodist, Bible Christian, United Methodist, Free Wesleyan Reform Union, United Free Gospel, French Methodist, Australian Methodist, Methodist Episcopal, Methodist Episcopal, South, Methodist Protestant, Evangelical Association, United Brethren, American Wesleyan, Free Methodist, Primitive Methodist Church in United States, Independent Methodist, Congregational Methodist, African Methodist Episcopal Church, African Methodist Episcopal Church, Zion Colored Methodist Episcopal Church of America, Methodist Church of Canada, Methodist Episcopal Church of Canada, Primitive Methodist Church of Canada, Canadian Bible Christians.

After the morning session, a fine dinner was dispensed to the delegates to the Conference, in a building convenient to the chapel at which the daily meetings are held.

In the afternoon, after devotional services and prayer by Rev. Dr. Jenkins, late president of British Conference, Rev. Dr. Osborn addressed the Conference in words of welcome.

Responses were made by Bishop McTear, Warren and Dr. Douglass. Their addresses were felicitous, particularly that of Bishop McTear.

The Lord Mayor of London, Mr. McArthur, held a reception for the delegates at the Mansion House, at half past seven P. M. The delegates and their friends must have numbered not less than one thousand guests. They were received with much honor, and in a very cordial manner.

The Lord Mayor duly made his appearance, followed by his suite, and one by one the vast assembly were presented to him. There was present to do honor to the occasion a distinguished alderman, member of Parliament, and of the English church.

The Lord Mayor, after the formality of handshaking addressed the Conference, in words of hospitable greeting, and closed with a hymn which was heartily sung. He then called on some of the members present for short speeches. Rev. William Arthur, Bishop Warren, Bishop Payne, of the African Methodist Episcopal Church, Drs. Newman, Payne, McFerrin, Tithany, and ten. Flak, made short and appropriate addresses. Refreshments and music were then served, and the guests present invited to make themselves quite at home in the Mansion House.



which they all proceeded to do. The Conference has before it a session of twelve days. Questions touching the... of the... to be discussed. It is to be hoped that great and lasting good will result from this great historic gathering.

S. H. WERLEIN, Editor.  
London, September 8, 1881.

Funeral tributes were paid to the deceased President throughout the English-speaking world. In all sections of the United States the day was observed with profoundest manifestations of love and sorrow. In this city there was a very large and imposing procession, and public meetings and orations at Exhibition Hall and on Lafayette Square. There were religious services in nearly all of the churches. At the Methodist Church on Chalmette street there was a tolerable congregation for a rainy morning, and several addresses were delivered appropriate to the occasion. There was a general suspension of business throughout the city, and the demonstrations of respect for the memory of the illustrious dead were most hearty and universal.

We give as much of the Ecumenical as our space permits. A synopsis of Bishop Simpson's sermon, and Bishop McTear's address will be found on our third page. We shall give hereafter such parts of the proceedings as are of greatest interest. We suppose the Conference adjourned on Wednesday, September 21. The American delegates, many of them, now on their way home. The net results of the whole affair can not be summed up as yet. The proceedings, including the essays and addresses, will no doubt be published in book form.

Rev. George F. Thompson, of Forest, Mississippi, was in the city for a few days, last week. He reports an excellent District Conference, Brandon District, at Forest, also a fine meeting recently at Zion (grove) between thirty and forty conversions, and good meetings at other points. Church finances not booming. Half crops will be made, and saved in good condition.

An obituary sketch of Mrs. Mary Gray Andrew, wife of Rev. James O. Andrew, of the Alabama Conference, prepared by Rev. J. W. Rush, will be published in the ADVOCATE next week.

Port Gibson Revolt. Of September 1880, Wm. J. Lam died on Thursday, September 1, after a brief illness, perhaps a week, and Claiborne county has lost one of her best, most prominent, and most useful citizens. Few men had so strong a hold upon the confidence of our people as Wm. J. Lam, and a more upright, honest man, in the judgment of his fellow citizens, lived not in the county.

Bro. Lam was a devout Christian and a working Methodist. In his death the church sustains a distressing loss; not only the Rocky Springs circuit, but the entire Vicksburg district, of which he was one of the foremost and most useful men.

Rev. D. P. Bradford, writing from Fayette, Miss., September 16, 1881, says:

We had a delightful rain last week, which was the first, sufficient to run across the yard, since the eleventh of July. Our people will soon be through picking cotton. There is only about half a crop in this county. We have had a delightful meeting at Ebenezer on this circuit. Many who belonged to the church for several years were happily converted. There were four teen additions and about twenty-five conversions; among the number was an old man about seventy. Bros. I. D. Wall and A. F. Watkins did faithful work.

Rev. Z. A. Parker, writing from Tusculum, Alabama, September 20, says:

Mr. Editor: I am sorry to write to you that Bro. R. J. Briggs, of Florence Station, has been compelled to desert from preaching, because of a severe throat affection superinduced by measles. He goes north in a few days for treatment. This deep affliction awakens universal sympathy for our brother among all his friends in the Conference.

Our church in Tusculum is on rising grounds—all claims will be met by Conference.

Rev. D. C. Langford writes from Beauregard, Miss., Sept. 21, says:

Beauregard circuit is still doing well. We had a good camp meeting at Providence; not a single thing occurred to mar the peace and quiet of the camp meeting. While the crops are very short, the good people of this circuit are taking good care of their pastor. We do not forget the dear ADVOCATE.

Rev. John A. Ellis, writing from Meridian, Miss., September 21, says:

Two of the best citizens were buried here to-day. Peter Higgins, shot a week ago by a drunken man; and William Jones, victim of a wreck on V. & M. Railroad, which occurred near Forest the night of the nineteenth.

Rev. John Pipes, writing from Mansfield, La., September 17, says:

The Mansfield Female College has opened with unusually good prospects—52 pupils the first day. So much for a railroad, etc.

Ecumenical Conference.

LONDON, September 14.—There was a large meeting in Exeter Hall last night, in connection with the Ecumenical Methodist Conference. Gen. Fisk spoke very earnestly of the increasing fraternalism between Great Britain and the United States. He prayed that they might never be opposed in war. The Rev. Dr. Tiffany explained the position and prospects of the Methodist Episcopal Church in America. The Rev. Dr. Wilson gave a similar explanation relative to the Methodist Church, South. The meeting was instructive and enthusiastic.

In the Ecumenical Methodist Conference to-day the discussion was on the highest education demanded by the necessities of the church in our times and the duty of the church to maintain schools which are Christian in their character, influence, etc. All the speakers expressed a strong feeling in favor of higher education for the young. Bishop Hoag (colored) said he rejoiced at the movement as tending to improve the condition of his race.

The Times: "The Methodist Ecumenical Conference offers in some very important points favorable comparison with other religious conferences. There are no signs of uneasiness. The common resolution to do as much good as possible is so universal and strong that it overpowers the petty selfishness which creates so much friction in other more elaborate machines."

LONDON, September 15.—The session of the Ecumenical Conference to-day was occupied in discussion of the use of the press for the advancement of Christianity, embracing clauses on periodical publications of every grade for adults, juvenile literature, the daily press, and the use to make of it by the church, etc.

Marshall, of Vicksburg, Miss., recommended the establishment of a well-endowed church newspaper which he said, would do as much for the church as a great university. He praised the American press for the willingness with which it did work of the church in its religious services. The subject caused considerable difference of opinion. Bishop McTear said that the papers were too narrow minded.

Gibson condemned the tone of the secular press in America. The balance of opinion seemed to favor the promotion of the religious press.

The conference passed a resolution in favor of international arbitration.

LONDON, September 16.—In connection with the Methodist Ecumenical Conference another great meeting was held last evening at Exeter Hall. Fraternal greetings were exchanged with deputations of Independents, Baptists, Moravians, and Presbyterians. Bishop Simpson presided.

At the Methodist Ecumenical Conference to-day, September 16, of Georgetown, read an essay suggesting the best methods of reaching the unconverted sections of the richer classes.

A resolution was unanimously carried protesting against any system of state regulation of vice.

The Funeral of the President.

CLEVELAND, September 25.—In the early morning the sky was cloudy, but by eight o'clock the heavens were clear and the day now bids fair to be all that could be desired excepting that it is extremely warm. The city is much overcrowded, all hotels being overran with guests, and notwithstanding the hospitable which have been extended by residents, many find great difficulty in obtaining meals and lodgings.

Arrangements have been made all along Euclid Avenue to supply the thirsting multitudes in the procession as they pass. Firemen have been stationed at the different fire-plugs and will draw water therefrom constantly for distribution along the line of march.

Many citizens along Euclid Avenue have also made arrangements to distribute lemonade to those in the procession.

The scenes throughout the entire city during the morning, notwithstanding the unavoidable bustle and confusion, were very impressive. The immense multitudes thronging the streets are orderly and apparently deeply impressed with the solemnity of the occasion.

Promptly at ten o'clock, the hour appointed, the ceremonies at the pavilion began, in the presence of thousands of distinguished guests, the multitude blocking all the adjacent streets for several rods.

There was one continuous wall of people on either side. The funeral train passed nearly the whole way along Euclid Avenue, the thoroughfare which Bayard Taylor pronounced the finest in the world.

Promptly at twelve o'clock the ceremonies at the pavilion began. The immediate members of the family and near relatives and friends took seats about the casket.

Dr. J. P. Robinson, president of the ceremony, announced that the exercises would open with the singing by the Cleveland Vocal Society of the Funeral Hymn by Beethoven.

Portions of the Scripture from the burial service of the Episcopal Church were then read by Bishop Bedell, of the Episcopal Diocese of Ohio.

Rev. Ross C. Houghton, pastor of the First Methodist Episcopal Church, then offered prayer.

The Vocal Society then sang as follows:

To the Lord I yield my spirit,  
Who leads in life and death alike,  
My life I leave to Thee, O Lord,  
And lead me to Thy Father's home,  
And lead me to Thy Father's home,  
And lead me to Thy Father's home.

Rev. Isaac Elliott, of Cincinnati, then delivered an eloquent address. The Rev. James Hall then read Gen. Garfield's favorite hymn, which was beautifully sung by the Vocal Society. The hymn begins:

"O, my Father, my Father,  
At the hour of Thy death,  
When I lay in the cold, cold earth,  
And the angels came to me,  
And the angels came to me,  
And the angels came to me."

the local committees of reception, Secretary Bishop, Marshall Henry and one or two personal friends stood at each side of the entrance. None of the President's family except two of the boys left the carriages during the exercises, which occupied less than half an hour. The Latin ode from Horace was then sung by the United German Singing Society.

Another hymn was sung by the German societies of Cleveland.

The exercises closed with the benediction, by the President of Hiram College.

Local Preachers' Association.

The Twenty-Fourth Annual Meeting of the National Local Preachers' Association, of the Methodist Episcopal Church, will be held in the Metropolitan M. E. Church, Washington City, D. C., commencing Saturday morning, October 15th, and closing the following Tuesday night.

Delegates from all Conferences, District and City Local Preachers' Association, will be received, and where no regular organization exists, local preachers in good standing will be admitted as delegates. Properly accredited local preachers of any branch of Methodism will be received as corresponding or fraternal delegates.

Essays upon important topics will be read by able writers, and afterwards discussed by the body. A programme will be announced hereafter. It is expected that the usual railroad and steamboat arrangements will be made.

List of delegates should be sent at the earliest day to Rev. Samuel Kramer, Chaplain, U. S. N., No. 102 C street, S. E. Washington City, D. C., and homes will be provided. Also send duplicates of the names of all delegates to W. H. Kincaid, Secretary of the Association. Look Box 367, Pittsburgh, Pa., to prepare roll.

I. P. COOK, D. D., President.

The trial of Dr. H. W. Thomas, of Chicago, resulted last week, says the Methodist, in a unanimous verdict of the committee that he had "disseminated doctrines contrary to our articles of religion or established standards of doctrine." The only curiosity in this case is that Dr. Thomas should insist upon being formally expelled. He has practically withdrawn from our church, and is pastor of one of his own kind. His adherents are like him, because he is not a Methodist in doctrine, and he derives his popularity from his criticism and condemnation of Methodist views of truth. To us the gravest part of his fault is the unreasonableness of his present position: he has a right to his peculiar views, but no right to ask our church to endorse them. The case now goes to the Annual Conference for its consideration.

NORTH MISSISSIPPI CONFERENCE.—The North Mississippi Conference will begin on the sixteenth of November, instead of the twenty-third.

R. FAINE.

AMBEREEN, MISS., Sept. 12, 1881.

Missouri Conference.

The health and strength of the Bishop keep up well, and give promise of his being able to accomplish the round of the conferences without any severe suffering.

Six members of this Conference died during the past conference year. Their memories are fondly cherished by their surviving brethren, and at some time during the session suitable memorial services will no doubt be held, for the benefit of the living, reminding them that they too must ere long depart.

The Bishop announced H. A. M. Henderson and T. H. Seagraves, as having regularly transferred to this Conference.

Delegates to General Conference: Clerical: W. M. Rusk, E. K. Miller, E. R. Hendrix, B. M. Spencer and C. I. Vandevanter, as Delegates, and J. P. Nolan and J. H. Pritchett as Alternates. Lay: D. Vincel, T. Woodson, P. P. Ellis, Doctor Perkins and Thomas Shackelford, and R. E. Anderson and J. M. Proctor as Alternates.

APPOINTMENTS.

ST. CHARLES DISTRICT.—R. H. McMorris, P. E. St. Charles Station, J. Y. Blakey, Cottoville, L. P. Linn, Meacham, R. F. Bowers, Warrington, and Wright City, J. T. McDonald, Jonesburg, John Holland, Troy, J. N. B. Hepler, Bowling Green, A. W. Smith, P. C. Nichols, Louisiana, J. H. Ledbetter, Clarksville, J. M. O'Brien, Ashland, A. L. Brewer, Frankfort, C. B. Brock.

MEXICO DISTRICT.—B. H. Jones, P. E. Mexico Station, W. A. Goock, Mexico Circuit, Wm. Sutton, Fulton, J. S. Allen, Fulton Circuit, J. R. Taylor, Pleasant Grove, G. W. Penn, Cedar City, to be supplied; Redlands, G. W. Rich, New Florence, P. St. Clair, Montgomery, H. Kay, Wellsburg, G. M. Edwards, Santa Fe, L. Baldwin, Madison, W. G. Shackelford.

FAYETTE DISTRICT.—B. H. Spencer, P. E. Fayette Station, M. P. S. L. Woods, Superintendence, Frankfort, Circuit W. Warren, Glasgow, A. Mizell, J. O. Swinney, Superintendence, Salisbury, H. P. Bond, Sturgeon, H. White, Roniek, A. Spencer, Ashland, H. D. Groves, Columbia, H. B. Watson, New Prospect Mission, J. B. Creighton, Rockport, W. M. Rusk, Huntsville, W. T. Ellington, Roanoke, W. F. Bell, Central College, E. L. Hendrix, President, Prichett Institute, J. H. Prichett, Prichett Institute, J. H. Prichett, P. E. Pittsburg, M. B. Chapman, Osborn, W. A. Hamish, Parkville, R. P. Jones, Platte City, T. H. Swearingen, Weston, to be supplied; Liberty and Missouri City, W. B. Jolaisey, Canion, H. A. Davis, Hickmold, C. Grimes, Millville, J. L. Moffatt, Mayville, H. T. Leeper, Kingston, J. M. Ewen, Gosneyville, R. W. Howerton, Lawson and Lathrop, D. C. O'Hellwell, Easton Mission, W. Barnott.

CHATEAUBEAU DISTRICT.—B. A. Austin, P. E. Chateaubeau, M. P. S. L. Woods, Superintendence, Frankfort, Circuit W. Warren, Glasgow, A. Mizell, J. O. Swinney, Superintendence, Salisbury, H. P. Bond, Sturgeon, H. White, Roniek, A. Spencer, Ashland, H. D. Groves, Columbia, H. B. Watson, New Prospect Mission, J. B. Creighton, Rockport, W. M. Rusk, Huntsville, W. T. Ellington, Roanoke, W. F. Bell, Central College, E. L. Hendrix, President, Prichett Institute, J. H. Prichett, Prichett Institute, J. H. Prichett, P. E. Pittsburg, M. B. Chapman, Osborn, W. A. Hamish, Parkville, R. P. Jones, Platte City, T. H. Swearingen, Weston, to be supplied; Liberty and Missouri City, W. B. Jolaisey, Canion, H. A. Davis, Hickmold, C. Grimes, Millville, J. L. Moffatt, Mayville, H. T. Leeper, Kingston, J. M. Ewen, Gosneyville, R. W. Howerton, Lawson and Lathrop, D. C. O'Hellwell, Easton Mission, W. Barnott.

ST. JOSEPH DISTRICT.—G. J. Vanderpouter, P. E. Francis Street, E. K. Miller, 10th street, J. Anderson, City Mission, to be supplied; St. Joseph Circuit, D. E. Bone, Forest City, C. D. Davis, Craig, L. A. Smith, Hamburg, T. R. Hodgkiss, Maryville and Huntington Junction, H. C. Boien, Bardard, S. H. Milan, Savannah, J. Bird, Lannir, A. Falconer, DeKalb, C. W.

Watts, Gower, J. A. Hyder, Missionary to China, A. P. Parker. GALLATIN DISTRICT.—S. H. Cope, P. E. Gallatin, J. A. Benge, Gallatin Circuit, B. H. Tripp, Jamesport, D. H. Root, Albany, R. H. Cooper, Jameson, S. W. Atcherson, Gentryville, W. Sartor, Spring Hill, B. H. Sullivan, Oxford, to be supplied by G. W. Browning, Lorraine, S. S. Hardin, Linnville, J. W. Keltner, Decatur City, to be supplied by D. M. Creighton, Hrekinridge, C. W. Herley, Princeton, S. R. Taber, Stanbury, Mission, to be supplied.

MAVOS DISTRICT.—B. P. Johnson, P. E. Mason, Station, A. Mumpower, Bloomington, D. R. Sackelord, Kirsaville, A. V. Bailey, Queen City, W. O. Melley, Memphis, J. A. Sharr, Edina, J. O. Edmonston, Sine City, L. Rosh, Clarence, J. W. Jordan, Shelbyville, W. A. Towater, Paris, W. E. Dockery, Cairo, G. W. Quinby, Moberly, W. J. Jackson, Milan, Mission, J. W. Owen, Browning, Mission, J. S. Rooker.

HANNAH DISTRICT.—J. P. Nolan, P. E. Fifth Street, H. A. M. Henderson, Arch Street, H. M. Myers, H. H. J. Jones, Mount Olive, J. Penn, Palmyra, M. H. Hawkins, Monroe City, A. P. Linn, Shelbyville, W. Toole, Monticello, J. C. Carney, Hummel, J. S. Todd, Kahokia, T. M. Patterson, Colony, W. B. Beagle, LaBelle, T. R. Kendall, Canton, S. D. Shook.

J. T. Smith, transferred to the Western Conference and appointed to Nebraska City.

R. A. Vaughan and D. L. Rader, transferred to Denver Conference.

Joseph Dines transferred to St. Louis Conference.

Western Conference.

The Western Conference was held at Howard City, Kansas, September 7-11, Bishop Pierce presiding. C. A. Sherman, Secretary. Admitted on trial: Jacob L. Sutton, John Hyatt. Remaining on trial: William H. Ready, T. C. Sparkman, George W. Jago, William L. Stamper. Withdrawn: H. W. Albee, Admitted into full connection: James W. Payne. Received by transfer from other conferences: J. M. Gross, W. L. Stamper, W. W. Jace, Local preachers ordained elders: William C. Cain, Thomas L. Austin. Located: O. P. Noble. Died during the year: Davis Kerns (a preacher on trial). Number of local preachers and members: 2,900. Baptized: 33; adults baptized, 106. Number of Sunday-schools, 20; scholars, 123; scholars, 1,020. The next session of the Conference will be held at Wyandotte, Kansas.

APPOINTMENTS.

ATKINSON DISTRICT.—T. C. Jones, P. E. Atkinson Station, A. Sherman, Leavenworth circuit, J. W. Paulson, Oskaloosa circuit, A. J. Lawless, Grinnell circuit, to be supplied by C. T. Hedgcock; Holton circuit, C. W. Thorp; Troy circuit, to be supplied; Rale circuit, to be supplied by T. L. Austin; Nebraska City station, to be supplied; Nebraska City circuit, W. L. Stamper; Rock bluff circuit, W. T. Ready; Waterville circuit, S. R. Sayre; Franklin circuit, to be supplied by W. T. Alkin; Elk Grove circuit, J. L. Sutton.

COUNCIL GROVE DISTRICT.—J. H. Torbett, P. E. Council Grove station, H. L. Anderson; Council Grove circuit, J. M. Gross; Cottonwood Falls circuit, J. R. Bennett; Walnut Valley circuit, W. W. Jace; White Water circuit, W. H. Younger; Winfield circuit, H. J. Brown; Howard City circuit, W. H. Conner; Elk City circuit, John Hyatt; Kingsley circuit, to be supplied by J. L. Gibson; Wellington circuit, J. E. Broadhurst; Harper circuit, S. J. Catlin.

FOUR SCOTT DISTRICT.—J. D. Hogan, P. E. Wyandotte station, J. W. Payne; Wyandotte circuit, C. Boies; Shawnee circuit, N. G. Fambion; Paola circuit, A. A. Lewis; Barnard circuit, G. W. Payne; Fort Scott circuit, W. J. Blakey; Humboldt circuit, to be supplied; Baxter Springs circuit, T. C. Sparkman; Labette circuit, J. T. Winston; Osage circuit, to be supplied by B. F. Jones; Empire City, E. R. Lyons; T. S. Farnham, J. S. Smith, and J. N. Smith, to the North Texas Conference; T. H. Swearingen, to the Missouri Conference; Nashville Christian Advocate.

Books and Periodicals.

Scribner's Monthly for October, is rich in literary wealth and in artistic illustrations. The articles are: Old Yorktown, illustrated; Poetry in American second article; Ernesto Rossi; Reconciliation; Primaval California, illustrated; Queen Titania—conclusion; Miss Asia's Match; Bear Hunting in the South, illustrated; A New Moth, illustrated; The New Phase of Napoleonic History; Peter the Great as Ruler and Reformer, 12, conclusion, illustrated; The First Editor, illustrated; A Plan for Railroads; The Scout in English Poetry; The Coniferous Forests of Sierra Nevada, 2, conclusion, illustrated; Summer Night; The Migration of Birds; Poems. The editorial departments are as usual, vigorous, instructive and ample. This number completed vol. 22, from May to October inclusive. Hereafter this magazine will appear as The Century.

The Magazine of Art for September, has "The Last Day of a Condemned Prisoner, frontispiece; Our Living Artists—two engravings; Christ Church, Hampshire—four illustrations; Rembrandt's Copy and Copyists; The Union of 1881, four engravings; The Woman's Part in Domestic Decoration—two engravings; The New Natural History Museum—four engravings; Proportions of the Human Figure; The Career and Works of Phloxan—four engravings; Notes on Sign-boards; On the Banks of the Mouse—engraving; Artist and Wife; On the Choice of Subjects in Landscape Painting—illustration; The Duroi, with illustration; Art Notes. This splendid monthly is published by Cassell, Potter, Galpin & Co., London, Paris and New York. Yearly subscription \$3 50.

The North American Review, October, 1881, has: 1. Some Dangerous Questions. Senator John T. Morgan. 2. The Elements of Puritanism. Prof. George P. Fisher. 3. The State and the Nation. Senator George P. Edmunds. 4. The Idea of the University. President Daniel C. Gilman. 5. Why Cornwalls was at Yorktown. Sydney Howland. 6. Gay and Blue. Two States Rule the Union? Thos. A. Hendricks. 7. The Ruins of Central America. Part 2. De la Charney. 8. Washington as a Strategist. Col. Henry B. Carrington.

The American Agriculturist, October, 1881, is accompanied by an extensive illustrated supplement. We take pleasure in recommending this unequalled periodical to our country readers. They will find it always useful, instructive and entertaining. It is for the farm, garden and household. Published by the Orange Judd Company, New York. Price \$1 50 a year.

MISCELLANEOUS.  
THE BEST TEXT BOOKS.

T. H. BUTLER & CO., Philadelphia, Pa.

Mitchell's School Geographies. Mitchell's New Physical Geographies. Mitchell's New Primary Geography. Mitchell's New Intermediate Geography. Mitchell's New School Geography and Atlas. Mitchell's New Outline Map and Key—Two Series. Mitchell's New Geography. Mitchell's New Book of Map Drawing.

SARGENT & MAY'S NEW AMERICAN READERS.

The New American First Reader. The New American Second Reader. The New American Third Reader.

THE NEW AMERICAN SPELLERS.

The New American First Speller. The New American Second Speller. The New American Third Speller. The New American Reading Charts.

THE NEW AMERICAN ARITHMETICS.

The New American Arithmetic, Part 1. The New American Arithmetic, Part 2. The New American Arithmetic, Part 3. The New American Arithmetic, Part 4. The New American Arithmetic, Part 5. The New American Arithmetic, Part 6. The New American Arithmetic, Part 7. The New American Arithmetic, Part 8. The New American Arithmetic, Part 9. The New American Arithmetic, Part 10. The New American Arithmetic, Part 11. The New American Arithmetic, Part 12. The New American Arithmetic, Part 13. The New American Arithmetic, Part 14. The New American Arithmetic, Part 15. The New American Arithmetic, Part 16. The New American Arithmetic, Part 17. The New American Arithmetic, Part 18. The New American Arithmetic, Part 19. The New American Arithmetic, Part 20. The New American Arithmetic, Part 21. The New American Arithmetic, Part 22. The New American Arithmetic, Part 23. The New American Arithmetic, Part 24. The New American Arithmetic, Part 25. The New American Arithmetic, Part 26. 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## MISCELLANEOUS.

WALKER & SONS  
AND COTTON FACTORIES







## PRICES CURRENT

ADVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.  
New Orleans, Monday, Sept. 26, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

## SOUTHERN STAPLES.

Cotton, P. B.	To-day.	Sat.
Low ordinary	10 1/2	10 1/2
Ordinary	10 1/2	10 1/2
Good ordinary	10 1/2	10 1/2
Low middling	10 1/2	10 1/2
Middling	10 1/2	10 1/2
Good middling	10 1/2	10 1/2
Middling fair	10 1/2	10 1/2
Sales today	12,772 bales	
Receipts since our last	76,433 bales	
Receipts previously		

Sugar, P. B.	To-day.	Sat.
Full	10 1/2	10 1/2
Prime	10 1/2	10 1/2
Choice	10 1/2	10 1/2
Yellow clarified	10 1/2	10 1/2
White clarified	10 1/2	10 1/2
Powdered	10 1/2	10 1/2
Crushed	10 1/2	10 1/2

Holstein, in milk, P. B.	To-day.	Sat.
Common	10 1/2	10 1/2
Prime	10 1/2	10 1/2
Choice	10 1/2	10 1/2

Milk, Louisiana, P. B.	To-day.	Sat.
Common	10 1/2	10 1/2
Prime	10 1/2	10 1/2
Choice	10 1/2	10 1/2

GROCERIES.	To-day.	Sat.
Butter, P. B.	10 1/2	10 1/2
Western	10 1/2	10 1/2
Eastern	10 1/2	10 1/2

Coffee, P. B.	To-day.	Sat.
Rio, ordinary	10 1/2	10 1/2
Rio, fair	10 1/2	10 1/2
Rio, prime	10 1/2	10 1/2

Cheese, P. B.	To-day.	Sat.
Western factory	10 1/2	10 1/2
English dairy	10 1/2	10 1/2

Candies, P. B.	To-day.	Sat.
Best brands	10 1/2	10 1/2

Corn Meal, P. B.	To-day.	Sat.
Choice No. 1	10 1/2	10 1/2
Choice No. 2	10 1/2	10 1/2

Flour, P. B.	To-day.	Sat.
Super	10 1/2	10 1/2
XX	10 1/2	10 1/2
XXX	10 1/2	10 1/2

Fish.	To-day.	Sat.
Mackerel, No. 1 in tubs	10 1/2	10 1/2
Half tubs	10 1/2	10 1/2

Oil, P. B.	To-day.	Sat.
Coal, in cases	10 1/2	10 1/2
Coal, in tubs	10 1/2	10 1/2

Soap, P. B.	To-day.	Sat.
Magnolia	10 1/2	10 1/2
Olive	10 1/2	10 1/2

Soda, P. B.	To-day.	Sat.
Crushed	10 1/2	10 1/2
Ball	10 1/2	10 1/2

Starch, P. B.	To-day.	Sat.
Course	10 1/2	10 1/2
Fine	10 1/2	10 1/2

GRAIN AND FEED.	To-day.	Sat.
Corn, in sacks, P. B.	10 1/2	10 1/2
Yellow	10 1/2	10 1/2

Oats, P. B.	To-day.	Sat.
White	10 1/2	10 1/2
Mixed	10 1/2	10 1/2

Hay, P. B.	To-day.	Sat.
Choice	10 1/2	10 1/2
Common	10 1/2	10 1/2

Cow Peas, P. B.	To-day.	Sat.
Choice	10 1/2	10 1/2
Common	10 1/2	10 1/2

PROVISIONS.	To-day.	Sat.
Beef, in cases	10 1/2	10 1/2
Beef, in tubs	10 1/2	10 1/2

Meat, P. B.	To-day.	Sat.
Beef, in cases	10 1/2	10 1/2
Beef, in tubs	10 1/2	10 1/2

Butter, P. B.	To-day.	Sat.
Choice	10 1/2	10 1/2
Common	10 1/2	10 1/2

EGG-PRODUCTS.	To-day.	Sat.
Eggs, in cases	10 1/2	10 1/2
Eggs, in tubs	10 1/2	10 1/2

Butter, P. B.	To-day.	Sat.
Choice	10 1/2	10 1/2
Common	10 1/2	10 1/2

Butter, P. B.	To-day.	Sat.
Choice	10 1/2	10 1/2
Common	10 1/2	10 1/2

Butter, P. B.	To-day.	Sat.
Choice	10 1/2	10 1/2
Common	10 1/2	10 1/2

Butter, P. B.	To-day.	Sat.
Choice	10 1/2	10 1/2
Common	10 1/2	10 1/2

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Common	10 1/2	10 1/2

Butter, P. B.	To-day.	Sat.
Choice	10 1/2	10 1/2
Common	10 1/2	10 1/2

## NEWS OF THE WEEK.

## DOMESTIC.

ELBERON, Sept. 20.—The following official bulletin was prepared at 11 o'clock to-night by the surgeons who have been in attendance upon the late President:

"By previous arrangement a post mortem examination of the body of President Garfield, was made this evening, in the presence and with the assistance of Drs. Hamilton, Agnew, Bliss, Barnes, Woodward, Royburn, Andross, Smith, of Elberon, and Acting Assistant Surgeon D. S. Lamb, of the Army Medical Museum, Washington. The operation was performed by D. S. Lamb.

It was found that the ball, after fracturing the right eleventh rib passed through the spinal column in front of the first lumbar vertebra, driving a number of small fragments of bone into the adjacent soft parts and lodging beneath the pancreas, about two and one-half inches to the left of the spine, behind the peritoneum, where it had become completely encysted.

The immediate cause of death was secondary hemorrhage from one of the mesenteric arteries adjoining the track of the ball, the blood rupturing the peritoneum and nearly a pint escaping into the abdominal cavity.

This hemorrhage is believed to have been the cause of the severe pain in the lower portion of the chest complained of just before death.

The abscess cavity, six inches by four in dimensions, was found in the vicinity of the gall bladder, between the liver and the transverse colon, which were strongly adherent.

It did not involve the balance of the liver and no communication was formed between it and the wound. A long supporting channel extended from the exterior of the wound between the loin muscles and the right kidney, almost to the right groin. This channel, now known to be due to the burrowing of pus from the wound, was supposed, during life, to have been the track of the ball.

On an examination of the organs of the chest, evidences of severe bronchitis were found on both sides of bronchopneumonia of the lower portions of the right lung, and, although to a much less extent of the left. The lungs contained no abscesses and the heart no clots.

The liver was enlarged and fatty, but free from abscesses, nor were any found in any other organ except the left kidney, which contained a small abscess about one-third of an inch in diameter.

In reviewing the history of the case in connection with the autopsy, it is quite evident that different supporting surfaces, and especially the fractured, spongy tissue of the vertebra, furnish sufficient explanation of the septic condition which existed.

WASHINGTON, D. C., Sept. 21.—The special train bearing the remains of President Garfield, which left Elberon at 10 A. M. to-day, reached Washington at 4 P. M. The procession from Elberon to Washington was one continued manifestation of sympathy and sorrow.

In the populous cities, in smaller villages and even in the country through which the mournful train passed, demonstrations of sympathy and sorrow were ever present. In the larger cities a multitude of people assembled and stood absolutely silent, with heads uncovered as the train passed by.

ELBERON, N. J., Sept. 21, 1881 A. M.—The engine and coaches are now in readiness to start. The entire train is heavily draped in mourning, and presents a funeral appearance. The line formed at 8:45 from the Elberon Hotel to Franklin cottage has been diminished somewhat, but crowds of new arrivals surge into the surrounding grounds every moment. Ocean Avenue for two blocks in either direction is blocked with vehicles. The occasion is one of great solemnity, and so impresses every one that no disorder prevails, and the large gathering, composed of all classes, is very quiet and decorous.

ELBERON, N. J., Sept. 21.—At half past nine o'clock Chief Justice Waite, Secretary and Mrs. Blaine, Secretary and Mrs. Whitson, Secretary and Mrs. Thurt, Postmaster General and Mrs. James, and Secretaries Lincoln and Kirkwood and Attorney General Mac Veagh arrived at Franklin cottage and the doors were closed to visitors. Religious services were conducted by request of Mrs. Garfield by Rev. Charles Z. Young, of Long Branch. There were present, besides the family and attendants, members of that branch and their wives, and a few personal friends, numbering in all, not more than fifty individuals. When the moment for the solemnities was announced the windows and doors were closed, and all seemed hushed owing to the necessity of starting the train promptly on time. Colonel Rockwell had requested the officiating clergyman to occupy but five minutes.

WASHINGTON, D. C., Sept. 21.—A vast throng assembled about the depot, every avenue and approach being densely packed with quiet, orderly citizens. The casket containing the remains of the President was borne on the shoulders of eight soldiers, and placed in the hearse, which was draped in black, of rich and heavy material. The hearse was drawn by six iron gray horses, whose manes were also draped in sombre black. As the hearse moved on to the house, the marine band played "Nearer, My God, to Thee," while every head was bowed, and many eyes were dimmed with tears. And as the presidential party had entered their carriages, the military escort formed in line, and the mournful procession proceeded on the way to the Capitol. A dense mass of people lined the sidewalks on the way from the depot to the Capitol. As the procession moved up the avenue a sound was heard, save from the feet of the moving mass and horses, and heads were bowed as by command, hushed and deep and unbroken grief. Upon reaching the Capitol the remains were borne into the rotunda and placed upon the catafalque, a number of Senators and representatives preceding themselves on each side of the casket. Close behind the casket walked President Arthur and Secretary Blaine, who were followed by Chief Justice Waite, Secretary William Gen. Grant, Secretaries Hunt, Lincoln, Kirkwood and Attorney General Mac Veagh. Soon after the lid of the casket was opened, and the face of the late President was exposed to view, unveiled. President Arthur and Secretary Blaine, standing at the head of the casket, and the face of the late President was exposed to view, unveiled. President Arthur and Secretary Blaine, standing at the head of the casket, and the face of the late President was exposed to view, unveiled.

Mrs. Anna A. Smithson, of Ansonia, N. Y., writes: "I had doctored for years and tried various advertised remedies for my complaint, which was general prostration. I believed I suffered every ill that flesh is heir to. The most excruciating caused the greatest fatigue. I was tormented with dyspepsia and every irregularity. My blood seemed poisoned, plagues and sores were all over my body, nothing I tried ever gave me more than was temporary relief, and I felt myself growing worse and worse. Mr. Reynolds, the druggist, advised me to use Brown's Iron Bitters. From the very start I began to improve; now I do not feel like the same woman."

the features of their murdered President. The body will lie in state day and night until Friday evening, when the remains will be taken to Cleveland.

WASHINGTON, Sept. 22.—President Arthur is just taking the oath of office in the Marble Room of the Capitol, in the presence of the Supreme Court, a few Senators and members of the House of Representatives—all that could be notified this morning to be present; also Gen. Sherman, Gen. Grant, Rear Admiral Nichols, Hon. Hannibal Hamlin, Gen. Beale, and a few others.

Forty persons in all were present at the time.

The oath was taken after the conference held an hour since, between the President, Secretary Blaine and the Attorney General. Very few persons knew the oath was to be administered until the ceremony was over.

The President and members of the Cabinet assembled in the Marble Room shortly before 12 o'clock. A few minutes before 12, Chief Justice Waite, in his full robes of office, accompanied by his Associate Justices, proceeded from the Supreme Court room to the Marble Room.

The doors were immediately closed, and without any formality, President Arthur arose and standing upon one side of the centre table, and Chief Justice Waite on the other, took the oath of office.

The President's manner was calm and composed, and his response "So help me God," was in a firm tone and without tremor.

The President then read from manuscript the following address:

For the fourth time in the history of the Republic its Chief Magistrate has been removed by death. All hearts are filled with grief and horror at the bloody crime which has darkened our land, and the memory of the murdered President, has protracted sufferings, his unyielding fortitude, the example and achievements of his life, and the pathos of his death, will forever illumine the pages of our history.

For the fourth time the officer elected by the people, and ordained by the constitution to fill a vacancy so created is called to assume the executive chair. The wisdom of our fathers foreseeing even the most dire possibilities made sure that the Government should never be impeded because of the uncertainty of human life.

Men may die, but the fabric of our free institutions remain unshaken. No higher law can assure a more enduring of the sword and a permanency of popular government than the fact, that, though the chosen of the people be stricken down, his constitutional successor is peacefully installed, without shock or strain, except horror which wounds the bereavement.

All the noble aspirations of my lamented predecessor, which found expression in his life, this morning devoted to the service of his country, his administration of justice, his enforced economy, to advance the prosperity and promote the general welfare, to insure domestic security and maintain friendly and honorable relations with the nations of the earth, will be carried in the hearts of the people, and it will be my earnest endeavor to profit and to see that the nation shall profit by his example and his career.

I properly leave our country. Our ideal policy is fixed by law, is well grounded and generally approved. No threatening issue mars our foreign intercourse, and, be wisdom, integrity and thrift of our people may be trusted to continue undisturbed, the present assured career of peace, tranquillity and welfare.

The solemn and anxiety which have enveloped the country and make me especially welcome now. No demand for speedy legislation has been heard; no adequate occasion is apparent for an unusual session of Congress; the constitution designates the functions and powers of the Executive as clearly as those of either of the other two departments of the Government, and he must answer for the just exercise of the discretion entrusted to him and the performance of his duties.

Summed to these high duties and responsibilities, and profoundly conscious of their magnitude and gravity, I assume the trust imposed by the constitution, relying for aid on Divine guidance and the stripes, patriotism and intelligence of the American people.

After the reading of the address by the President, Secretary Blaine stepped forward and grasped the President's hand, and in the presence of the members of the Cabinet, and the other present, shook hands with the President.

Ex-President Hayes arrived at the Capitol soon after the ceremony of taking the oath was concluded; and in company with Gen. Grant, shortly afterwards left the Capitol.

By the President of the United States of America: a proclamation.

Whereas the President of the United States of America, in pursuance of the United States require that the Senate should be convened on an early day, to receive and act upon such communications as may be made to it on the part of the Executive:

Now, therefore, I, Chester A. Arthur, President of the United States, have considered it to be my duty to issue this my proclamation, declaring that in accordance with the foregoing, the Senate of the United States be convened for the transaction of business, at the Capitol, in the City of Washington, on Monday, the 16th of October, next, at noon on that day, of which all who shall at that time be entitled to sit as members of that body, are hereby required to take notice.

Given under my hand and seal of the United States, at Washington, the 23rd day of September, in the year of our Lord one thousand eight hundred and eighty-one, and of the independence of the United States the one hundred and sixteenth.

CHESTER A. ARTHUR.

JAMES C. BLAINE, Secretary of State.

NEW YORK, Sept. 21.—The fund for Mrs. Garfield, now reaches \$312,013.

WASHINGTON, Sept. 21.—District Attorney Corbitt to-day called on Guiton and informed him that his case would be presented to the Grand Jury next Monday, and that an indictment would probably follow speedily.

The District Attorney also, at the request of Guiton, sent a dispatch to the prisoner to his brother-in-law, G. M. Scott, of Chicago, in which Guiton requested that gentleman to come on and defend his case.

FOREIGN.

LONDON, Sept. 20.—The Queen has telegraphed to Mr. Lowell as follows: "With deep grief I and my children learn the sad, but not unexpected news of the fatal termination of the suffering of the President. I have learned with deep sorrow that the President has passed away. The Prince of Wales telegraphed to Mr. Lowell: The Princess and myself beg you to offer our sincere condolences to Mrs. Garfield."

to Mr. Lowell: The Princess and myself beg you to offer our sincere condolences to Mrs. Garfield.

LONDON, Sept. 20.—Earl of Granville, Secretary of State for foreign affairs, telegraphed Mr. Lowell: "I am deeply grieved." He has sent a cable message to Washington direct, requesting the Secretary of State to assure Mrs. Garfield and the government, of the grief with which the English government has received the announcement.

## Thinkers will Read and Heed This.

When our most experienced and practical physicians widely endorse and recommend a medicine, knowing from the ingredients used it must have an excellent general effect on the human system, and be a true strengthener of every organ of life, and recognized as Nature's best assistant in curing dyspepsia, want of vitality, convalescence, fevers, chronic chills and fever, dumbago, female diseases, broken-down constitutions, ill health, weakness, debility, imperfect action of the organs of life and health, etc., all of which make life miserable, then indeed should the newspaper press of the country call the attention of suffering humanity to so meritorious a compound. We refer to BROWN'S LION BITTERS, a remedy having the largest sale in the East of any medicine ever invented, simply because it has true merit and gives permanent relief.

—Herald.

## CAMP MEETINGS.

The camp meeting at Sugar Creek Camp Ground, Sugar Creek circuit, will commence on Thursday, September 29, 1881.

A. SEVERANCE, P. C.

There will be a camp meeting at Moss Hill, Holmes Valley circuit, Marianna District, Alabama Conference, beginning Thursday night before the fourth Sunday in October. The camp ground is located in Washington county, Florida, five miles east of Vernon, and about twelve west of Orange Hill. Everybody, both people and preachers, are invited to come. Come, come, come!

JOHN WELLS, P. C.

Georgetown Camp Meeting, in the Mobile District, Alabama Conference, will begin on Friday before the third Sunday in October, and close on Thursday following. A daily hack will convey visitors from Channahua station, on the Mobile and Ohio railroad, to the grounds, making connection with trains north and south. The meeting will be conducted on the self-supporting plan; there will be a public tent on the grounds for the accommodation of preachers wishing to visit the meeting, charges reasonable. Ministers are specially invited.

H. D. BELL, P. C.

The camp meeting at the Douglassville Camp Ground, Pollard circuit, Marianna District, Alabama Conference, will begin Friday before the second Sunday in October. Ministers of the Gospel cordially invited.

R. P. BARNES, P. C.

There will be a camp meeting held at Old Shiloh Camp Ground, in Franklin county, on the Calo circuit. This camp ground is within six miles of the Vicksburg and Meridian Railroad, six miles from Franklin station, and will commence October 13, next, and will be a most self-sustaining plan. At this time are not only invited, but are requested to come, and they will be specially provided for.

J. B. BYARS, P. C.

Trenton camp meeting, at Trenton, Miss., to begin on Friday night, before the first Sabbath in October. Preachers respectfully invited.

C. McDONALD.

## Quarterly Conferences.

## ALABAMA CONFERENCE.

## MARIANNA DIST.—FOURTH ROUND.



# Christian Advocate.

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### IN OCTOBER.

BY MISS L. E. PHOTON.

There are lingering south-winds softly blowing  
That to hollow waying the rheum bear  
There are dark-winged butterflies languidly going  
Floating through golden air.  
There are mists like vapor of incense floating  
That are rolling away under skies that are fair.  
There are brown-faced sunflowers dreamily turning  
Shaking their yellow hair.  
There are noisy bees that are tired of winging  
That are holding a council some wild rose's heart.  
There are sudden thrills of the late sweet singing  
Of birds that are loath to depart.  
There are sunset shadows that are not yet faded  
In the bosom of the ocean-bathing away.  
There are wind-swept pines to the infinite bushes  
Whispering as they sway.  
There are changing ferns in the shadows lying  
Where the dandelion seeds in the moonlight stay.  
There are gorgeous-leaved leaves where rustling and sighing  
Quivering audacious play.  
There are foggy vines in the hollows trailing  
There are short sweet days that will not delay.  
There are nights that come with a moonlight glow  
And Autumn going away.

### Scriptural Holiness.

IN THE EPISCOPAL.

Dr. J. P. Newman read the essay, and Dr. Stacey, the invited address. We give the speeches which followed:

Rev. J. W. McDonald, (Methodist Episcopal Church,) said: I have some strong convictions with regard to this subject, and though I may not be able to express them as well as others might, yet I feel that they are important in themselves. And in the first place I have realized more and more the importance of this great subject of holiness. We have had quite a grand review here, and reviews are very proper. We have marshalled our forces, our regiments, battalions and army corps; we have brought in our artillery and our weapons of warfare; we have looked over the wide field as it seems to us, and I supposed have rejoiced and perhaps we wept. And yet while I have been thinking of this for what he has done, I confess that I have not been astonished at what he has done, but I have rather wondered that there has not been done, I think, more to the work of the Master, and then let us go abroad to do good. I want such a baptism to take home with me to America that I may do more for Christ and his people, and live nearer to the cross, love God more and do more; and that is the great desire of my heart. And now just another word of personal testimony, and that is this: that the most joyous thing that ever came to my heart is the religion of Christ, and glory be to God! It abides his afternoon. The religion of Christ is not only a joy, it is a luxury, a bliss, a God, it is a first-class luxury, and I want to abide in his heart forever!

Rev. J. Ferguson, (Primitive Methodist,) said: I have been settled in the Methodist ministry for some years past and upon the question of entire sanctification I must say I have been most perplexed. I sent to America and bought books, the titles of which I will not name; I bought books from the Primitive Methodist Book Room and the Wesleyan Book Room, and went to a certain publishing house in this city, and I bought other books and read and read, and the more I read the more I seemed to be perplexed about the doctrine of entire sanctification. But I found that in any ministry there was a certain lack. I preached Sunday after Sunday in my own way, and very few people were converted to God. I read the New Testament carefully, and discovered that this glorious doctrine was within the reach of possibility, and might become part and parcel of my own experience. I therefore began to seek it, but before I found it I began to preach it. I gave a series of sermons, according to my conception of the truth, as I discovered it in the New Testament, and no sooner did I begin to preach this doctrine than a marvelous change came over myself, and the people of my charge. In many cases people stepped out in the midst of my sermon, crying out for mercy, and I may say without any

sanctification. If there is anything that Wesley left incomplete, it is his treatment in regard to this doctrine; and now in our country, and I suppose elsewhere, we have various views on this great subject. When our modern theologians deal with it they are quoted and criticized, the facts being that we are not as one on this question, and that we have not come to the point of distinct and plain statement of this doctrine, though we all believe in it and try to carry it out. It seems to me the present want of the church that in some way, by coming together and by discussion, and bringing the light of various minds to bear on this question, we should come to some more exact statement on this great point, and put it in the form in which we have other doctrines put, so that it may become so plain and exact that the common preachers among us can go forth and teach those that are under our care. Various ideas of the higher sanctification have crept into our churches. We go and preach what we consider to be the Bible view on this subject, and we think, perhaps, that we have the weight of evidence on our side; but still there are those who say that is not it, and we find ourselves in controversy, and we feel that controversy is doing more harm than our preaching will do good. We therefore become sensitive and censorious to preach on this subject. What we want is that by some effort we should come to a clear definition upon this important point, and I for my part, should be very glad to see half a day devoted to the discussion of the question.

Mr. W. C. De Pauw, (Methodist Episcopal Church,) said: I have some clear and satisfactory convictions on this question, at least, satisfactory to my own mind and heart, and I want to express them very briefly. First of all, as to the suggestion of my brother McDonald as to how we are to come back to the old landmarks. We must come back by consecrating ourselves and our homes, our lives, our pocket books, our business, everything that we have, to Christ. Take the Lord Jesus Christ in as senior partner in all your business; never write a letter, never make an entry into your ledger, or say or do any thing that you would not be willing to say or do or write in the presence of the Master. Brethren, I think we have fallen away in this. And now, I want to say I have long ceased to measure arms with God; I have long ceased to limit his power and ability, for the Lord God Omnipotent can do anything. He can cleanse any man and make him whiter than snow, no matter how defiled he is and how far gone in sin. I thank God that this power was given to the Lord Jesus Christ, and that he gives it to all men. Now, may I say a word of personal testimony? Glory be to Jesus! the blood hath cleansed. The blood of Jesus Christ can cleanse from all sin, and it doth cleanse, and I want to repeat again in this temple where John Wesley preached, and where all the sacred, hallowed memories surround us, that the power of Wesleyanism and of the Methodist Episcopal Church, and of all the branches of Methodism, in any judgment, largely depends on our consecrating and giving ourselves unto Christ. Let us, as an assembly of four hundred men, go down on our knees before the Lord, and give ourselves anew to the work of the Master, and then let us go abroad to do good. I want such a baptism to take home with me to America that I may do more for Christ and his people, and live nearer to the cross, love God more and do more; and that is the great desire of my heart. And now just another word of personal testimony, and that is this: that the most joyous thing that ever came to my heart is the religion of Christ, and glory be to God! It abides his afternoon. The religion of Christ is not only a joy, it is a luxury, a bliss, a God, it is a first-class luxury, and I want to abide in his heart forever!

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religious egotism, that to-day I do publicly, in the presence of my people and in your presence, announce the enjoyment of that blessing which I believe is so clearly exhibited in the New Testament. When I found this myself I called my local preachers together and told them my experience, how I had been struggling for more than twelve months to secure what I thought to be this great blessing. What was the result? The local preachers themselves began to seek the same blessing, and the very first quarter after I received it myself, we reported an increase to our quarterly meeting of ninety-eight. Our increase for the last quarter was more than one hundred, and never does a week go by without God adding to us many precious souls. Whatever may be the points of difference between us, as ministers, we are, as Methodists, settled in this one grand fact, that we can enjoy this blessed sanctification, through faith in the precious blood, which "cleanseth from all sin."

Rev. William Arthur: You alluded, sir, in your paper, to the characteristics of lawlessness. Looking at the other side, we remember that the characteristics of holiness are these, that one by one the fruits of the spirit are given to us, and against such there is no law: "love, joy, peace, long suffering, meekness, gentleness, charity, temperance, brotherly love," and against such there is no law, anywhere in earth or heaven. There is no law of the mind; the mind will never be injured by any of these. The intellect will grow, and never will intellect be ruined by them. No law of the body; the body will never be ruined by any of the graces of the spirit of God. No law of society; society will never be ruined by them whether you take the family, or the town, or the nation, or the human race. There is no law that breeds evil on any person for these graces of the spirit. And there is no law of the conscience. A man in following it will never feel that between himself and his conscience there has been something wrong. All that he feels that has been wrong is wherein he has departed from these things against which there is no law. Whenever we find that against which there is no law we find holiness; and in all these points of Christian holiness we can face even eternity itself, and feel that against them there is no law. A good deal has been said about differing views. I sometimes hear people who are good Methodists putting growth in contrast to entire sanctification—growth in contrast to light. No; we can not have growth without antecedent light. Hear, hear! And nothing hinders growth so much as sin. Sin doth not grow up out of sin without help, but when God comes to a man with a clear heart and a right spirit within him, then he is prepared to grow and grow with rapidity with which can never grow as long as sin abideth in him. The Methodist doctrine of sanctification does not either exclude or ignore growth, but it founds growth upon an antecedent of light, and that light was in the Son, and that light was by the cleansing power of the spirit of God. I believe, sir, we are doing more to-day to get back to what we want to get to than if we were attempting, according to the suggestions of a brother, to find a closer definition in words. I believe seeking as we are now seeking, to get our ideas and experience clear, we are in the direct way to obtain what we want. We have been talking of woman and of woman's work. The holiness of a woman is that which makes a perfect woman. Let us not be afraid of the word "perfection," and I say that anything that makes a woman into a man is a deduction from the holiness of a woman, and any thing that makes a man into a woman is a deduction from the holiness of man. In proportion as the woman is womanly in all her perfection, and in proportion as the man is manly in all his perfection, so do they approach to the type of Christ in holiness. And oh, how much holiness was spent in common work! Thirty silent years, about which there is hardly a word spoken, in a carpenter's shop, doing common work—nothing heroic or wonderful, and holiness in common work is the grandest of all holiness. (Applause.)

Rev. J. E. Emory, (African Methodist Episcopal Church,) said: The subject under consideration at present I confess to be one of the most interesting to me of all the subjects to which I have listened since the commencement of the proceedings of this conference, whatever may be said concerning the blessed influences and glory of our Methodism, the glories and honors which belong to its founders and its confidants. After all, when we get round to the consideration of questions like that before us, it seems to me, not without some sense of humiliation, that I have suffered from perplexity on this question more than on all other questions in the circle of doctrines embraced and taught by Methodism. The want of exact terms and of exact definitions has left thousands of minds perhaps like my own, for want of strength, or for want of light, in confusion somewhat, and somewhat wavering as to the manner in which we should grasp thoughts

contained in this doctrine of Christian holiness. Some men speak of "perfection." What is that? We turn to our dictionaries and inquire. So we get back to some other definition, which shows us that when a man is sanctified he is "set apart," as that many of them among the Methodists of the United States, so far as my experience and intercourse among Methodists go, have done concerning this doctrine as I did years ago—contented themselves with concluding in our own minds to leave the matter to God, and to work and pray and wait until our work is done. Dr. Newman seemed to me to throw very much light on the subject, and yet his explanation was couched in lofty diction, and involved logical sentences which would be difficult for common people, such as I am, to get at—laughter—when you have fixed it with type on paper. What I hoped for in the Ecumenical Council of Methodism, where its learning and its experience sat in council together, was that the blessing of God would come down upon some soul, and give him the power to translate this doctrine into the simple language of the common people, and fix it so that we might all understand it.

Dr. C. K. Marshall, (Methodist Episcopal Church, South,) said: I listened with unbounded gratification to the exposition of this great theme by my honored friend, the Rev. Dr. Newman, and you may imagine how deeply my heart yearned with sympathy for our communion with all true men, when I tell you that Dr. Newman belongs to the Northern Methodist Church, and I belong to the Southern Methodist Church. There was no more intense patriot on the side of the Northern people when the war was raging than Dr. Newman, and I do not suppose I was behind any man in desiring the independence of the South. We were opposed then in politics; we are this day one on this great theme. (Hear, hear.) It is this doctrine which makes us one, North and South. (Hear, hear.) It is the love of Christ that has reconciled the South to the North; it is the love of Christ that will reconcile all things. I wish to say that I do not agree with my brother who desired that this doctrine should be defined; it can never be defined, it was never intended to be defined. It is not more mysterious or inexplicable or more easily explained than the doctrine of justification, or the doctrine of faith, or any other doctrine. There are cardinal mysteries in the universe that will never be comprehended. Not all the ages of the great eternity that shall bankrupt the regions of imagination and of arithmetic will be able to explain God, and man will stand himself as great a mystery throughout eternity as eternity itself can unfold. These doctrines which pertain to man and come from God are not intended to be reduced, like the multiplication table, to the simple comprehension of a minute. If I understand the teachings of Christ regarding this great doctrine and the doctrines of faith and justification they are to be experienced and not explained—(hear, hear)—and in their grand experience is the full explanation. "He that doth my will shall know of the doctrine." I do not ask whether Mr. Wesley believed this form or that order, but my daily cry to God is, "Oh, cleanse my heart; fill me with thy love; make me useful through thy power." This I understand to be the true exposition of the great doctrine of holiness.

Bishop Peck said: That in his experience he had never had any difficulty with regard to the Wesleyan theory of Christian holiness, which was not entirely dissipated by an hour or two of special communion with God; and he had the conviction that the gracious power by which he was able to claim a full Saviour was the theory and essence of their Wesleyan doctrine. (Hear, hear.)

Rev. Dr. McFerrin, of the Methodist Episcopal Church, South, Nashville, said: He belonged to a church numbering nearly 300,000 members, and he was happy to say, so far as his knowledge extended, there was very little diversity of opinion on the great doctrine of sanctification as taught by the Methodist Church. They had no great trouble with the doctrine; their trouble was that they were not seeking after the blessing. He did not say that men's minds were not confined when they got into technicalities, but a man seeking after holiness with the New Testament before him could scarcely be at a loss to attain that purity of heart which so changed and refuted and elevated a man's nature as to bring him into communion with God.

As the discussion proceeded, the speakers, being carried away with the subject, not unobtrusively delisted into personal testimony, and the Conference was, for some time, transformed into a "love-feast."

"After the hymn had been sung—  
"Salvator, thank thee for thy grace!"

The Rev. E. F. Jenkins agreed with Mr. Arthur that Christian holiness meant rather the basis than the stopping of growth. He confirmed the experience of those who had attained the desired blessing, not by studious application, but through the visitation of the Holy Ghost upon their own spirit. He sincerely hoped that, as one result of this conversation, the

blessing might descend upon some hearts, and induce them, whether ministers or laymen, to take new course of life and work, for his belief was that the possession of this divine gift would be the great bulwark against the assaults of the enemy, especially to ministers who could then preach the doctrine from personal knowledge.

The conversation was continued by Mr. King, (Australia,) Bishop Hood, (African Methodist Episcopal Zion Church,) the Rev. J. Watsford, (Australia,) and Dr. Goodman, (Primitive Methodist,) who all agreed that the enjoyment of sanctification enhanced personal usefulness in the church. Some of the speakers had experienced considerable embarrassment from the various views which were taken of "Scriptural Holiness," and desired some clear definition of the doctrine which might enable them as ministers to preach upon the subject with confidence and acceptance. To this others replied from their own experience that they had found relief from similar embarrassment by studying the Word of God, and with the aid of his Spirit, accepting it in faith simply as it stood.

Prayer and praise brought the session to a close.

### Lay Preachers.

The following address was delivered at the Ecumenical Conference, after the regular essay, by Mr. W. Shepherd Allen, M. P.:

MR. CHAIRMAN: I appear here to-day as a local preacher of the Wesleyan Methodist Church, and I am here in all humility to maintain the position that lay preachers are essential to Methodism. I believe they have done very much to build up those great and noble churches which are at the present day doing so much for the religion of England and America. I believe they have enabled the great Methodist Churches to take hold of and influence for good the villages and the thinly-populated districts of England and America; and I believe they have also enabled those churches to Christianize and to leaven with gospel truth the masses of men in our large towns and great cities. A country circuit with its twenty or thirty villages could not possibly be worked if it were not for the assistance afforded by lay preachers; and the town circuit with its three or four large chapels, and its mission halls, likewise could not be worked if it were not for the assistance of lay preachers. I think, therefore, I am not saying too much when I say that lay preachers are invaluable to the great Methodist Churches, and that it has been very much by their assistance that those churches have grown to their present magnificent dimensions. Allusion was made by the preceding speaker to the fact that there is a tendency in some quarters to disparage and undervalue lay agency. Sometimes when I have been going into the pulpit I have heard the remark, "Oh, it is only a local preacher." Well, I must stand up for my order. I think too much can not be said in praise of thousands of poor men who either as day-laborers or as artisans work hard six days in the week, have but few books, prepare the sermons with great difficulty at night when their little children are playing around them in the living room, and yet these men Sunday after Sunday walk off to preach the gospel. All honor to such men—(applause)—who make Methodism. Ay, and their record is on high in golden letters before the throne of God. There have been various schemes for improving us and rendering us more effective. I say, Mr. Chairman, in all humility, let us alone. Take what care you like that none but suitable men enter our ranks; take what care you like that none but suitable men, men of piety and purity of life and soundness of doctrine are allowed to remain there; but having done that, let us alone. We are plain, simple, unlettered men. Do not harass us by examinations, or rules, or courses of study. But though I should like to be let alone, I think the question must press home to every local preacher, "How may I succeed as a lay preacher? How may I win souls for Christ?" I believe one great secret is by attending to our own work. Do not let us try to get into the pulpit of our large churches; let us go to the country villages; let us go to the smaller chapels of our great towns; let us go to the mission halls; ay, and let our young men who are healthy and strong, vigorous and fond of voices go into the open air and preach the gospel to the masses that will crowd around them. Another secret of success is, let us be faithful. Rowland Hill once said, "Some men preach the gospel like a donkey minding a tricycle—very cautious, very slow." (Laughter.) Let us make Christ as precious and heavenly as truth and holiness, and tell as not, and undivided as a terrible and eternal as Christ, and the Bible make them, let us also be in earnest. We have sufficient creed embodied in those words:

"Lord, I believe thee whosoever will  
Thou shalt upon the cross be saved,  
Thou shalt for a ransom paid,  
But all a full-saved man made."

Ay, but that creed should make us in earnest, feeling the vast responsibility of our position. Another thing—we must be men of prayer. I read the story of the great soul-winning of the church to which I belong, and I read of a William Brainwell spending hours on his knees, and coming down with his back all wet from perspiration; I read of a John Smith prostrate on his study floor, while his soul and groans echo through the house as he pleaded with God for souls; I read of Edward Brook (2), wild and eccentric, yet rising at four o'clock in the morning to plead for his fellow men; and I look at the results, and see each winning thousands for Christ. One word more and I will conclude. Above all I believe in the baptism of the Holy Ghost. I believe, Mr. Chairman, in a distinct and definite baptism of power to win souls, but only given in answer to intense and pleading prayer. Baptized with that power, I see a poor, unlettered farm laborer in six months lead six hundred to Christ. "Baptized with that power," I see a plain, homely fisherman, and wherever that man goes revivals of religion break out. Ay, and baptized with that power at the present day, I see a young man, fresh from a merchant's office, going through the length and breadth of England, and bringing hundreds to Jesus. Ay, brother local preachers, let us be soul-saving men. Nothing else will pay for eternity. Let us preach with intense earnestness; above all, let us be baptized with power. Grand will be the victory and glorious the result, and bright the crown, when the great Master shall say, as I hope he will say to each of us, "Well done." (Applause.)

SUNDAY AFTERNOONS. After the Sunday dinner what? Well it all depends. A person whose brain is weary with intellectual work during the week, or whose nervous system is exposed to the strain of business or professional life, ought to sleep within an hour or two after his Sunday dinner, if he can. It is surprising how much like a seven-day clock the brain will work, if the habit of a "Sunday nap" be once formed. Nature will take advantage of us as regularly and gratefully as she does of the nightly sleep, and do her best to make up lost time. People on the other hand, whose week of toil is chiefly physical, may well give their minds activity while their body is resting. Two sermons and three or four hours of solid reading are a real rest to some on Sunday, while to others such a course amounts to a positive Sabbath-breaking. Sunday is a day of rest; not of work, religious or otherwise. It is a day of repose, not of exhaustion. But what the dogmatists on one side and the ill-learned friends on the other are apt to overlook, is the fact that all men do not rest alike any more than they labor alike, and what may help one may aid in killing another. Golden Rule.

OUR INSIGNIFICANT EARTH.—It is only when we regard our globe as a member of the planetary system, and that system in turn as a unit among the systems, that we realize how infinitesimal are its concerns and how relatively insignificant it is. We may for practical purposes treat the orbit of Neptune as the circumference of our planetary system, and state the diameter of it therefore as 5,486,000,000 miles. But if we could suppose this vast plane converted into a solid disk, instead of being, as now, for the most part, empty space, and if to it were then given, by some means or other, a slightly luminous surface, it would appear to an observer upon the very nearest fixed star no more portentous than a new shilling glittering in the sunshine would appear to an observer at a distance of somewhat over a hundred yards. In other words, it would want fairly good eyes to discern it at all. We may safely say, then, that the annual thermal loss of our own little sphere, though sufficient to melt 777 cubic miles of ice, would, even though multiplied by centuries of centuries, no more affect the temperature of space than the striking of a match would avail to moderate the climate of Siberia.—Belgravia.

A report having been circulated that the sale of Jefferson Davis' book had been much smaller in the South than in the North and West, Messrs. Appleton & Co. send the following: "The sale of Mr. Davis' 'Rise and Fall of the Confederate Government' has been remarkably large in the South and much better there than in the North. Twenty thousand sets were delivered in the Southern States within twelve weeks from the day of its publication; and, although the hot weather has long since set in, the book is still selling at a large number of subscriptions for delivery early in Autumn, so that eventually the sale will greatly exceed the number mentioned. When it is remembered that the work is published in two large octavo volumes, at the price of ten dollars, it will be seen that the sale even to this point has been very great. In fact, we believe it to be wholly unprecedented."

An Indian court has decided that subscriptions made on Sunday are not collectable by law. This will interest churches, which are in the debt-raising business. Instruct Mr. C. D.—cash down.







## BY JAMES T. FIELD.

The singer's caroling lips are dust  
And ages long since then  
Dead kings have laid beside their  
Voiceless as common men -  
But Gerald's songs are echoes still  
Through every mountain glen

UPON OTHER ECCLESIASTICAL BODIES  
AND THE EXTENT TO WHICH THEY  
HAVE MODIFIED METHODISM.

only become more than potential, and the rigor of his idealism was expressed forthwith into actual expression.

Puffing, therefore, out of the security all factitious and artificial agencies, the influence of Methodism is to be attributed chiefly to the prominence and emphasis given to the individual consciousness as a prime factor in Christian experience and history. Making no question of the faith in which he had been trained, and which had been significantly illustrated in the character and life of his father, John Wesley was not content with his professional acquaintance with truth and purgative service. His struggles and devotion, even to adulthood, of his earlier years show the intensity of his mind and his strong resolve to bring within the compass of personal knowledge and experience the revelations of the Bible. Thoroughly honest and without bigotry he made diligent inquiry, and tested all practicable methods of attaining his end, giving himself continually to prayer, and making his appeal to the Word of God. His singleness of aim through long labors, and his trying conditions, were rewarded by the disclosure of a conscious relation to God and truth, which became for himself the beginning of a new life, and the demonstration of a principle effective in the measure of its simplicity and available to the full extent of the possibilities of human consciousness.

There, then, in the awakening and enfranchisement of the individual consciousness, in the consequent energy of endeavor to obtain a true fellowship, and in the elevation of the ideal of Christian character, is to be found the source of the original influence of Methodism; and these furnish the measure of its power.

When under the pressure of its need, Methodism became an organized institution there was no room for a new confession of faith. The old Protestant symbols continued, and was required for salvation. Only under the influence of the first principle of its movement there was on the one hand, an elimination of the articles that could not be subjected to the test of consciousness, and on the other, an interpretation of the rest that would bring them within the scope of actual or possible experience. Thus by tendency, the starting point of the theology of Methodism was found in human consciousness. The Scriptures were interpreted from a new point of view. Sound criticism was not despised or rejected; but the mere speculative treatment, whether from the side of metaphysics or of science, was discarded, and the revelations of the word of God were presented as realities attesting themselves as facts. Upon this ground-

Its methods remain substantially the same, with such change only as altered conditions and general Christian sentiment require.

In a word, the influence of Methodism due to the conformity of its faith and methods to the spirit and plan of the Christian era, "Christ have I, and Christ reached It," if over It shall lose its power, it will be by departure from its original model and design. Faithful to its trust, It will continue to affect the churches and the masses of mankind until the work of the Gospel shall have been wrought out to its consummation; when all forms of human endeavor shall cease before the revelation of the presence and working of the God who is all in all.

--The completed District returns of the British Wesleyan Conference show not increase for the year of 4,211 members; with 30,708 on trial.

—The new Roman Catholic Theological Seminary, to be built at Brighton, Mass., will cost \$300,000, with accommodations for 200 students.

—A Burman, not a professing Christian, asks for a preacher for Toungoo, offering to be responsible for his support.

—In 37 years the Church of England has erected 2,581 churches, and expended on church buildings \$200,000,000.

—There are now 10,000 Protestant Christians in Mexico.

A bull terrier laid just had a litter of pups, which she was rearing.

The Little Builders.

[illegible]

Canaries and Other Cage Birds.

WILLIE WISE'S TEMPERANCE LECTURE.—Mother went to a funeral to-day, leaving a note for the children to get a pound of the home-made fat hog's tongs, and three raw Speckle-biting humped up, and carried her into house. I hardly know what to do, I remembered what mother does with young hinds when they are chilled, I warmed a little milk and put in a drop of whiskey she keeps on purpose for these uses, and then I took the fat hog's tongs and with a teaspoon, till she wouldn't eat it. She shook I bill, and splattered it all over my valentine suit. I tried it over and over again, till I was about as speckled as she was; then I gave it up, and carried her back to the hog-house; and went to eating corn, as much as I could, to make her feel any way like I would feel when that suit.

DINNER IS FRANCE. Dinner, France is supposed to be the great event of the day. So it is, but not because it is a feeding operation. On the contrary, this French meal is a domestic upholding, in which head and heart take precedence of the stomach. The interest and virtue of a meal in France depend more on the social than on the culinary element. Old Isaac Walton distinguishes that company makes a feast, and not the food. It is of social significance in France. One rarely sees a Frenchman dining alone, nor for a reason that he wants some one to eat, or to drink with, but because he wishes some one to talk to. Conversation accordingly renders the French table unique. I am inclined to think that the modern French *salon*-table (the substitute for the old *salon* to which the "feast of reason" is the flow-*er*) has not yet been wholly confined. Any event, the chief attraction of a French table now-a-days is conversation. John Durand, in August 1841,



## Christian Advocate.

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LINUS PARKER, D. D., Editor.

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REV. C. B. GILLOWAY. REV. C. W. CARTER, D. D.

THURSDAY, OCTOBER 6, 1881.

## Ears to Hear.

The ear is given that men may hear, even as the tongue is given that they may speak. The control of the tongue is one of the most striking indications of wisdom and of grace. The control of the ear is scarcely less important. Much of the abuse of the tongue would be checked if people's ears were put under proper restraint. The hearing is not altogether passive or involuntary. To some extent it is, but, in the main, we hear what we listen to, and we listen to the things we like, and we rarely hear that which does not interest us. It is the wicked ear that encourages the evil tongue. If there were no appreciative auditors there would be little gossip, tale-bearing, slander or back-biting in the world. Men are therefore responsible for their ears, and they must give account for the way they use them.

We speak of a good ear, the cultivated ear, an ear for music. There are ears that scarcely recognize the difference between a Chinese gong and the sweetest notes of the cornet. Morally and spiritually, the ear may be attuned to the truth, or it may delight in the discord of error and falsehood. Lying tongues wag only where there are also lying ears. It is wonderful how much a gossip-loving soul will pick up of that which is evil in a single day, and how little it sticks to him who loves better things. There are sanctified ears, even as there are sanctified tongues, and lawless ears are probably more common than unbridled tongues. Sanctimonious people, and the grave and reverend, will consent to listen to that which they would shrink with horror from uttering. Should we willingly hear without protest that which we would not be willing to speak? There is a conscience about the tongue that we do not, with equal firmness and facility, apply to the ear. Things that are ribald, unclean, slanderous, are drunk in by the ear, while we would never think of uttering them ourselves. Clean and sweet lips are no inconsiderable part of practical godliness, but a clean ear is hardly less so.

We do well in the great congregation to pray that God may give the people "the hearing ear," as well as the understanding heart. They are much the same thing, only one is perhaps the outer ear of attention, and the other the inner ear of discernment. In a congregation of five hundred there may be one, or ten, or fifty who really hear. "In at one ear and out of the other" is the popular expression for this listless and indifferent hearing. It is here that the devil gets in his work in frustrating the gospel. Hearing without attention, without any concern or love of the truth, without understanding. This is the trouble with congregations, and the devil, having men at an advantage, "cometh and catcheth away that which was sown in the heart."

The preacher is glad to have had a large congregation to-day. How many of them were real hearers? He who had a dozen may have had none. One good hearer, such as Jesus had at Jacob's well, is more than some have when preaching to hundreds. It is the testimony of many when converted that, though attending church all their lives, the sermon under which they were awakened was the first that they ever truly heard. Whether Pentecost was a miracle of tongues altogether, or partly of ears, has been discussed. Certainly there was a sound from heaven, as well as tongues like as of fire. The tongue of fire, lips touched by the live coal from off the altar, are most likely to pierce dull ears, but there must be a miracle of grace at both ends of the line. The Master's admonition was: "Take heed how ye hear," and "Who hath ears to hear, let him hear." And again, still more impressively: "He that hath an ear, let him hear what the Spirit saith unto the churches."

The ear trieth sounds, rejecting what it does not like, and taking in what is agreeable. In the walk or ride home sermon and text are often entirely forgotten, and what is remembered is some eccentricity of the preacher, or possibly the rendering of a piece of music. The eyes are sometimes wonderfully open, while the ears are closed. This people, the costumes of the worshippers, the style of the house are seen, but the word is not heard. It may happen—a thing not unusual—that both eyes

and ears are shut fast. Every avenue to the soul is locked, and the heart, as well as the senses, is hidden. However important the minor morals of hearing may be, and the general control of the ear, this relation of the ear to the divine word is of greater moment. Truly, "how shall they hear without a preacher?" But the question is also pertinent, how shall they hear with a preacher? Paul came to this problem: "Seeing ye are dull of hearing." Having ears and preachers, still not many hear. Not many place themselves within reach of the holy oracles, but of those in the attitude of listeners how many hear?

Hearing is an art, and it is also a grace. How helpful some hearers are to the preacher, just because they hear, because the ear is open to what the Spirit saith unto the churches? How it renews on the man of God to see before him those who are athirst for the water of life, and those who are eager and ready to gather the hidden manna as it drops?

The words divine that we have let slip, that we have only seemed to hear, shall we meet them hereafter? If the word is to condemn us in "that day," will it not come forth from the unconscious store-house of forgotten things to confront us in the judgment? If deaf here to the message of mercy, how sharp and fearfully clear will break upon us the final sentence? As we hear now will be our hearing then. The melody of heaven, or the discord of perdition, is determined by the present uses of the ear.

There is, no doubt, an excessive and unreasonable demand made upon the pastor in the way of pastoral visiting. There is a golden mean. The Methodist preacher has expensively promised, when received into full connection, that he will "visit from house to house." As an offset to this duty, it is not in point to quote our Lord's instructions to the seventy disciples when he sent them forth. Not only did he say, "Go not from house to house," but he also commanded them to "salute no man by the way." The mission of these disciples was peculiar, demanding the utmost haste and celerity of movement. Paul taught publicly, "and from house to house." Wesley, notwithstanding his extensive labors and manifold employments in traveling, preaching and writing, did a great deal of systematic visiting from house to house. The vow made by Methodist preachers, to visit from house to house, has come down to us from the founder of Methodism.

The duty is scarcely a question to be discussed, since our preachers have all solemnly promised to perform it. The only open question is: how much? And this must be determined by the time a pastor has, after he has made due preparation for the pulpit, and has given what time is needful to study. Wesley insisted that his preachers should spend at least five hours a day in reading, study and prayer. Some of our stationed preachers, and circuit preachers also, would be glad to have that much time without interruption daily for these purposes. But there are the sick that need much attention, there are frequent funeral services, and many official meetings, prayer meetings and class meetings to be attended. What time he can devote to visiting from house to house, consistently with what is due to his other imperative duties, is ordinarily the true and reasonable measure.

A large and scattered flock, however, makes frequent visits often impossible. In many churches the pastor can not get round often than once in three or four months. There are always some in sickness and affliction who must be visited almost daily, but those who have no unusual occasion for his presence can not expect him often. By some inconsiderate people he is blamed if he does not call every few days, and we have heard of instances in which old members of the church made it a point to go to church only as often as the preacher visited their houses! Such punctilious exactions as these are probably rare, but there is in general an unreasonable demand. It is seldom that a pastor is able to satisfy all of his members in this matter. When he has done his best some will complain of being neglected, or that there has been partiality in the work.

We insist strongly on systematic, diligent pastoral visiting. This vow is upon the pastor, and he can not, with a good conscience, neglect it. Neither can he succeed without it. He must visit, or his work will go down, his congregations will dwindle, and every interest of the church will suffer.

He should not only visit his members, but those especially out of the church, who are willing to receive him at their homes. We remember to have heard Bishop Pierce say, when addressing a class, for ad-

mission into full connection: "Visit both saints and sinners, and, if you can not do both, visit the sinners." The visiting of non-church goers, and people out of the church, is not sufficiently attended to. The pastor should ever be on the watch for such openings, and be quick to enter them. Large results would follow if this were done with greater industry and tact.

There are differences in men. Some are naturally better adapted to social intercourse than others. But the pastoral gift is to be studied and cultivated, even as that of preaching. Some degree of proficiency can be attained in this line by every man who is truly called to the care of a church.

Let us not forget that pastoral visiting is to be as much as possible for a definite religious purpose, and that religious conversation and prayer are to be made prominent whenever circumstances admit. A friendly, social visit is worth something, but the aim should be to make it an occasion of direct religious improvement.

From the Capital of Great Britain.

BY J. H. A. ANDREWS, D. D.

MR. EDITOR: As the Ecumenical Conference is approaching adjournment, the question is asked with emphasis: What are, what will be the practical results of our convocation? I fear that many over sanguine have expected too much. The originators and promoters of the Ecumenical aimed at nothing more than to bring about more general fraternization among the various Methodist Church organizations. It was to be a grand love-feast, an opportunity of making each other's acquaintance more fully, in order to love each other more. If that was the design and object, then the meeting has been a success. A few delegates struggle for initiatory measures in regard to a uniform hymn-book and catechism for all Methodists, others aim at a declaration of the Conference regarding certain vices prevalent in the community.

The delegation of our church, is gaining ground every day. Our English brethren seemed to know and care little about us at first. The president of the Wesleyan Conference, Dr. Osborn, did not seem to have heard of Bishop McTear, for it was with great difficulty that he could pronounce his name during a breakfast meeting at Exeter Hall. Said reverend doctor did not at all favorably impress me. He is a staunch ritualist, with appearance and discourse full of affectation. Being president of his Conference with all this, it indicates that his brethren are in full sympathy with him, at least as regards ritualism. Dr. C. K. Marshall, of Vicksburg, gave him and his supporters "a piece of his mind" the other day by charging them with being Episcopalians in disguise.

The American brethren are ill at ease because of the free and easy manner in which their English brethren preside over the deliberations of the Conference. At one time a speaker, seeing the chairman engaged in conversation with one of the secretaries, stopped abruptly, saying that in his country it was customary for a speaker to be silent when the chairman should happen to be otherwise engaged. Others complained that the chairman gave the floor to such speakers as were pointed out to him by the secretaries. I suppose it was in regard to the conduct of one or two of the English secretaries that Dr. Douglas, of Canada, on yesterday morning, taking the chair, remarked that there had to be silence and good order on the platform as well as on the floor. Dr. Riggs of the Wesleyan Conference, impressed me very favorably. He thinks clearly, and speaks impressively and to the point.

The Methodist Episcopal Church is represented by a very able delegation. Bishop Simpson and Dr. J. P. Newman seem to be specially popular with the English brethren. Dr. Buckley, editor of the New York Christian Advocate, gave us, on yesterday, a most eloquent discourse on hynology. He is a man of great ability, without ostentation. Dr. George R. Crooks, of New York, likewise is a man of sterling worth.

Of our own delegation I scarcely need speak. Bishop McTear has won for himself golden opinions. The treasures of Drs. C. G. Andrews, C. K. Marshall, McFerrin and Mood were very able productions. Dr. Winfield, of Arkansas, did not suffer his light to smoulder under a bushel. Drs. Mark S. and A. S. Andrews, of Alabama, proved themselves more than equal to the occasion. Dr. I. C. John, editor of the Texas Christian Advocate, gave us a very incisive speech on the duty of Christian education.

Last night we had an extra session of the Conference, at Exeter Hall, for the purpose of receiving deputa-

tions from other Protestant Churches. The Presbyterians, Baptists, Congregationalists, Moravians and the Jewish mission were represented. Communications complimentary and polite followed in rapid succession. I regretted that Mr. Spurgeon did not deem well to meet with us, he having preferred to preach in his tabernacle. It was a pleasant affair.

A few evenings ago I attended a German meeting at a German Wesleyan Methodist Church. Including myself there are six Germans, from four different Methodist Churches, as delegates to the Ecumenical, present, and we met in said church for the purpose of fraternization and remark. There are not less than eighty thousand Germans in this city. A goodly number of these are Methodists. A wonderful race these Germans. They emigrate to all parts of the world in large numbers, and the population of Germany has, nevertheless, during the last decade, increased five million.

LONDON, Sept. 16, 1881.

## Perfection.

If you are expecting something new pass this article. If, however, you want to know how I regard old things read, I shall try to show my opinion by making the two-fold division into perfection in kind and perfection in degree.

1. Kind admits the four-fold division of natural, acquired, inchoative and crystallized. The last two are attributive of the first two, and will be so discussed. There is a certain degree of perfection in nature which Christ recognized in children. The soul possesses certain faculties which are perfect after their kind, and naturally so. There is no human ingenuity or power able to construct them or to make them better. As they can not be improved, so those organs of spiritual perception which man possesses can not be improved. There may be obstructions to vision which must be removed; so there may be like obstructions to these faculties of the soul which must be removed. This is a work of man, and his utmost skill can only remove the obstructions. Which, then, a man teaches, that we must repeat, with a view to the obtaining or construction of powers not before possessed, I must regard him as an impostor or fanatic. The pained man did not get a new arm; it was the same old one, with the nerves regaled to their proper function. And so of all others headed by Jesus; they did not get new or different powers, but the old ones were restored.

It is now proper to say that these powers may be cultivated, or they may be allowed to remain stationary. It is well known that in the arts, and indeed in all vocations, in life there may be a continual growth in perfection. For example, the eye may be educated to take in groups of two, four, six, ten or more with unerring accuracy. Now, my eye might be perfect in its intuitive, so to say, reckonings of six, but at fault in the groups of eight. It is related of Napoleon that he knew, as by intuition, the number of men as they deployed upon the battlefield, or were massed in squares or marching in column. Of course he had trained his eyes and mind to rapid perception and calculation. Yet there were doubtless a thousand orderly sergeants in his army who were as perfect as he in the estimate of a single company. The difference is in the number grouped at a glance of the eye. Others call this comparative perfection. I shall not quarrel for the term inchoative. Now, only let the sergeant stop at one hundred men, and his perfection is crystallized. Most men learn the multiplication table perfectly to twelve, and crystallize at that point. Isaac Newton learned it to forty-five, and crystallized there. Le Verrier, I believe, went to fifty. Hence my reason for the terms inchoative and crystallized. Acquired perfection is generally more conspicuously perfect than the natural, for it is generally of the crystallized kind. It consists in items of knowledge, states of mind effected, facts or phenomena belonging to the spiritual being, but constituting no part of it. It is largely mechanical. If I be permitted to use such a term of the spirit. The *vis inertiae* of the soul is the unit producing agent. The soul is possessed of its own proper energy, but, like the body also, has weight. The combination produces momentum, and this momentum moves on after the energy has ceased. In this moving condition, when no effort is put forth, one may frequently imagine that he has at last found a way of overcoming forever that which he has been battling lethargy or torpor. When a boy launched, by a certain kind of leap, that I had overcome gravitation, and acquired the power of the bird to sail in air. But I always came to the ground. So this mechanical perfection must be constantly renewed, or it will be lost

entirely. As to those things to which we aspire and often achieve, they may be perfect as facts, and yet be done in the midst of lives that are singularly irregular and defective. Again, our aspirations may be perfect, and yet our efforts amount to nothing. We may see the symbol, realize its fitness to our life in theory, measure its dimensions, and compute its infinite superiority to ourselves. But this leaves us as if we had done nothing whatever, unless we not only achieve the beauty and use of the symbol, but incorporate them into that character which is a community of earthly virtues and heavenly graces, whose feet tread the sand or trip the dew, and whose wings fold in compassion over the chilled orphan, or soar with it to heaven.

Perfection in degree may be considered: 1. Negatively. 2. On the average. 3. In reference to a specialty. St. James gives us the definition of the first: "If any man offend not in word, the same is a perfect man, and able to bridle the whole body." This is by no means a small thing. Many, however, neglect this negative perfection, and go on to active perfection. They are generally guns that shoot before we take aim. While negation is not Christianity, there is negation in it, and much of it is a necessary prerequisite to becoming a Christian. "Bring forth fruits meet for repentance" is not enough insisted on these latter days of sanctification. Morality will not take us to heaven, but I doubt whether we can get there without morality. Negative perfection first, and the positive comes in better afterward.

2. On the average is not intended to mean that to-day I may sin and to-morrow pray, and thus strike a balance; but it is intended to indicate the cultivation of many graces, or what is generally called a broad and catholic character. There are many maxims that pretend great wisdom, which are the very reverse, urging us to avoid a general cultivation of faculties. "Too many irons in the fire," "The jack of all trades," and such other expressions. Solomon, however, would say: "Intermeddle with all wisdom." Paul would have you "furnished to every good work." Adam Clarke said: "Keep as many irons as possible in the fire." A common sense Christian is a great necessity sometimes. Ordinary men want to know if there is in a Christian's breast real sympathy, born of actual participation in the routine hopes and fears, as well as routine duties and failures. A Christian must average himself every day. Has his zeal outrun his knowledge? Has his prudence checked his zeal at the wrong place? Has he sympathized with the one that needed it? The world don't want angels or saints half as bad as it wants this class of common sense Christians. If I am writhing with colic I would rather have a Christian who could improvise a hot poultice than one who could pray a long extempore prayer. Now, it will be seen that perfection may be attained on the average in almost all grades of life. The perfection in a rude state of society would not be such in a more advanced state, and the examples of one age might not do at all for another. The average is not absolute, but is necessarily restricted by time, place, and all the circumstances of wealth, poverty, cultivation and so on. But the character which shines under all the different costumes of various ages and nations is the same genial, unselfish, handy spirit that appreciates your condition, and knows how to render help. There are wanted at once a million of these average perfectionists.

3. The specialists are neither impostors nor fanatics nor visionaries. They only become impostors when they would imman man. I imagine that I would make a very poor angel, and I don't want to try it. I don't sing that song, "I want to be an angel," for I don't think my Creator wants me to be one, or he would have made me one several thousand years ago. Perfectionists become fanatics when they want to force others' heads into their hats, to make the world think, feel, act and look just like themselves. They become visionaries when they think that there ever will come a time when all Christians will be of their style and the ordinary will be everywhere substituted by the extraordinary, when the Lord will take more pains to work a miracle than to preserve His wondrously-fitting laws of being. But we want pioneers in the Christian field. We want Joshuas and Caleb to go ahead of the hosts. As in science the Edisons and Bells, the Huttons and Cuylers, the Napoleons and Kelpers are a necessity, so these *avant-couriers* of the Christian host are worthy of all honor. Only let them not despise those who linger with the women and little ones, and toll with the lane of the flock.

J. H. A.

"The Duty of the Church to Maintain Schools which are Christian in their Influence and Character."

The following address was read at the Ecumenical Conference by C. G. Andrews, D. D. We copy as reported in the Methodist Recorder:

Of all the factors that enter into the solution of the world's problems, confessedly the most potent is knowledge. Its inevitable tendency is to control all other factors and make them subservient to its own designs. Individuals and communities recognize this truth and seek for knowledge as for hid treasure. Possessing this, they have the means of procuring everything else; they can enter into the contests of life with the absolute assurance of victory. Observation invariably teaches that nations and individuals furnished with knowledge rank with the foremost in achievement and influence.

The church made wiser by the accumulated experience of the ages, and encouraged and inspired by the Master, is now showing us its zeal and enterprise that it is not in the era of its history so obnoxious to the condemnation of the Saviour's utterance, "The children of this world are wiser in their generation than the children of light," as when the words were first spoken. It is realizing that it can not afford to be behind in the acquisition of any force that may keep it fully abreast of the age. Does the world sharpen and polish the intellects of its followers, that they may solve mysteries, evolve truth, and enrich its votaries with their discoveries? Then, even greater necessity to do likewise is laid upon the church; for the mystery she is to solve is that which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; the truth she is to evolve is the eternal fitness of all things, and the discoveries she is to make are even those that show the way to God. Is the conclusion of the governments of the day unanimous that education is necessary to the very perpetuity of a State; that a State exists and flourishes just in proportion as its subjects are enlightened? Then, there is by far the greater reason why the church should found schools and educate for the State, which, under the blessing of God, it establishes and perfects. "Is an everlasting kingdom, and its dominion endureth throughout all generations." Has the world, under the light and experience of ages, come to regard education as above wealth and power, or reputation and rank, as indeed the one thing needful, the mythical philosopher's stone, that turns all things to gold, and that, therefore, must be acquired at all hazards? Then, by all possible means must the church seek to possess herself of this wonderful agent that she may impress its omnipotent force upon her high mission of subduing the world for Christ.

But an important question for the church to solve lies back of these considerations; and that is, how can education with its immense power be made to conserve the ends of Christianity? She must ask, is education—meaning the mere enlightenment of the intellect, without reference to moral culture—an unmixt good, a blessing in itself? Perhaps the majority of thinking men, and that including even many of religious convictions, would answer this question, Yes, unhesitatingly; yes, education by all means; enlighten the mind; enlarge the capacity; let the mysteries of nature be unlocked; let science bring her tribute and literature lend her refinement; let all wisdom be intermeddled with, so that man may go forth thoroughly equipped for the conquest and occupancy of his dazzling future.

But a more careful and scrutinizing investigation may prove that education is only as good as it brings man into reconciliation and communion with his Maker. The deliverance of the Christian Catechism contains true philosophy, viz: "That the chief end of man is to glorify God," and if education fails to carry forward this great purpose, it not only proclaims itself to be of no good but really an evil, in that it increases responsibility, enlarges capacity, and makes the opportunities for evil vastly greater.

There is an unvarying principle in nature and in philosophy, that those things which constitute blessings when properly used, which are in deed, of vital importance to mankind, become curses when their use is perverted. Indeed, it might be laid down as an axiom that just in proportion as an attainment, or possession is of value if it is used in its legitimate channel, in the same ratio will its abuse or perversion be of loss. Fire and water, for instance, how innumerable their value, how multifarious their uses? Yet, when allowed the mastery, they become the most terrible and ruthless agents of destruction. The blessed Scripture of Christ furnish another illustration. "In them ye think ye have eternal life, and they are they which testify of Christ;" they "bring life and immortality to light," yet when their warnings are neglected, their blessings perverted, the increased responsibility brings a corresponding disability. The very acquaintance with the truth and the right, with the beautiful, the pure, and the good, which they furnish, will only make the loss of them all the more keenly felt. "For we are unto God a sweet savor of Christ in them that are saved and in them that perish. To the one we are the savor of death unto death, and to the other the savor of life unto life."

In like manner it may be seen that education, though the greatest of all earthly blessings, may yet be made the medium of irreparable injury. It is difficult for the mind to contemplate the abstract idea of our education entirely uninfluenced by spiritual principles. Religious light has so diffused itself throughout all the ramifications of literature, Christian sentiments have so completely taken possession of the thought of the present day, and so naturally speak and write themselves out, that it is im-



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## The Good Fight.

No doubt many, who know nothing of religion as a warfare, are disposed to explain the apostolic language as applicable to the early aspects of Christianity. With the opposing elements of Judaism and paganism about it, there was conflict and fierce opposition. But this limitation is not in accordance with the general testimony of Scripture. The combat is not altogether nor mainly with outward conditions, or human enemies; but largely with the powers of darkness and the corrupt heart. Besides, the world antagonizes religion as strongly now as in the first age of Christianity. It tempts and it opposes the child of God.

There is a type of religion that is not a combat. There is not in it enough of life, earnestness and spirituality to arouse opposition, or to reveal to the consciousness any sense of conflict with the world. There is no sense of inward sin, no hungering and thirsting after righteousness. Within is the peace of false security—that which flows from earthly-mindedness. Without there is no violent collision, because there is no testimony borne against the sins and vices of society.

Religion, as a battle, does not accord with every experience, because that experience comes short of the point of genuineness. It is not the true, nor the experimental, but a religion of outward forms and of doctrinal opinions. Religion, as a spiritual power working in the heart, is sure to produce a wonderful ferment. The flesh will lust against the spirit, and the spirit against the flesh. In the wilderness, apart from the busy scenes and associations of life, men have often their severest temptations.

It is manifest, however, that inward wrestling, struggle of soul, agonizing are impossible where there are not deep and positive convictions, and an earnest and consecrated purpose. To be without conflict, and without temptation, must be regarded as a bad sign. If these are unknown, if never deeply felt, the presumption is that there is little spiritual life. If there is in us a full tide of life, of living faith, of throbbing love, of boundless and strong aspiration, there will be opposing currents, and the stream will be rough, tossed, vexed in its onward course. There is the peace of death, motionless, negative; there is also the peace of life, bounding, leaping, advancing, contending, triumphing. Religion, if real and spiritual, is, from the first breath of regenerating power, a good fight. The powers of darkness are sure to assail, and the siege will be kept up while the world is our home. Paul felt that he was done fighting only when about to lay his head on the block.

The warfare of faith is not confined to the conflict within. What peaceful times might have been those of Christ, and of the apostles, if they could have kept their doctrines and morals to themselves. Stephen, if he had kept his convictions to himself, might have enjoyed them unmolested, and have died peacefully in his bed. What bolsterous and stormy times had Savonarola, Huss, Luther, and all great reformers. Paul and his companions were popularly described as "these that have turned the world upside down." Religion was by Paul apprehended as a fight. Within, it was a fierce war; without, it was an active campaign. There was no truce with sin, no alliance with error and vice, but uncompromising hostility to every form of evil. It has been so with all notable men of faith, with all distinguished for fidelity to Christ and to righteousness.

The necessity of militant heroism in Christian profession is as great as it ever was. As martyrs or witnesses the followers of Christ are confronted with vice on every hand, and with vice in the very organization and laws of the State. There are vices that are becoming fixed in our methods of business, and that have social recognition and endorsement. The toleration of gambling, Sabbath desecration and lawlessness is such that we may well be alarmed for the safety of the country. Intemperance is everywhere lifting its frightful head, and threatens every household with calamity and indescribable sorrow. The Christian, who hears a faithful testimony against the crimes, vices and impleties of the times, will find that true religion is as much a fight now as it was in the days of

Paul. If Christians were fully alive to the flood of vice sweeping over society, and to their duty in opposing this flood, they would feel how true it is that their religion is a fierce and unrelenting war. There is a certain aspect of peace which grows out of a cowardly failure in duty, or is the result of indifference in regard to the prevalence of vice in society.

The fight of faith in all the ages has been not only against the vices of the world, but quite as much against false doctrines. Contending for the faith once delivered to the saints has this special meaning. Paul, Luther, Wesley, all fought the battle of justification by faith. This, with all of them, was a main feature in the good combat. Indifference to doctrine is an omen of evil. The church and her martyrs and reformers have fought and given their lives for the truth as embodied in the great doctrines of the faith.

We only indicate a line of reflection here, exhibiting the forebodings of this conception of religion as a good combat. If it has not been so to us, there is occasion of self-examination. The type of Christianity that has in it no sense of inward conflict with sin and temptation, that is not drawn out in personal war against the vices of society, and against doctrinal divergences from the truth, can hardly be a safe form of religion to rest in. It must be defective, if not utterly false and unscriptural. Religion, as Christ taught it, and as Paul experienced it, is a fight. It is a living protest and antagonism against sin in the heart and in the world. It is the good fight—the fight for the good, and the only war that is essentially and always good.

## Trusting the Lord—Doing Good to Men.

We suppose that trusting is a somewhat higher state than believing. Trust comes after faith. It is born of faith, but does not necessarily follow faith. One may believe, yet not trust. One can not trust without believing. The direction of the Psalmist is to "trust in the Lord and do good." This doing good, it may be, is the fruit of trusting God, as trusting God is the fruit of faith in God. It is quite certain that David couples the two things here. The real religious state is a threefold state: 1. Of belief. 2. Of trust. 3. Of doing good. It is not a negative. It is a *trinity of position*. They are linked in vital union. It is an active principle, both as touching the inner personal life, and influencing the lives that are touched by the personal life. It must be that doing good is a proof of believing and trusting. It must be the highest proof to the individual, and the demonstration to others. How can we know that we believe and trust if we do not do good? How can any one else know it? Is there any other rule or law of proof?

This doing good is something far above the mere desire or disposition to do good. It is above even the readiness and willingness to do good. It is *doing good*. The desire to do good goes before the act of doing good, it is true. But the act of doing good is the result—the good fruit borne of the good tree. The specific good to be done is not named here. It is general in its character. It is left for the trusting to see the character of it, the time of it and the limit. Trusting in the Lord, he will "do good" as a result of trusting. He will not hesitate in doing, or limit action by specific marks of necessity. He will do good both to the souls and bodies of men, as the Lord gives the opportunity.

It is something of a state—a habit of the life. It is to be continuous, not spasmodic, and at times resting. "He went about doing good." It was habitual—the fixed state of the soul. Men too often trust in the Lord, and do good by fits and starts and jerks. If the cause presented has special claims, or if urged with power, or if done by some one else, they take part and do good.

This doing good does not look to a waiting for opportunities to arise, or for special pleas to be made. The more opportunities are waited for the fewer will be their number. Doing good is such a privilege, such a happiness to the soul, that waiting for opportunities is foreign to its spirit. Such a thing is not contemplated; it is not waiting or watching to do good, but it is *doing good*. We are to *make opportunities*, or rather we are to *seize the opportunities* always at hand.

There is another gospel thought in this connection. We are to do good to those farthest removed from us. One reason is that such need us most. Another reason is there is less reason for us to hope for a reward in return. We are to do good purely because it is the Lord's will, and because it is the one law of right living. Doing good from mere duty, or with the hope of reward, or with the view of paying a debt, is not the

thing. Those farthest from us need us most. Those who need us most are the ones we most need. Hence it is that the first claim of the gospel upon us is the claim of the *heathen*. Paul did not return from Damascus to Jerusalem, but went to foreign lands. The modern and shallow fallacy "that charity begins at home" did not lie upon him. He began doing good just as soon as he trusted in God, and he went to those who were farthest removed from him. This is the only safe way to self—the only safe route home. To begin at self and work outward is a reversal of the order of things. We reach the center only by beginning on the outside. In working from self outward we will lose self. In working from the outward we find self. He that findeth his life shall lose it. He that loseth his life shall find it. One has quaintly said that to make a pot boil the fire must be under it; not on the top. Great revivals of religion begin just here. The common people heard him gladly. The heathen man has the first claim. He needs us most. We need him most. Home work, and that of all sorts, finds its true inspiration at this point.

One other thought in this matter is that there is to be no numbering of the people. We are not to measure effort by the marked and numbered results. The numbering, the worthiness or unworthiness of the subjects sought, is not committed to our keeping. That it is the Lord's will is enough. That it is our life is more than enough. The servant is to do, not plan, or be responsible for the harvest. He is simply to do. Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.

## Church Certificates.

There is an army of Methodists within our Conference boundaries holding fast to church letters or certificates furnished them on their departure from their former homes. Many of these persons were exemplary members of the church, many were officers. Their letter says "they are acceptable" members. No charge of any kind preferred against them. We presume ninety-nine out of one hundred of them were fully persuaded in their own minds that they would join by letter as soon as they arrived at their new homes, but, failing to join at first, they have procrastinated until now the warm-hearted pastor in the Conference could not thaw one of these cold, frozen, icy Methodists into spiritual life; as well talk to a guide post as to them. They call themselves Methodists, and many of them will defend our doctrines; but if they are not known in heaven better than on our church books they are in a fearfully dangerous situation. You can not assess them or assign them to duty, and many of them think you can not prefer charges against them. They are not workers, not in sympathy with the church, nor with the pastor, not regular attendants at our services. From my knowledge of our Conference I would guess that we have no less than seven hundred persons within the bounds of the Louisiana Conference holding these certificates, and this statement is not made unadvisedly, but after much inquiry and close observation. My object in writing this is not so much to reach these delinquent members, for few of them take a church paper, or intend to connect themselves with the church, but for the eye of our brethren now in active membership, whom I earnestly plead with not to follow their example. If you want to get out of the church there is a better way, and a more legal way than by getting church certificates, and then holding them until they are proscribed. We are soldiers; yes, soldiers of Christ, and must not desert the army, but take advantage of a furlough to remain out of the ranks, nor desert our former post, but get a furlough letter before leaving. Where these delinquents, holding church certificates, do not wish again to be connected with the church it is amusing to see how ingenious they are with arguments. "They all begin with one consent to make excuse." One says: "I will wait until I see what kind of people you have in this church." "I pray thee have me excused" for the present. Another says: "I have been here a month, and no Methodists have called on me; this is not the way they did where I came from." Another says: "One of your members has wronged me; I don't want to be in the church with him." Perhaps the one making the excuse has been somewhat to blame, or he may have been in the church before the other was born; any way that is but an excuse. But all, or nearly all, expect at some future time to join by letter.

My brother, when you move from one place to another take your church certificate, put it in as soon

as you get to your new home. Identify yourself with the church, and you will be welcomed and gladly received; anywhere, all churches are glad to have accessions by letter or otherwise. Do this, and the members will have an opportunity of knowing and loving you, and you will be more content and see more to admire in the members.

Our Publishing House has blank church certificates, with a handsome picture of a church, suitable hymns, and an exhortation from the former pastor, which cost \$1.20 per dozen. I believe many members might be saved, and a great leakage in our church might be stopped by handing these certificates to those leaving, and by giving them a kind word of exhortation.

T. J. H.

## Ecumenical Last Words.

Tuesday afternoon, September 20, the Ecumenical Conference adjourned *sine die*. We give below the addresses of Dr. Osborn and Bishop Simpson.

At the conclusion of the devotional service, Dr. Osborn came forward to the front of the platform, which was draped with black cloth, and offered some parting words. He said, looking at those sable hangings, he had felt oppressed by the feelings which they called forth. They spoke to the hearts of all, so far as all had domestic sympathies, rational sympathies, and Christian sympathies—all these feelings were evoked by turns when with the great fact so recently brought to their knowledge he coupled the other fact, announced from the chairman on the previous day, that death had invaded their little assembly, and taken one of their own members to his eternal rest before the Conference closed, he seemed to hear a voice which said, "Speak as in the prospect of eternity," and when he looked to the national aspects of that great national calamity of which he had spoken, and remembered that this was the second time that an affliction of precisely the same description had happened to that same nation within a comparatively short space of time, and when he remembered that during the same interval two similar attempts had been made upon the lives of two of the mighty potentates in the Western World, and one of them a successful attempt, he heard something that said, "While you are quiet and calm here, rejoicing in the thought that the words of the Psalmist are fulfilled, 'Behold how good and how pleasant a thing it is for brethren to dwell together in unity,' you must not forget that there is a troubled world outside." No wise man would attempt to forecast either the immediate or the remote issue of these events, but every man must feel that there was much yet to be done before that peace which our Saviour came to bring to this distracted world was realized. All those present must be prepared by God's grace, to go home and work in the spread of the gospel, which would enable men to realize the true and full ideal of brotherhood, an ideal towards which the Conference had approximated during the last twelve days. Fraternity was the fruit and product of Christianity, and they only knew in the full sense what it was to be brothers who felt that they had an elder brother before the Throne of God. The harmony which had prevailed through the sessions of the Conference had been a just subject of congratulation among themselves, and a just ground of thanksgiving to God, and yet it had not been harmony irrespective of differences, not harmony which had been subversive of differences; nor harmony which had excluded differences. From that fact he gathered the lesson that true Christian unity never would in this world exclude differences. Lines drawn from the circumference as they approached the centre, must approach each other; that was a law, and it could not be otherwise; and so all his hope for our Christianity was that approaching the centre they would approach each other; and when they had arrived at the centre, he would not attempt to depict the scene, their imaginations and prayers would supply the description. Let them thank God that they had been permitted to hold their differences in harmonious and unimpaired union. Let them thank God that they had learned to respect each other, and to love each other more than they did twelve days ago. He believed he risked nothing when he said that had been the experience of the whole Conference. (Cries of "Yes," and "Hear, hear.") He believed he risked nothing when he said that if a resolution to that effect were put to the vote, there would not be a hand held down, and still less a hand held up against it. (Hear, hear.) They could now truly say—

Our battles may far off remove,  
We are one and in heart.

That oneness of heart was the best foretaste of the great reunion which awaited them. Their work in promoting that union was a work of faith, but then it was no more a work of faith than any other part of their Christian labors, and in proportion as it became successful and attracted attention it would be criticised, not in the spirit of faith, but in the spirit of unbelief. However it might be criticised in the spirit of unbelief, he trusted that no criticism would be permitted for a moment to interfere with their zealous prosecution of it, and their zealous prosecution of it, on the principles of faith—faith in the power of their ever-loving Saviour, faith in the promised spirit which he had left in the church to abide in it forever. In conclusion, he might venture, on behalf of the British Conference, and of all the British brethren, to say to those who had come to them, bringing so many accomplishments, so many graces, and so much genuine joy from the other side of the Atlantic, we will follow in the apostolic footsteps and commend you to God and to the

word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified. May he hold you in the hollow of his hand; may he enlarge your hearts; may he multiply your graces; may he raise up for you a still larger number of able and accomplished ministers of the new covenant; and may he crown in all their diversified spheres of labor, their efforts with his continuous and unceasing blessing. May the work, which has begun in connection with this Conference, and which will be carried on with still greater energy, never stand still until we hear the trumpet sound and welcome each other unto the heavenly shore! ("Amen.")

Bishop Simpson, in replying for the delegates who had come from other lands, said there were at that moment in their hearts mingled emotions of gladness and sorrow—sorrow at parting from brethren with whom they had taken sweet counsel, sorrow because out of their midst a beloved brother had been suddenly removed, sorrow because of the national pain and grief which, as citizens of another land, many of them had felt, and the same sorrow, to some extent, at least, had reached all hearts through the great sympathy of brotherhood—(hear, hear)—of gladness, because they were permitted to meet together in that church hallowed by so many memories, and in the midst of brethren beloved from all parts of the world, and thus to realize the consummation of long-entered wishes; and of gladness, because of the continuance of unity among them. Not one unkind expression had been heard on that floor; and there had been no violation of the rules of propriety or of brotherly feeling during any part of the session. He was glad that in the midst of the sorrow of the nation he represented, and the sorrow of sympathizing hearts in this country, they had the knowledge that the death which had taken place would be followed neither by anarchy nor by disruption of the peaceful relations of nation with nation, nor by anything that would impair the national credit or the national peace, but that under the constitution of his country the government moved on harmoniously and sweetly, and still ranked as one among the great family of nations. While they mourned the loss of a distinguished President, they rejoiced to know that his successor would be a man able wisely and discreetly to conduct the affairs of a great nation. (Applause.) The great overpowering feeling of the moment was one of grateful acknowledgment of the kindness with which the delegates from afar had been received in that old homestead, in that house where Wesley had worked and preached, and where the sainted dead in memory were all around them. He knew he was expressing the feelings of his brethren when he said the hospitality they had enjoyed, and the fraternal feelings with which they had been greeted, exceeded their most sanguine expectations, and their prayer would be that a rich blessing might abide in all the families whose kind hospitality would enable them to carry away pleasant and agreeable memories. (Applause.) He rejoiced at the proceedings of the Conference as well as the spirit which had animated them. Although they might not be able to point to very many visible results, still there were some which might be specifically mentioned. First amongst them was the broadening effect on the minds and feelings of all the delegates. The meeting of this Ecumenical Conference would have the advantage of enabling the brethren on the other side of the Atlantic the sooner to hold an American Conference of Methodism, which it might have been difficult to convene but for the present Conference; and he also thought it would have the effect of bringing the different branches of Methodism together more closely than would have been the case if such a Conference had not been held. (Applause.) Had no other result arisen from this meeting, it would have amply repaid them for all the time and labor they had expended. (Applause.) Another effect would be to make them pay more attention to the great essentials of Methodism, and think less of little varieties. They saw that they were all brethren beloved, and all Methodists. (Applause.) God had smiled upon all of them, and notwithstanding their peculiarities he had seen fit to use them for his glory, and all this they recognized to the praise of his great name. ("Praise the Lord.") The different branches of Methodism would also feel that they could agree together, notwithstanding their services varied somewhat—that Methodism could worship properly with a liturgical service—say prayers out of a book, and yet say their very devotionally—and that other Methodists, even though they did not use a book, could still be as devotional when they prayed simply from the heart and from the soul. (Applause.) He thought also they would feel that non-episcopal bodies could get along triumphantly and gloriously without bishops at all—(laughter)—while on the other hand some recognized the fact that even if there were amongst them certain persons called bishops, there was not much prey about them. (Loud laughter.) They would, in short, go away from that place, prepared to bear with one another's little variations—he had almost said infirmities—(a laugh)—with no less when they came. (Applause.) For Methodism more than ever, he loved it from his infancy; he received the love of it from his mother, by whose hand he was taken to the class-meeting, whose prayers he heard; he had mingled with Methodists all his days, and while he had never had controversies with brethren of any other denomination—he thought he loved them all—his heart was imbued with such love that the prosperity and success of Methodism was dearer to him than his own life. (Applause.) When he saw assembled in that Conference men from Fiji, and other islands of the sea, and men

from races speaking different languages, he saw how, in a little more than a century, God had given to Methodism a wonderful enlargement, and that made him love it more than he had ever loved it before. (Applause.) If God spared his life, he hoped to do more for its enlargement and its stability. Notwithstanding all this, he thought love for the head of the church, and for that great Christian family of which they would go away with a part, all who loved the Lord Jesus Christ, of every nation, and of every clime, (Applause.) They had in that Conference uttered an expression which would go out before the world in favor of peace and in behalf of arbitration where disputes arose between nations. In this respect they had done more than congresses of Great Powers did. They had not simply arrived at certain decisions, but their hearts had been drawn together in united sympathy. Both nations had stood around the dying bed of the President of the United States, their tears had mingled, their prayers had been blended, and had gone up together to the Throne of Grace; and that sympathy in sorrow had permeated their friendship, strengthened their bonds, and now they were going back into every town, every village, every neighborhood in America, telling the people everywhere that the heart of England was in sympathy with the heart of America. (Loud applause.) So long as these ties, stronger than treaties, bound the two countries, England to the heart of America, war was not likely to come. (Loud applause.) Methodism, it had been said, was one of the bonds of the brotherhood of nations. (The speaker it in his heart, and he believed it had something to do with preventing a rupture of peace between the two countries. (Applause.) They had not only been a Peace Congress, but also a Temperance Congress, and a Congress smiling upon woman's work in the world. Upon what, indeed, had they not been a Congress? (A laugh, and "hear, hear.") They had been a congress upon almost everything that was calculated to raise humanity higher, and to broaden the thoughts and sympathies of men. (Applause.) In parting from his English brethren, he bade them God-speed, and that wish was shared by all his American brethren. He and his friends from the other side of the Atlantic prayed that through the power of evangelical truth, and that their Methodist might triumph gloriously. (Applause.) That was his prayer for all parts of the church. In conclusion, the speaker said: "Let us look for that greater power, that holier baptism, and that power which will subdue the world unto Christ. We may live to see greater outpourings of the Spirit of God upon earth, but whether we live to see it or not, here, I trust we shall see from above, and that God will let us look down through those windows of glory, and behold the time coming when the Saviour shall see the travail of his soul, and shall be satisfied." (Loud applause.)

We can not say that "the usual votes of thanks" concluded the proceedings, for the enthusiastic cheers which came from every part of the chapel showed that the compliment paid to the hosts and hostesses who had entertained the delegates was by no means an empty one. The laborious and able services of Dr. George and the Rev. J. Bond were heartily acknowledged, as secretaries of the Conference, as were also the secretaries of the Executive Committee in both sections, the ministers and laymen connected with City-road Chapel for meeting the requirements of the Conference.

The Lord Mayor and Lady Mayoress were also thanked very sincerely for their kind hospitality at the Mansion House to delegates attending the Conference.

The doxology was then sung—"Praise God from whom all blessings flow." And the chairman, having pronounced the benediction, the Ecumenical Methodist Conference of 1881 was brought to a close.

## Dr. Mark S. Andrews.

Of the Alabama Conference, made the following remarks in the discussion of "Theological Schools and Methodism":

Rev. Dr. M. S. Andrews, Methodist Episcopal Church, South: Chairman—I heard with very great pleasure the essays that have been read, and I feel the profoundest sympathy with the church and her institutions in her efforts to develop and prepare our young men for the fields of activity into which they are speedily to go. I agree most heartily with those who have taught us to look aloft and to prepare our men for the high stations that they are to fill in the days to come, so that in the advancement of society the ministers in all departments of Methodism shall be abreast of the refinement and culture of the age. I am not, sir, in my sympathies with education of this sort, a whit behind the foremost. I agree also that our Christian culture should embrace that prodigious factor, the religion of our Lord Jesus Christ; and I hold that no man is educated in the highest and truest sense of the word, until he is taught the religion of Jesus Christ. But while I agree with all that has been said by the distinguished men who have written and read and spoken upon this subject, I believe, sir, that there is one branch of culture, essential for the minister and the layman alike; that has scarcely been alluded to: My experience as an educator, I feel that it is a very essential one, physical—and I do it modestly—to physical culture. Depend upon it there is a danger lest we put too great a strain upon the human intellect, that the body be dwarfed, and we send forth weak, debilitated men from our halls of learning. I desire that the great masters who preside over our intellects and hearts of our schools should look at this, and that we should have a care as to how much



the physical nature will bear; so that when our sons go out they may be fitted for the church and the station and the presiding elder's district, and be able to shoulder with their fathers' shoulders to shoulder with our trust and bravest men. (Hear, hear.) I can call the names of institutions to mind whose alumni I have seen again and again, and in two years after they came out—gone to the superannuated list, to live and die there. While, therefore, I advocate most heartily and earnestly thorough culture of heart and head, I would bring those brethren, especially who preside over our young men in institutions of learning, to look well to their physical training. No man is well fitted for this sphere of life as a Christian minister who has not, to some extent, a robust physical constitution. Why, sir, it was the temperance, the prudence and the wisdom of the training given to John Wesley by his mother, which prepared him for the noble sphere he afterward filled, and we shall do well if the mothers of the present generation, and the ministers who teach their sons, will have an eye to the physical culture and development of our youth. I earnestly desire to impress this fact upon every educator within this place. Then our men will have robust bodies, able to work, and to work until scores of years shall have passed away. (Hear, hear.) Why, Mr. President, the distinctions that have been won, and the usefulness that has been achieved upon the part of men depends, to a very large extent, upon their ability to run a long race, and to carry on earnest work year after year. (Applause.)

To Wives:  
Mrs. C. F. Wilder, in the Central Christian Advocate, preaches a sermon to wives. We quote as follows:  
The apostle, to avoid mistake about the understanding of the commandment given to wives, enforces his point with the forceful illustration, "Submit yourselves as unto the Lord. For the husband is the head of the church, the body of the church, the church of which he is the head of the church. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything." Christ is the law-giver unto the church, and she receives his commands. He is her ruler and she follows him. The church has no interest in separating from Christ. She does not secretly despise the authority which she promises to honor, she has a constant love for and desire to obey Christ. And she never rises against the power which both her obligations and her interests require her to obey.  
The apostle requires the husband to love the wife as Christ loves his church. It is love and care on one side and affectionate submission on the other. Superior strength and authority, the dominion, affection and submission given woman the love and care. Man is not worth much without his wife, and we find our protection and happiness in him. It looks like a very equal thing. And a really Christian marriage has such an excellence and holiness in it that I hardly wonder that the church of Rome has made it a sacrament. Throughout the Bible a wife in whom her husband can safely trust is spoken of in exalted terms. Her good qualities are spoken of as consisting in faithfulness, cleanliness, chastity, industry and submission. This last virtue seeming to be, in God's sight the chief.  
When a woman chooses her life companion she selects one whom she can honor. Above all things she delights in a man whom she can thoroughly honor, and yet the first thing she tries to do is to make him contemptible in her own eyes and in the eyes of all her world. The desire to rule is the besetting sin of woman, and contrary to the design of God in our creation. Of all contemptible creatures, the haughty husband is the most to be despised, and where a woman rules the family that is what the nominal "head" is. I never blamed that belittled man who paid an enormous sum for a crowning hen, and would keep it in spite of the "commands" of his wife.  
There is nothing that will so quickly smother a husband's love as a domineering and willful spirit in his wife, and of all wretched homes the dearest is where there is no love between husband and wife. So many are now in the world who simply live alone, and my sister, I beg of you to pray now and evermore daily and hourly that God will not let the love you two have each for the other. Pray that you drift not apart, and set to work right speedily to answer your own prayers. You know what used to give him pleasure, if you fall now to do those same acts but one inference can be drawn.  
A woman can not keep her husband's love by an independence of spirit, an extravagance of dress, untidiness in her home, neglect of her children, fretfulness and fault finding. A man can not realize how many ill-feeling days a house-mother has, and if we told him the most graphic language, every time we met him, still he would only get a faint realization of the truth. He knows what strong language he uses for the slightest ache or ill, so when we use our strongest words he thinks the pain is greater than what he has lived through. But my beloved sisters, the best course for us is, when feeling badly, speak only to God. The close communion of the home, the routine of our work, the constant care and worry of children, servants and visitors, the hard work of so many hours out of the twenty-four, the petty annoyances, the hunger for mental food for which we find no time to partake, the life of repression and self-denial, which most of women lead, no one can understand only those who have experienced the same. So where is the use in wailing breath and thus trying to explain the causes of our pain, or in speaking of the pain itself?  
But one thing let us surely guard against—showing a fretful feeling when we feel badly. Putting it in plain words—guard against crossness. How quickly a house-mother can strike every body the wrong way. And on the other hand, how soothing can be the stroke with which she puts her loved ones to sleep. Cease to expect to be loved and humored like a child when you feel ill.

Business Committee with regard to an address in the conference. I believe there will be no other time at which that report can be brought forward beyond the present.  
The Rev. Dr. George read the following report, and moved its adoption.  
The Business Committee, having received a paper, signed by Bishop Shipson and others, in respect to a second Ecumenical Conference of Methodism, in the United States, in the year 1887.  
1. Resolved—"That it is expedient that a second Ecumenical Conference be assembled, and, if practicable, in the United States, in the year 1887."  
2. Resolved—"That in order to promote the promotion of Christiano-fidelity, the several Methodist bodies are earnestly desired to create an Executive Committee, as now constituted, subject to such changes in its membership as they, in their wisdom, may ordain, beginning with the British Wesleyan Conference in the year 1883."  
3. Resolved—"That the Executive Committee, constituted in accordance with these resolutions, shall determine the time and place of holding the second Ecumenical Conference, the number of delegates to be chosen, and the ratio of their distribution amongst the respective Methodist bodies, shall prepare a program of exercises and rules and regulations for the government of the conference, and shall make all other necessary arrangements."  
Bishop Peck seconded the resolution, which was agreed to.  
We notice that the Methodist Ecumenical Conference took action strongly condemnatory of the regulation of vice by the State. This action of one of the most widely representative bodies of Christendom is in accord with the convictions of nearly the entire Christian world. The City Council of New Orleans, however, has undertaken not to suppress, but to regulate the vices of gambling and of prostitution. Gamblers and prostitutes are protected in their shameful pursuits, and are licensed, as are the most virtuous and laudable callings and trades. The funds derived from the license on gaming are to be devoted to the purchase of a poor farm—an institution, we suppose for the paupers of the city. The funds derived from license on houses of ill-fame are to be set aside for the establishment of an asylum for aged and infirm women. A more studied insult and humiliation could scarcely be heaped upon the heads of the virtuous but unfortunate poor than are done by these most shameful expedients to provide for them.  
It seems to us, that such means for the support of great public charities would better become Sodom and Gomorrah, than a city that claims to be Christian and civilized. That poor-house should have conspicuously over its gate of entrance: *Built by the proceeds of licensed prostitution.* Such words as these only express the facts. They might look strange and unseemly, but they would be true, and they would simply tell to the inmates, and to the world outside, the origin and the support of what might otherwise be regarded as noble monuments of public munificence and of Christian charity.  
The question acted on by the Ecumenical needs to be agitated here. Shall the State, or a City Council, regulate, sanction and protect vices, the most degrading and most destructive to the welfare of the people? This is a practical and a vital question.  
Rev. Dr. John Mathews, pastor of St. Charles Avenue Church, has been transferred to the Southwest Missouri Conference, and stationed at Kansas City. We believe it is Dr. Mathews' purpose to remain with his present charge for several weeks to come, and his friends here would be glad to retain him permanently. We regret very much this transfer, from Louisiana of one of our strongest and most gifted men. It seems to us that we can not spare him, but the Bishop may know best. If Dr. Mathews leaves his department will be deeply regretted. His ministry of eleven years in New Orleans has been marked by great popular acceptance and power, and his footprints will remain for long years. During these years he has rarely been absent from his work, and he has, with his family, encountered the yellow fever epidemics without flinching. Faithful, laborious and true, he has stood at his post and has done his Master's work. The transfer of the pastor carries along with it the loss to our Methodist society of his family, every member of which has become greatly endeared to our people. While we express a regret that is universal, we also utter the heartfelt prayer of all, that God's blessings may attend them in their new home, and that the Lord God may be their safeguard and shield.  
We are in receipt of a private note, of October 4, from Rev. J. A. Parker, presiding elder of Homer district, Louisiana Conference. We regret to learn from it that Bro. Parker's health is still such as to preclude much active work on his dis-

trict. He expresses the hope of being able to do full work at the opening of the coming conference year. From the nature of Bro. Parker's diseases rest for the present is absolutely necessary. His brethren on the district will no doubt see that he does not suffer in the matter of support by this forced cessation of labor. His afflictions will, we are sure, awaken the prayerful sympathy and generous consideration of all. Bro. Parker has always been a hard worker, and faithful in the discharge of his duties as a traveling preacher. We do most sincerely pray that the Master may restore him fully to health and to his loved employ.  
The United States Senate met in extra session Monday, October 10. Hon. Thomas F. Bayard was elected president of the Senate. Mr. Bayard is a Democrat, and, after strenuous opposition by the Republicans, was elected by a majority of two votes. Notwithstanding the national affliction, and the often expressed hope that the asperity of party feeling would be softened by Mr. Garfield's death, things seem to be much as they were. The antagonisms of parties and rings and sections crop out. Mr. Arthur is likely to surround himself with men of his own way of thinking, and to carry out the ideas and policy of the stalwarts. Conkling and Grant, while holding no cabinet positions, will be the controlling spirits of the new administration. There is nothing sentimental about Mr. Arthur. Mr. Garfield is buried. Mr. Arthur is President, and has a policy of his own.  
We give as much as possible of the Ecumenical, and the closing utterances of the memorable conference. Some other documents will be given hereafter, but for the rest, our readers, if they would have all, must wait and get the book which will be out soon. It will be seen that among the last things was a recommendation for another Ecumenical Conference, to be held in the United States, in 1887. Just now it seems to us that the taste and appetite for an Ecumenical are pretty thoroughly satiated, and that it will be soon enough to think about it some ten or twenty years hence. Not to live to see another can not be regarded as altogether an unspeakable misfortune.  
The death of Dr. Alfred C. Holt, at Summit, Miss., October 5, will be universally deplored. He was one of the most eminent physicians of New Orleans, and one of our best citizens. He was an exemplary member of the Presbyterian Church, benevolent and generous to the poor, and respected by all as the embodiment of honor and goodness. Dr. Holt was probably about sixty years of age at the time of his death.  
Rev. Dr. Ahrens reached home from his European and Ecumenical trip on Sunday, October 9. His return voyage was a stormy one—part of the time in a perilous cyclone. He is, however, in excellent health, and full of the memories of travel and of the great Methodist Conference. Our readers are under great obligations to Dr. Ahrens for his delightful letters.  
Hon. L. A. Wiltz, Governor of Louisiana, at this writing, Tuesday, October 11, is reported to be in a declining condition. He has been slowly wasting away with consumption for more than a year past, and a fatal termination has been apprehended for some time.  
The Texas Christian Advocate announces the death of Rev. M. C. Spencer, at Hempstead, Texas, September 21, and of Rev. T. W. Hines, who died at Wethersford, Texas, September 15.  
Rev. R. G. Porter, writing from Verona, Miss., October 5, says: "Crops turning out better than expected. Health of the country good. A few cases, here and there, of typhoid malarial fever, all violent, but fortunately few of them. My presiding elder reports about seven hundred conversions in Aberdeen district up to date, and the work still going on. We are now in the midst of a good meeting in Verona. The presiding elder of the Iuka district, Rev. J. B. Stone, lives here, and reports a glorious work all over his district. This has been a year of power."  
Rev. D. C. Langford writes from Beauregard, Miss., October 7: "I have just closed a good meeting at Beauregard, Miss. We continued twelve days. The church was greatly revived. Many had their spiritual strength renewed. Congregations were large and attentive from the beginning, and a great many were blessed. Fifteen joined the church, and we hope more will join soon. We had some help from Bros. W. B. Lewis, Barrington and Mullins."  
Rev. G. M. Liverman, writing from Kencho, La., October 3, says: "Mansfield Female College is doing better than at any time since the war—seventy-two matriculates, forty-one boarders. Bro. Pipes says, 'so

much for the railroad.' I say so much for the indomitable energy of the president, and he has shown good judgment in the selection of his corps of teachers."  
The ministers of the Reformed Church have determined to have another denominational congress at Chattanooga, next year. At the meeting called to consider this subject a high opinion of the usefulness and catholicity of the Assembly was expressed by all the speakers. A committee was appointed to arrange for next year's meeting, and the Rev. E. R. Willard was commissioned to write a series of articles on Chattanooga for the Christian World.  
A few years ago a Japanese publisher brought out a life of Washington in forty-five volumes, with illustrations in which the Father of his country is represented in modern dress, wearing a heavy moustache, carrying a cane, and accompanied by a skyo-terrier.  
Books and Periodicals.  
KING GRIMALDUS AND PUSYVANTIA, or the Cate Arabian Nights. By Mrs. A. M. Hox. Illustrated Quicks. Boston. D. Lothrop & Co. Price \$1.25.  
A wonderful cat story, profusely illustrated. Suited to very young readers. Where too young to read, the pictures will suffice to amuse and entertain. Along with such nonsense there are some very interesting revelations of the nature and ways of cats. The illustrations are well executed, and the volume is a very handsome one.  
THE HERO OF THE COVENANTS. A Centennial Sketch. By S. Barnes & Co., New York and Chicago. A circular accompanying the copy sent us, gives clearly and truly the character and contents of the work.  
This volume is a highly condensed review of the most important campaigns of the Revolution. Especially the Southern campaigns of 1780 and 1781, are given with thrilling interest. The great Southern leaders, Bickens, Davidson, Williams, Campbell, Howard, Washington, Sumpter and Marion—the heroes of King's Mountain, and the Southern Militia get full justice for their splendid military service in the War of the Revolution.  
The author has drawn the portrait of her hero, General Daniel Morgan, in lines of light upon the heavy ground of his "Mock Hero," Banister. She has made a strong historical argument, and well sustained her point, that Arnold never performed any essential or valuable military service during our Revolutionary struggle; that he fled the battle of the Clouds for a hundred years. The book is from the pen of a lady of Baltimore, and is a worthy Centennial offering to the Revolutionary heroism of the South. A. S. Barnes & Co., 113 William Street, New York, Publishers.  
Endorsing this, we would add that we are highly pleased with the style and method of the author. History is presented in a most attractive form, and in a manner to interest all readers.  
GERALDINE, a Souvenir of the St. Lawrence, Boston: James R. Osgood & Co. This is an extended poem of 321 lines, and is said to have been written by a well-known American poet. The poem is highly praised by the Boston Gazette, Transcript, and some other papers. Our readers must get the work and judge of its merits for themselves. For sale by J. C. Eyrich, New Orleans.  
The Popular Science Monthly for October has: Physical Education; The Practical Business of Life Insurance; How the Earth is Weighed; The Development of Political Institutions, by Herbert Spencer; The Cultivation of Medical Science; Increase and Movement of the Colored Population; About Comets; The connection of Biological Science with Medicine; Progress in the Manufacture of Steel; Intelligence of Animals; Forests in Alpine Regions; Cattle raising in South America; Sketch of Prof. Charles A. Young, with portrait.  
Wide Awake, October, 1881. Splendidly illustrated. Among its varied and entertaining articles are: Two Bears; A foreign embassy; Simon; How the twins came out; King Philip's head; Having his own way; Lady Godiva; Boys; Isaac Lemon; James Henry on the Mastodon; Polly Cologne; The Juvenile side of Chattanooga; Moggy Charta stories; Old Combs; Little Biographies; The traveling hawk-school; Health and strength papers; The young school-girl; What to do about it.  
The Nineteenth Century, September, 1881, George Munro, publisher, New York, has the following articles: 1. The Deadlock in the House of Commons. 2. How to Eat Bread. 3. Scrutin de L'Isle and Scrutin d'Arrendement. 4. Women and Civil Servants. 5. The Place of Revolution in Evolution. 6. Four Centuries of English Letters. 7. Worry. 8. The Workman's View of Fair Trade. 9. France and North Africa. 10. The Future of Gold.  
The Art Amateur, October, 1881, has six plates of supplement designs. Every department is well filled with material of the very best quality. This periodical is splendidly illustrated, and is of practical value to ladies who study the art of decoration in their homes. Under the heads of "decoration and furniture," and "art needlework" will be found many useful hints. Montague Marks, editor and publisher, New York. Price \$1 a year.  
The Fortnightly Review, September, 1881, George Munro, publisher, New York, has: 1. Railroads and Irish Idols. 2. Bulgaria. 3. Napoleon the Idol. 4. An Unbroken Speech. 5. The Return of Islam. 6. Recent Excavations in Pergamon. 7. A Volume of French Souvenirs. 8. The Dry Bones of Popular Education. 9. Over Production. 10. Home and Foreign Affairs. Also, The Forces, by Mrs. Alexander.  
The Contemporary Review, September, 1881, George Munro, publisher, New York, has: 1. The Militant Type of Society. 2. Ancient Egypt in its Comparative Relations. 3. The Canadian Drift. 4. Scottish, Shothland and German Writings. 5. Mr. Hindmarsh and the Constitution. 6. New Zealand in 1881. 7. Arrant and Edou. 8. Mr. Bence Jones' Answer to Opponents Examined. 9. Arthur Penrhyn Stanley.  
Our little ones, October, is a beautiful number, filled with striking pictures and entertaining articles. This excellent monthly is published by "The Russell Publishing Company," Boston. Yearly subscription, \$1.50.  
Our Nashville Sunday-school periodicals for October, have come to hand much later than usual. They are, of course, well prepared, and satisfactory in nearly every respect.

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The New American One Hundred and one hundred and one hundred and one hundred and one hundred and eighth Reader. The New American One Hundred and one hundred and one hundred and one hundred and one hundred and



MISCELLANEOUS

POCKES WITH GRAPES.—We have it repeatedly urged lately, that one of the ill success with the grape arises from rich soil. Other writers who have, perhaps, never owned a

ON DOGS.—Occasionally wash with carbolic soap, which may be obtained at most any drug store. Remove and burn old bedding, and sprinkle the floor of the sleeping place or kennel with a solution of one ounce of carbolic acid in a quart of water.—Western Veterinary.

**LEMON JELLY.**—One box of Cooper's  
sting, one and one-half pounds of  
juice of four or five lemons. Soak  
pint of cold water; when dissolved,  
add three pints of boiling water, stir,  
the pour in mento. Probably best  
cold water, and set away to harden.

**RAIN WAFFLES.**—One pint of sour  
cream, two eggs, whites beaten separate,  
two tablespoonfuls of butter, one  
teaspoonful of sugar, one pint of flour,  
two-thirds teaspoonful of soda dis-  
solved in one tablespoonful of boiling

The Nebraska State Normal School is a prosperous institution, which had, last accounts, 276 pupils.

may wish to come to Kentucky, let the teachers remember they pledged themselves by this resolution to send to Milledgeburg all young men under their influence who would leave the State for an education. Send for catalogue.

GEO. T. GOULD, A. M.

WHEAT CORN MILLS  
SAVES  
AND COTTON PRESSES







## PRICES CURRENT

REVISED AND CORRECTED WEEKLY.

New Orleans, Monday, Oct. 10, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

## SOUTHERN STAPLES.

Cotton, P. B.	To-day	Set.
Low ordinary	10 1/2	10 1/2
Good ordinary	10 3/4	10 3/4
Medium	10 1/2	10 1/2
Good middling	11 1/2	11 1/2
Middling fair	11 1/4	11 1/4
Best fair	11 1/2	11 1/2
Receipts since our last	5,000 bales	
Receipts previously	11,412 bales	
	168,785 bales.	

## SUGAR, P. B.

Full	10 1/2
Prime	10 3/4
Choice	10 1/2
Yellow clarified	10 1/2
White clarified	10 1/2
Crushed	10 1/2

## MOLASSES, in bulk, P. B.

Common	10 1/2
Prime	10 3/4
Choice	10 1/2

## RICE, Louisiana, P. B.

Common	10 1/2
Prime	10 3/4
Choice	10 1/2

## GROCERIES.

Coffee, P. B.	
New York	17 3/4
Rio ordinary	10
Rio fair	10 1/2
Rio, full	10 3/4

## Cheese, P. B.

Western factory	17 1/2
English dairy	17 1/2

## Candles, P. B.

Best tapers	15 1/2
Common	15 1/2

## Corn Meal, P. B.

Choice No. 1	3 3/4
Choice No. 2	3 3/4

## Flour, P. B.

Super	6 50
XX	6 25
XXX	6 10
Choice No. 1	6 10

## Fish.

Market, No. 1, in bulk	7 50
Half salted	4 50
Rice	4 50

## Oils, P. B.

Cash in hand	4 50
Cash in hand	4 50
Cash in hand	4 50

## Soap, P. B.

Market, No. 1, in bulk	2 1/2
Half salted	2 1/2
Rice	2 1/2

## Soda, P. B.

Choice No. 1	1 1/2
Choice No. 2	1 1/2

## March, P. B.

Choice No. 1	4 1/2
Choice No. 2	4 1/2

## Salt, P. B.

Choice No. 1	1 1/2
Choice No. 2	1 1/2

## GRAIN AND FEED.

Corn, in sacks, P. B.	
White	45
Mixed	42

## Oats, P. B.

Choice No. 1	45
Choice No. 2	42

## Bran, P. B.

Choice No. 1	1 1/2
Choice No. 2	1 1/2

## Hay, P. B.

Choice No. 1	18 00
Choice No. 2	20 00

## Cow Peas, P. B.

Choice No. 1	1 1/2
Choice No. 2	1 1/2

## POTATONES.

Choice No. 1	14
Choice No. 2	14

## Onions, P. B.

Choice No. 1	4 00
Choice No. 2	4 00

## Apples, P. B.

Choice No. 1	4 00
Choice No. 2	4 00

## Cabbages, P. B.

Choice No. 1	10 00
Choice No. 2	10 00

## Sour Potatoes, P. B.

Choice No. 1	10 00
Choice No. 2	10 00

## BAKING STUFFS.

Choice No. 1	10 00
Choice No. 2	10 00

## Raising, P. B.

Choice No. 1	10 00
Choice No. 2	10 00

## Selling, P. B.

Choice No. 1	10 00
Choice No. 2	10 00

## Ties, P. B.

Choice No. 1	1 00
Choice No. 2	1 00

## SUNDRIES.

Choice No. 1	10 00
Choice No. 2	10 00

## Honey, P. B.

Choice No. 1	10 00
Choice No. 2	10 00

## Peanut, P. B.

Choice No. 1	10 00
Choice No. 2	10 00

## Oranges, P. B.

Choice No. 1	10 00
Choice No. 2	10 00

## Wool, P. B.

Choice No. 1	10 00
Choice No. 2	10 00

## Feathers, P. B.

Choice No. 1	10 00
Choice No. 2	10 00

## Hides, P. B.

Choice No. 1	10 00
Choice No. 2	10 00

## NEWS OF THE WEEK.

## DOMESTIC.

Intimate, to-day, both houses voting separately for the successor to the late Senator Burnside, gave a total vote of 55 for Nelson V. Aldrich, being a majority of all members. He will probably be declared elected on the first ballot tomorrow. The other candidates were Wm. P. Sheffield, total vote 11, and Henry Lippitt 8.

WASHINGTON, Oct. 4.—Two Grand Jury this morning completed the hearing of witnesses in the Guiteau case, and about 1 o'clock, P. M., took a recess. The foreman, Mr. Churman, proceeded to the office of the District Attorney, and placed in Col. Corkhill's hands a presentment against Chas. J. Guiteau for the murder of James A. Garfield, President of the United States, by wounding him with a bullet fired from a pistol in the hands of said Chas. J. Guiteau, at the Baltimore and Potomac railroad depot, on or about the 22 day of July, A. D. 1881.

Boston, Oct. 5.—Dispatches from all parts of New England, indicate the thermometer below the freezing point, and considerable damage done to crops. At Snow, Vermont, it began to snow there this forenoon, and the fruit is frozen on the trees.

ATLANTA, Oct. 5.—The opening of the International Cotton Exposition evoked a degree of interest and enthusiasm that promises the best results. The crowd in attendance was very large. The pavilion was completely filled, as well as all the seats and standing room in front of the speakers' stand.

The 5th United States Artillery and Gate City Guards were drawn up in front of the stand, contrasting well with the beauty of the organ that filled the pavilion in the background.

On the speakers' stand were: Director General Kimball, Gov. Colquhoun, Bishop Ellis, U. of Texas, ex Gov. Van of South Carolina, Hon. Daniel Voorhees of Indiana, and Hon. N. J. Hammond of Atlanta.

Bristol, N. H., Oct. 6.—A shock of earthquake was felt here a little after midnight. It passed from West to East, and made a noise like the rumbling of a heavy train of cars, and shook perceptibly.

New York, Oct. 6.—The fund for Mrs. Garfield now reaches \$330,566 10.

CLEVELAND, Oct. 6.—President Garfield's body has been placed in a new casket made especially for the purpose as a gift. The casket is of sheet bronze, elaborately wrought, with gold trimmings, and a solid gold lid. It is to be placed on top of the casket, as Mrs. Garfield directs. The remains were in an unexpected good state of preservation, and now that the proper casket has been provided, it is probable that the plans of the Monumental Committee will be changed, and instead of the body being put in the ground, a crypt will be erected and the casket exposed to view.

Shenandoah, Oct. 7.—Red River is steadily rising here, enough water having already passed to insure low water navigation to New Orleans.

The contractors have succeeded in closing the mouth of Tons Bayou, which will greatly help navigation.

Canton is coming in rapidly and the weather is favorable for picking.

RICHMOND, Va., Oct. 7.—Special telegrams to the Dispatch, report that the sudden and severe frost of Wednesday night was very general throughout the State, and did considerable damage, particularly to the tobacco crop. The reports, which cover almost the entire tobacco section of the State, are very distressing, and show that at least one-half of the standing crop has been destroyed, and in some counties it is even worse; but little of the crop had been cut and housed; one farmer is reported as having lost 80,000 plants, while the joint of two others is estimated at what would fill sixty acres. The frost extended into North Carolina, reports from which state also show damaged crops.

MOBILE, Oct. 8.—The following is the Mobile Cotton Exchange crop report for September:

ALABAMA.—40 counties send 61 letters. The character of the weather during September has been generally favorable for picking and the maturity of the crop, some few reports from the north average. The damage from drought, rain and storms is estimated at about 23 per cent. The chief damage has been from drought in sandy lands. The plant has fruited only fairly well, many reports fruiting very uneven and much shedding. About five-eighths of the crop has been picked and the average yield per acre is estimated at about 400 pounds of seed cotton.

In 27 of the most productive counties the yield, as compared with last year is estimated at 15 per cent. loss, and in 13 upland counties 25 per cent. loss.

MISSISSIPPI.—Nineteen counties, 29 letters. The weather during September has been generally favorable for picking and the maturity of the crop, and the average damage from all causes is estimated at 22 per cent. The plant has fruited well, and much shedding is reported. About five-eighths of the crop has been picked, and the average yield per acre is estimated at about 424 pounds of seed cotton. The yield, as compared with last year, is estimated at 25 per cent. loss.

WASHINGTON, Oct. 9.—Geo. Scoville, Guiteau's counsel and brother-in-law, who has recently returned from New York, said to a reporter to-day, that he did not make any arrangement in that city for counsel to assist him in conducting Guiteau's defense. "His his morning, he said, to ask Richard E. Morrick, a prominent lawyer of this city, to act with him as associate counsel, and the latter declined, he will ask the Court to assign either Mr. Morrick or some other competent attorney to assist him."

Mr. Scoville thinks Guiteau will be arraigned on Tuesday morning next, and says that if he (Scoville) conducts the case alone, he will put Guiteau on the stand in his own defense as his first witness.

New York, Oct. 10.—Subscriptions to the Garfield fund, aggregate \$338,898 71, at 12 M. to-day. The fund will close Saturday, 14th inst., and on Monday, the 17th, a full list of all the subscriptions will be given to the press.

New York, Oct. 11.—President Davis, of the Bank of North America, has received up to date, \$94,238 00 for the relief of the Michigan sufferers.

WASHINGTON, Oct. 10.—After a struggle lasting over a month, Senator Bayard was today elected President of the Senate. The Republicans, under Edmunds' lead, fought hard to have the new Senators sworn in before such election, and in the effort Senator Davis, of Illinois, voted with them. On the direct vote as between Anthony and Bayard, Davis did not vote at all, but Bayard was elected with the Republicans the way through. There is talk of an effort to displace Bayard with Anthony after the Senate is full, but it is not believed.

Heard Davis will vote with the Republicans to accomplish such a result.

At the Democratic caucus this afternoon, L. Q. Washington, of Virginia, was nominated for Secretary of the Senate.

It is quite probable the new Secretary of the Treasury and the Attorney General will be announced in a day or two.

Mr. Windom is a candidate for the Senate, and wants his resignation accepted at once. So does Mr. Yeaghr.

The rumor here to-night is that Judge Folger, of New York, will be made Secretary of the Treasury, and Benj. Harris Brewster, of Pennsylvania, Attorney General.

Senator Conkling, who, since Sunday, has been here elected with the President, left for New York to-day. He will not be a member of the new Cabinet.

## FOREIGN.

HAVANA, Oct. 8.—Twelve deaths from yellow fever occurred here during the week ending the 7th inst.

LONDON, Oct. 8.—A dispatch from Tunis to-day says: For some days past severe fighting has been proceeding around Ker, between the French garrison and the insurgents. Gen. Sabatier has advanced two days' march towards Kairwan, but he finds a scarcity of water.

The European residents are drawing up a petition in favor of the occupation of the city of Tunis.

LONDON, Oct. 8.—A dispatch from Tunis Thursday, says a transport has arrived here from Hammanet with a thousand French troops, who were garrisoned there, many of them ill. A steamer has brought 48 other invalids from Sfax.

LONDON, Oct. 10.—A dispatch from Durban says: Fever is epidemic at Durban, in the Punjab. The mortality is from 200 to 300 daily. The total number of deaths for eleven days, ended the first of October, was 2255, of whom 138 were children.

## Mr. Spurgeon At Home.

The Rev. Dr. Theo. L. Cuyler, writing to the Evangelist from England, refers to a visit to Mr. Spurgeon:

"Saturday was the most thoroughly enjoyable I have spent in England. Mr. Hall drove me through South London to the beautiful villa of Mr. Spurgeon, at Upper Norwood, near the Sydenham Crystal Palace. Mr. Spurgeon purchased it a year ago in exchange for his house in Clapham; and it is a rural paradise. The great preacher, with a jovial countenance, came out of his door with both hand outstretched to give us welcome. Saturday afternoon is his holiday. For an hour he conducted us over his delightful grounds, and through his garden and conservatory, and then to a rustic arbor, where he entertained us with one of his racy talks which are as characteristic as his sermons. Mr. Spurgeon's study is a charming apartment opening out on his lawn; the view extends for twelve miles to Epsom Downs. His parlor, too, is lined with elegant volumes. He showed us with great grace a portfolio of caricatures of himself, and then by way of contrast, a series of translations of his sermons in various foreign tongues. His study was for a long time a suffering invalid—presided at the table with grace and sweetness; their twin sons have already entered the ministry, one in London and the other now in New Zealand. It was six o'clock on Saturday when we bade him 'good-by,' and he assured us that he had not yet selected even the text for his next day's discourse; 'I shall go down in the garden presently,' said he, 'and arrange my morning discourse; and choose a text for that in the evening; then to-morrow afternoon, before preaching, I will make an outline of the sermon, and then I will have my habit for many years, he never loses a sentence in advance, and rarely spends over half an hour in laying out the plan of a sermon. Constantly he tells his mental clock, and he has only to turn the spigot and draw. I parted from him with fresh gladness for a second time, and he was by his own pen has a ring the precious Gospel to me; I feel that in a sense since the days of the apostles."

Within six years the Presbyterian Church has organized in the Territory of Utah, eight churches and twenty-three schools, all of which have been supported by eastern churches.

MOHAVIANS.—The Unity Elders Conference, at Bethesda, has been called by lot the Rev. Henry J. Van Vleet for Bishop of the Moravian Church in the United States.

## Illinois Conference.

This Conference was held at Ashby, Ill., Sept. 24, 25, Bishop Keener presided. He gave the appointments as reported in the St. Louis Christian Advocate.

## APPOINTMENTS.

LEWISTON DISTRICT.—C. C. Mayhew, P. E. Canton and Lewiston, one to be supplied; S. A. Kelly, Kinsbury, W. L. Prairie, J. A. Mayhew, one to be supplied; Midway and Marietta, to be supplied; by F. C. Mayhew; Topeka circuit, E. F. Senter, S. Myers; Supernumerary, Mount Sterling, E. H. Prosser; El Dorado and Detroit, C. S. McAnally; Waverly and Jacksonville, L. P. Deatherage; Girard, E. R. Ward.

PANA DISTRICT.—R. R. Herter, P. E. Pana and Elkhart, L. E. Wabushley; Cowden, J. C. Stauffer, L. M. Kassidy; Supernumerary, Mansfield Action, C. B. Sullivan; Shawnee circuit, D. I. Binkley; Mount Zion and Keweenaw, J. Rogers, A. F. Rogers; Supernumerary, Sherman and Lake Fork, J. W. Thompson; Taylorville, S. F. Shenton; New Douglas, J. D. Crooks; Keyport, W. D. Baylock.

SALAM DISTRICT.—G. Y. Nichols, P. E. Salem circuit, J. W. Toombs; Kimbrey, T. M. Prickett, G. W. Gilmore; Supernumerary, Rono, T. M. Rogers; Xenia, to be supplied; Joliet, J. A. And; Clay City, J. E. Barry; Patoka, J. A. Greening; Ashmont, H. Lewis; Elmhurst, H. K. Rogers; Marietta, C. V. Davis, W. C. Hummel; Sherman parson, Wayne City, to be supplied, by J. D. Brown; Supernumerary, Mount Zion, L. W. Wescott.

ASHLEY DISTRICT.—C. M. Macpherson, P. E. Ashley circuit, A. C. Becker; Nashville station, W. A. Cross; Colman and East St. Louis, to be supplied; Blair and Baldwin, C. E. Edin; Deaton and Indiana, W. H. Noank; A. L. Davis; Supernumerary, Carbondale and Marion, F. E. Hall; Murphysboro, J. J. Prather; a negro and Jones, to be supplied; Paluk; T. A. Kelson; Ridgway mission, T. B. Boswell; Hamilton circuit, Isaac H. Lewis; Golden mission, to be supplied, by J. R. Bell; Alexander, Carver M. Cagle.

TRANSFERRED: W. W. Prime, to Indiana Conference; V. J. Sevier, to Missouri Conference.

Delegates to General Conference: Clerical: C. C. Mayhew; B. R. Herter, Alexander, Lay; Samuel Carpenter; Alternate, J. B. McElroy.

It makes the heart of every philanthropist and to see so many worthless patent medicines pulled and advertised for the cure of chronic diseases. Usually the remedy is some vile cathartic compound or alcohol preparation, combined with bichloride, turpentine or other severe diuretic that afflicts the invalid only temporary relief, but which has no lasting effect, and in truth eventually brings on a complication of diseases arising from a state of worn out and exhausted digestive and urinary organs that nothing but death can relieve. Invalids should trust more to nature for their recovery. A gentle medicinal tonic, that stimulates enfeebled digestion and strengthens every part of the system by its soothing and refreshing effect on both mind and body, is nature's truest and best assistant. Such a remedy is Brown's Iron Bitters, a medicine surpassing the sale of all other remedies whenever its merits become known, for it acts in such perfect harmony with the laws of life and health, that all pulmonary, urinary and blood troubles are prevented and permanently cured by its timely use. It contains no alcohol, and will not blacken the teeth. Physicians and ministers endorse and recommend it.

A TRUE CAUSE FOR REGRET.

There will be a camp meeting at Moss Hill, Holbrook Valley circuit, Marianna District, Alabama Conference, beginning Thursday night before the fourth Sunday in October. The camp ground is located in Washington county, Florida, five miles east of Vernal, and about twelve west of Orange Hill. Everybody, both people and preachers, are invited to come. Come one, come all.

JOHN WILEY, P. E.

Georgetown Camp Meeting, in the Mobile District, Alabama Conference, will begin on Friday before the third Sunday in October, and close on Thursday following. A daily back will convey visitors from Chattanooga station, on the Mobile and Ohio railroad, to the grounds, making connection with trains north and south. The meeting will be conducted on the self-supporting plan; there will be a public tent on the grounds for the accommodation of parties wishing to visit the meeting; charges reasonable. Ministers are specially invited.

M. B. WILEY, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

MARIANNA DIST.—FOURTH ROUND.

Cerro Gordo mission, at St. Pauls, Sep. 11, 11

Callahan mission, at Shady Grove, Sep. 12, 12

Marianna station, Sep. 13, 13

Philips mission, at Newmarket, Oct. 1, 1

Greenwood circuit, at Greenwood, Oct. 2, 2

Freeport and Walton mission, at Alliqua, Oct. 3, 3

Holbrook Valley circuit, at Moss Hill, Oct. 4, 4

Big Creek circuit, at Big Creek, Oct. 5, 5

Headland mission, at Midway, Oct. 6, 6

Genoa circuit, at Providence, Oct. 7, 7

A. J. CHILMAN, P. E.

LOUISIANA CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Hazelhurst mission, at St. Pauls, Sep. 14, 14

Summit, Sep. 15, 15

Summit, Sep. 16, 16

Summit, Sep. 17, 17

Summit, Sep. 18, 18

Summit, Sep. 19, 19

Summit, Sep. 20, 20

Summit, Sep. 21, 21

Summit, Sep. 22, 22

Summit, Sep. 23, 23

Summit, Sep. 24, 24

Summit, Sep. 25, 25

Summit







## BY MARGARET FARNSTROM

PREPARED BY REV. CHRISTIAN KEENE  
Fourth Quarter—Lesson V.  
DAY, OCTOBER 30, 1881.—LEVITICUS.

MOUNT LEBANON, PA.

... ..

October 4, 1951.

W. BROWN.

College of Education, University of Illinois at Chicago

Yours truly,

Preamble and resolutions adopted by:

of more than twenty years, he devoted himself enthusiastically, and with distinguished success, to

Methodist Church, and lived and died in the  
and hope of a glorious immortality beyond the  
grave.







## Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND  
LOUISIANA CONFERENCE OF THE  
M. E. CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

## Corresponding Editors:

REV. J. W. RICE, REV. W. L. C. HUNNICUTT  
REV. C. B. GALLOWAY, REV. C. W. CARTER, D. D.

THURSDAY, OCTOBER 20, 1881.

The air is full of circus. The great, the unrivalled, the only, and most wonderful, has come. Altogether squares of posters are displayed, depicting the most impossible and ludicrous feats of riding, jumping, tumbling. The daily papers are filled with puff, advertisements by the column, editorial commendations. Sunday is the great day of this feast. The more religious perhaps go during the week. The circus is said to be a success. It is somewhat mixed. Even a Moody and Sankey song is thrown in for the "unco guide." Natural history is a noble and elevating study. Elephants, monkeys, lions, camelpards, blue horses and hippopotami are worth seeing. It claims to be a moral circus. The semi-nude women connected with the performance, and the Sunday exhibitions, and the coarse and obscene jests of the sanctimonious clown, are moral exceedingly. Pastors are troubled about the lambs of their flock, and the sheep also. Nearly every church, in its members, old and young, this winter, will spend more money on amusements—wicked, devilish, unclean amusements—than on church enterprises. The pastors will be poorly paid, the missionary cause nearly forgotten, while the circus, theatre, and other follies will not lack patronage.

One day last week, in one of the business-centers of New Orleans, and near the hour of noon, there was a bloody battle between two prominent police officers. One of them was killed on the spot, the other seriously if not mortally wounded. We infer, from the comments of the daily papers, that the police force of this city is largely composed of the very worst materials, and that positions are given to the most worthless and disreputable men as the reward of political service. The most reckless and criminal men known to be guilty of murder, and capable of any and every crime, are appointed to important commands in the city police, because they are useful in the manipulation of the ward elections, and in controlling votes.

The men engaged in the disgraceful frays to which we have alluded were scarcely worthy of public notice, and their lives were of small value to the community; but the conflict brings to the surface the depths of iniquity and corruption concealed in our State and city politics. Those whose duty it is to suppress vice and crime, and to guard the lives and property of the community, are themselves, in many instances, the worst of criminals, destitute of principle, and only intent on making the most out of their position for themselves and their political employers. If they did nothing more than maintain and kill each other in these violent encounters and personal feuds not much harm would be done. But the whole community, governed by desperadoes, suffers in all its vital interests. There is little sense of security for persons and property, the city is injured in its business, and a reputation for lawlessness and political corruption rests in a most damaging way upon the moral welfare and the material prosperity.

We give this week Dr. Marshall's Eminent essay on the religious newspaper. It will, of course, repay perusal abundantly. The Doctor's argument for endowing religious newspapers is strong. We have in these columns several times suggested, that money thus bestowed would be productive of as much good as if it were given to a college, or a university. Our suggestions have not as yet borne fruit. No donations have come in to help us in the struggle to keep this paper a going; and we suppose none will.

We have sometimes thought that men might be found so devoted, intelligent and prosperous as to make up a capital sufficient to publish a first class church paper. But neither have we ever found a wealthy layman who seemed capable of appreciating this suggestion. With capital to begin with, and enterprising and prudent management, a paper worth reading could be published at a moderate price. Our church papers are published almost without capital. They can not be what they should be so long as they barely live, and their existence is a continual struggle. The endowed paper is not likely to be realized soon, but, in the course of

time, something of the kind may be projected.

As long as the patronage of our church papers is divided up among so many local publications, none of them can be strong enough to be first rate. Whether it is better to have many ordinary local papers, or a few really excellent ones, is the practical question; and we have decided, apparently, in favor of having many local papers. This may be well for the time being. After awhile these local papers may develop and educate a taste for something better, and thus make a first-class church paper possible. For, say what we will, the lack of readers is the most insuperable obstacle. If a good paper were sent, postage paid, to every member of the church, not half of them would read it. They do not care for such reading, and to bring them up to it, requires time, and many educating agencies. A free paper would not incite to read necessarily. Where it costs something it is more likely to be appreciated. That the most of our people take no church paper may be partly owing to poverty, and to penuriousness, but more than all, to their inability to appreciate such a publication.

## Not Ashamed of the Gospel.

One reason is given by Paul, why he was not ashamed of the gospel: "For it is the power of God unto salvation to every one that believeth." He does not claim for the gospel that it saves everybody, not even that it saves many, but that it is the power of God unto salvation "to every one that believeth." If none believe, none are saved; where few believe, few are saved. Whether few or many are saved does not affect the apostle's confidence in the gospel. That it actually saves every one that believes is the ground of his assurance. If we were to affirm, as some do, that the gospel is a failure, because comparatively few are reached and reformed by it, this would not be relevant to Paul's course of thought. He does not say that he is not ashamed of the gospel, because it gathers in the multitudes, and saves all the people. In this connection he seems to take no account of mere numbers, nor whether the world will be saved or not. It is enough to affirm that the gospel is the power of God unto salvation to every one that believeth. This is the truth, and the whole truth. Whether many or few are saved does not touch the ground of confidence in the gospel as the power of God.

It is the power of God unto a saving result, but this power is suspended upon a condition. It can not be put forth until there is faith; where there is faith it always operates unto salvation. That which connects the power of God in the gospel with its end, the salvation of the soul, is faith. Unbelief is a barrier which even this power can not surmount. The gospel saves none irresistibly; it only saves them that believe. This is the glory of the gospel, that without respect to race or outward condition, or circumstances, it is the power of God unto salvation to every one that believeth. It says, the believing soul from sin and death, and makes him a new creature in Christ. Our modern skeptics doubt the gospel because it does not quickly compel universal assent, and convert everybody. Even Christians point to the numbers saved, the nations brought under gospel influence, the wide diffusion of Christianity, as demonstrating the divine origin of the gospel. Whatever force there may be in the skepticism, or the faith that depends upon actual results, Paul builds upon this, that the gospel is the power of God, not because it had saved many, but because it is this divine power to every one that believeth. One conversion, or two—a Jew and a Greek—connected with the exercise of faith in Christ, would be as clear a demonstration as the conversion of thousands.

Wherever men have believed they have been saved. This is all that is claimed. The gospel is the power of God unto salvation, but it is not, therefore, able to save everybody, nor anybody, unconditionally. Not to every one is it the power of God, but to every one that believeth. And this was the reason why Paul was not ashamed of it. It is a divine power, which respects the freedom of the creature. While it places salvation within the reach of all, and upon a condition with which all may comply, still they are free to receive or reject the offer of eternal life. The objection of the infidel is that Christians claim that the gospel is the power of God unto the world's salvation, and yet the world is not half saved. And too often the Christian seems to endeavor to meet the objection of the doubter by telling how many the gospel has saved. Paul's position was not that there is power in the gospel to save unconditionally. As a reason for not being ashamed of

the gospel, he does not measure or estimate results, but rather emphasizes the condition, the faith through which alone the saving power can be realized.

This was reason enough. There is no other system of teaching, moral, religious or philosophical, that claims to save in any way. Certainly there is not, there never was, any other religion that claimed to save on a condition so simple and so novel as this. The gospel is the power of God. It is divine. God is its author, God is in it. It is the embodiment of omnipotence, under the guidance of infinite wisdom and love. It is power, working in souls, and for moral and spiritual ends. All that power can do to save men is done in and through the gospel. But without faith in us divine power can not save us. At any rate, it never does. Christ is able to save to the uttermost them that come unto God by him, but only as they come by him. The gospel is the power of God unto salvation to all if all will believe. This condition of the exercise of divine power runs through the entire word of God. That all men are not saved, or that the most remain in their sins, argues no defect in the gospel; nor does it disprove the power of God in it.

The gospel is consistent with itself, and in perfect harmony with God and his moral government. As a divine plan for the salvation of sinners, it could not be more wisely conceived, nor more wisely and vigorously executed. Paul strikes the central idea when he gives the reason why he is not ashamed of the gospel. It is God's power unto salvation to every one that believeth. Herein is the excellency, the glory, the surpassing wisdom, the unfathomable love. As a plan it is impartial, it is adapted to the condition of all, it places life within the reach of the Jew and the Greek, and upon the same terms. Paul was not ashamed of the gospel. His reason must also be ours. We must not go beyond it. All that he claimed for the gospel we may claim. It is still the power of God unto salvation to every one that believeth. It can not be more than this; it can never be less.

## Alabama Notes.

I came, or rather was sent off, to this place to regain the strength and nerve lost in the slow rolling of the long summer, and in the fatigue and anxiety of watching sick children for the past three months. Rheumatic quins and neuralgic gripes are old acquaintances of mine, and bald-headedness and dim-sightedness have been trying for years to become familiar with me. But to pant at the end of a three hundred yards walk like a fox-dog at the end of a long dry chase, and to fail to command sleep at will, and to eat from a sheer sense of duty, are, in my experience, facts entirely new, and not at all pleasant to contemplate. They trouble me in the present, and strongly suggest the probability of being "put upon the shelf," a condition of life which requires a larger endowment, both of patience and of money, than the average Methodist preacher under fifty years of age has. To me life at a summer resort would be a poor thing any way; but, under present circumstances, it is almost intolerable. The order is to do nothing, which is so much like the contemptible life of a loafer that one can hardly help from being positively miserable, notwithstanding he may know, from repeated trials, that he can not work, and that his present distress comes from the performance of sacred duties. I am doing my level best, but it is very hard work. One of the most difficult commands Moses ever gave Israel was at the Red Sea, when he ordered them to "stand still." Anything is easier than standing still.

To the lowlander this is an attractive place, made up, as it is, of mountains and narrow valleys, all covered with native forest trees. The foliage is now taking on its autumnal splendor, and everywhere the pictures are magnificent. The large summer crowd has gone, and the banquet hall is deserted. The season has been a fine one. The hotel will be kept open through winter. The property belongs to Col. Jackson, a man of wealth, enterprise and taste, who is expending about \$5,000 a year in improvements. When his designs of new hotels on the mountain sides, joined by graceful and ornamental bridges thrown across the little valleys, shall have been completed, this will be one of the most picturesque and delightful watering places in all the South. There are five or six springs within a small area, each discharging a different kind of water from the others—white sulphur, red sulphur, arsenic, etc.

All this mountain country is rapidly improving in every respect but one. The exception is that the people have begun to raise cotton as a

staple product of the farm. The results of this will be just what they have been in the lower part of the State, namely: neglect of wheat, oats, rye and corn, of fruit, sheep, cattle, hogs and horses. This leads to high prices of breadstuffs, and to the mortgage system, and eventually drives off the small farmer, and conveys the lands to comparatively few owners. Cotton looks better up here than in the black belt, but meal is \$1 25 per bushel, bacon 16 cents per pound, and one man told me he has four hundred mortgages on small farms this year. In other matters the whole country is on the upgrade, and has already made great improvement. Intelligence is on the increase. The newspapers, weekly and daily, are read more extensively, schools are taught by better scholars, and hold more months in the year than formerly; and I was told yesterday that witches and faith doctors had well-nigh abandoned the country.

The church keeps abreast of other interests in permanent betterments. Bro. McCoy held the fourth Quarterly Conference for this circuit—J. E. Andrews, pastor—at this place on Saturday and Sunday. The attendance of official members was large. They are a fine looking, sensible, solid set of men, and are going to pay the preacher's allowance, and every dollar of the other assessments, in addition to great improvements put upon the parsonage. The presiding elder thinks the district (Blount-ham) will overpay all claims made by the Annual Conference. He reminds me of Dr. Linfield, of the Mississippi, and of T. F. Mangum, of the Alabama Conference. You may know by this that he is a *conqueror*, and that nobody will sleep about him, and no interest will suffer for want of attention. The fact is the Conference has a very fine corps of very vigorous, devoted men, who are now strong, and who will be very much stronger when they are fully matured. It will not be many years either until they bring their Conference to the front rank of the church, and make their field of labor one of the most desirable in the whole connection. The Alabama Conference has drawn many a good and strong man from these parts, but she will never get any more. The new industries and vast enterprises now operating and projected for this region will so increase the population that hereafter the church will have need for all her workers, and the workers will have to be thoroughly prepared, and bestir themselves to the utmost to meet the demands upon them.

The Northern Methodists seemed at one time to have a pretty firm foothold up here, but they are nibber on the decline, especially among the whites. Dr. Haygood's brother in black still adheres that way, and will continue to do so, doubtless, as long as good missionary appropriations shall continue. Leaves and fishes have always been a big part of some folks' religion. What the church success of this class is I have not been able to learn, but suppose it is about the same as it is farther South. My opinion is based upon the sound of the songs, prayers and sermons which rolled up the mountain side, a few nights ago, in mighty volume, and which came a distance of half a mile, and lasted till midnight, and also from the loud laughter proceeding from the crowds as they went to their homes.

W. L. C. HUNNICUTT.

## About London.

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REV. J. E. ANDREWS, D. D.

Mr. Editor: The authorities of London have, with commendable thoughtfulness, preserved many squares and parks, where grass and trees and flowers do relieve the monotony of brick and mortar, and give, even to those who dwell in the very heart of the city, the freshness and verdure of the country. Chief of all is Hyde Park, consisting of three hundred and eighty-eight acres, most artistically laid off in drives, equestrian paths and footways, most highly ornamented with the rarest flowers and shrubs. From five till seven P. M. may be seen in these thoroughfares the most splendid and costly equipages, with powdered and liveried footmen; also the nobility and gentry upon their blooded horses, while the footpaths are thronged with lively crowds enjoying the gayly and the display. The most famous of all these resorts is Rotten Row, where the royal family air themselves. This very inelegant term is strangely enough the corruption of the French phrase, meaning the resort of kings—*Rue de Roi*.

St. James' Park, in front of Buckingham Palace, the city residence of the Queen, is very highly ornamental; through it courses a bright and beautiful stream, so sparkling

and picturesque that it is fitly named the Ornamental Water; it is spanned by several handsomely-constructed footways, and on its bosom are very many light boats, and numerous water fowl of various plumage.

The largest of all the parks, and the most country-like is the Regent's Park. In the center of this no trace of the city can be seen, nor any noise and bustle heard. On the Saturday evening when we visited it numerous cricket matches were being played, crowds of children were gamboling on the grass, and couples and groups of men and women were enjoying relaxation from the labors of the week. I stopped and looked and listened, then remarked to my companion that there was not a single sight or sound to remind me that he was surrounded on all sides by the largest city in the world. What a privilege to the working classes that only a few minutes' walk from the scene of their daily toil will bring them in the midst of forest and verdure that seem primeval. I remarked that it would be a great pity if ever the spirit of utilitarianism should so far prevail over a regard for comfort and pleasure as to convert this spacious and attractive retreat into dusty marts of trade, or monotonous rows of brick and mortar. My companion, who had resided all his life long in London, replied that these spots had always been regarded as sacred to the cause of humanity, and that the disposition seemed even to be growing stronger to preserve them intact.

At the north end of Regent's Park are the gardens of the Zoological Society, where can be seen the largest and finest collections of animals, birds and reptiles to be found in the world. One entire section is devoted to the cages of lions, tigers, and the fiercest beasts of prey. We happened to be there at the time of feeding them; their instinct told them the hour was near, and their impatience was wildly fearful. Pacing back and forth in their dens, sometimes hurling themselves against the barriers within impetuosity that could brook no restraint, and all the time roaring terrifically, the magnificent beasts inspired a spirit of admiration, not unmixed with dread, even though strong fastenings made them assured prisoners. There were five or six elephants, some quite young, and one of most tremendous proportions. I could scarcely have conceived of such a moving mass of flesh. I attempted to reach to the top of his back with my umbrella staff, a long one, but failed to do so; it seemed to me by at least two feet. The monster would obey implicitly the bidding of his keeper, meekly kneeling to receive the groups of children on his back, and then marching gently forward as if pleased with the shoutings of the little revelers he was bearing aloft. The greatest attraction for the children seemed to be the antics of two half-grown black bears, which had been trained by a fine-looking milo to man from their infancy. At his signals they would dance, play soldiers, count by striking their paws on the cage, and fall back when shot at, feigning themselves dead. Very near them was an immense white polar bear, which had been in these gardens for many years. Though so large and fierce, he was as playful as a kitten, lying on his huge back in the water, and playing with the fish which had been given him for dinner. The hippopotami, the rhinoceroses, the sealions, the llamas, the giraffes, the ant-eaters, together with the very many animals usually found in such collections, made the evening I spent in the zoological gardens to be by no means the least enjoyable of all the others spent in the great metropolis. In the midst, however, of my delighted interest I must confess that at one time I had feelings of sincere sorrow, proceeding from the thought that so few of the children in the vast world could enjoy so rich a treat. The delirium of ecstasy with which three little boys I was of would have looked upon these scenes, and the keen regret at the impossibility of their doing so, for a time turned my own joy into bitterness, but I dismissed the feeling with the determination to take in all I could of it, so that I might be able to give them more of the enjoyment of it at second hand.

The Albert Memorial is one of the most magnificent monuments in the world. It is a tribute to the memory of the Prince Consort, Prince Albert, erected at a cost of £150,000, of which the Queen gave a large amount, and the Parliament £50,000. It consists of a Gothic cross and canopy, with a spire reaching to the height of 175 feet. Under the canopy is a colossal statue of the Prince in a sitting position. It is approached by four flights of steps, and at each corner is a group of statues, carved in marble by the most accomplished of artists. One group represents Europe, one Asia, one Africa and another America. Above these are groups on a smaller scale, one representing agriculture, another engineering, another commerce and another manufactures. Round the base of the memorial is a series of 200 life-sized figures and portraits of the great men of all ages and countries. So life-like are they that I could easily recognize those with whose portraits I had been familiar. Prince Albert was a great favorite with the English nation. He was undoubtedly a great friend of the people, and interested in all that pertained to the elevation of his race. Besides this memorial to him there is also an equestrian statue of him in Holborn Circus, the Albert Suspension Bridge and the Royal Albert Hall, an immense structure circular in form, covered by a glass dome, and capable of holding 10,000 persons. It is used for concerts and exhibitions. Beside all these, the Queen has had erected in Windsor Castle the Albert Chapel. It is built on the site of an ancient edifice called Wolsey's Chapel, and is indeed a most beautiful and worthy tribute of the Queen to her late husband whom she tenderly loved. The walls of the chapel are decorated with the sale work, as is also the ceiling; the west end window is resplendent with the brilliant hues of parti-colored glass. In the center is the recumbent figure of the Prince in white marble.

The two persons, however, whom the English people do most delight to honor, who stand at the very head of their list of heroes, are the Duke of Wellington and Lord Nelson. Statues and memorials of them are almost without number, and are scattered all over the city and country. This is not strange, as doubtless they conferred more honor upon the nation than any of her sons. Indeed, but for Wellington's defeat of Napoleon at Waterloo the whole future of the most renowned country of earth might have been changed, and herself become a mere province of France. The colossal statue of the Iron Duke upon the top of the triumphal arch opposite Admiralty House, where he long resided, is a magnificent specimen of art. It is mounted upon his favorite horse, Copenhagen, and appears just as he is said to have done on the day of Waterloo. In Trafalgar Square, named in honor of his last victory, stands the Column, in honor of Lord Nelson. It is of stone, and 175 feet high, and upon the top, on a circular pedestal, is a statue of the great naval hero, 17 feet high. The top of the Column is of bronze, and from a cannon captured by Nelson's Four Lions in bronze, designed by Sir Edwin Landseer, the great animal painter, guard the feet of the monument. In Greenwich Hospital are very many memorials of Nelson. Various portraits of him to be seen adorn the walls, and pictures, executed by the finest artists, of the battles of Trafalgar, the Nile and others. In the upper hall of the hospital are some peculiarly touching souvenirs, the coat and waistcoat yet bearing the stains of blood, which the hero wore when he was killed in the battle of Trafalgar. I thought as I looked upon these things, that the English nation secure two nobly these tributes to their great men. In the first place she pays a just debt to those who served her with such unswerving heroism, and in the next place she uses the very best methods to inspire beholders with patriotic zeal, and with fervent purpose to emulate the valorous deeds of the battle-scarred but laurel-crowned veteran. The coldest heart would move with quicker, warmer pulsations as one would look upon the picture executed in the highest style of art, representing men-of-war engaged in deadly conflict, and the one armed hero, with his tall spare frame gallantly erect, cheering his men to victory over decks slippery with blood, and strewn with the dying and the dead; or, again, as one would look upon the painting which represents Nelson as wounded in the head, and being borne into the cockpit for treatment. The surgeon is about to quilt a wounded sailor to attend upon the admiral. "No," said Nelson, "I will take my turn with my brave fellows." Some of the paintings are very fine in the Greenwich Hospital, and there are in the museum models of ships, and of everything pertaining to naval armament and equipment from the earliest period to the present. The Royal Observatory, Greenwich, is only to be looked at from a distance, not to be entered by the uninitiated. The outside appearance, however, is by no means to be despised; situated upon a towering eminence, in the midst of a grand park of forest trees, and native green, it so commands the view of the Thames coursing at its feet, of the metropolis in the distance, and of the whole country round about, as from its serene height under the clouds to be justly entitled to be called the time-keeper of the world, and to have undisputed authority in matters sidereal.



[illegible]



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THURSDAY, OCTOBER 27, 1881.

## The Lord's Joy.

Whatever this may be, it is to be the reward of the faithful servant. He is to enter into it. Possibly there is reference to it in the prophet's words: "He shall see of the travail of his soul, and shall be satisfied." The fruit of the Saviour's sufferings in the salvation of men, in connection with his own exultation, was the object of glad anticipation. Paul refers to it: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." We notice that the revised New Testament very properly retains the old translation of this passage. It is not "instead of," but "for the joy that was set before him." That joy was looked forward to by Christ in his humiliation and pain. He saw of the travail of his soul while enduring the anguish. There was a joy set before him as he moved through the fearful shadows, and as sorrow and death overwhelmed him.

It is as a prize gained, as a goal reached, that it is referred to as the reward of the Lord's servant. This was the crown of his effort, the sum of his blessedness, to enter into the joy of his Lord. That joy may be described as sitting down at the right hand of the throne of God, the glorification and exaltation of Christ's human nature; or we are at liberty to suppose that it was a joy flowing out of redemption achieved, and of unsaved. It was somehow in the nature of a result or reward of sufferings endured, and of fidelity to his great mission as the world's Saviour. In like manner the faithful servant enters into a joy that grows out of fidelity to the trust given him, and the fruits of a consecrated life. There was this likeness in the joy of the servant and of his Lord. But there is the idea of identity. The joy was not merely like, but it was the same joy. They are together at the right hand of the throne of God, they are glorified together, but Christ is the source of the servant's glory. The servant enters into a joy that is already his Lord's. He is made a partaker of it. Here is a deep and wide sea of blessedness, a rapture which must be the highest of all raptures, into which the servant enters, into which he plunges, from which he shall never emerge. It must be the highest of all joy. More than the joy of angels, of the noblest, brightest and most exalted of sinless creatures. And it is also implied that the soul saved is to be happy in that which makes Christ happy. The joy of the Lord and of the servant is one. How glorified men and angels are to be united in their joy we can not tell, but the joy of Christ and of his servants is to be identical. As they are to be alike in character, so in their joy. In his image the servants are to be; in the body changed, in the soul sanctified, the servants are to be in the image of Christ. One in character, their joy is also one.

The thing which impresses us here is not what precisely that joy may be, but it is rather the fact that Christ's joy is to be the joy of his servants. It seems a very great thing, and almost incredible, that we are in this world to be Christ-like; that we are to purify ourselves even as he is pure. But the putting on of Christ here, and entering into his character in this life, are scarcely as marvelous as entering into his joy in the world to come. The capacity to enjoy what Christ enjoys, to have what he loves, and to be eternally satisfied in that in which he is satisfied, is a wonderful every-thing, as that miracle of grace by which, in this world, we are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

Is this the heaven we are thinking of, and for which we are preparing? The pleasures we love now, the things that we ardently desire are indications of what the future will be. The joy of Christ is to be the heaven of the good. There is no other heaven than this. "I" we can not be happy in Christ's happiness, if we can not find the consummation of all blessedness in that which makes him blessed forever, there is no life eternal for us. The joy set before him is also set before us, but our course of life without cross-bearing or self-denial or agonizing—shows too plainly that we are not intent on securing that joy. As it is something too spiritual and too unworldly to interest and attract us now, there will be nothing in it to satisfy us hereafter. It is well to keep in view the obvious

truth that the rewards of heaven are adapted to character, and that the servant, to enter into the joy of his Lord, must have been changed into the spiritual image of his Lord.

Our joy, whatever it may be, and our pleasure, which occupy and absorb us, are among the truest revelations of character and destiny. If our joy here is in the possession or pursuit of riches, in the vulgar amusements and vicious entertainments common in worldly society, what is there for us in Christ's joy? How utterly inconceivable that the devotee of worldly pleasure could be welcomed to that joy which followed our Lord's cross-bearing and suffering, and which, in its nature, must be among the purest and holiest of all imaginable things. Besides, this joy of the Lord, to which the faithful servants are invited, is the sequel, on their part, to the diligent improvement of a most solemn trust. It comes after toll, after vigilant and painstaking endeavor to make the most of that which had been committed to the servant's care. One way of self-examination is as to fidelity to this trust. We may be wicked and slothful servants, and thus consciously condemned. But another way is to honestly inquire whether the joy of our Lord, the heaven of the gospel is a boon which we could enjoy, or that we are capable of accepting. Do we wish for such a heaven?

## The Exposition at Atlanta.

The great cotton exposition of the world was opened, with imposing ceremonies at Oglethorpe Park, two miles from the city of Atlanta, Ga., on the fifth of the present month. The address of H. I. Kimball, director general, presenting the ground and buildings to the Board of Directors, the response of Gov. Colquhoun accepting the same, the address of welcome by ex-Gov. Vane, of North Carolina, and the oration by Hon. D. W. Voorhees, of Indiana, followed by the exposition ode, composed by Paul H. Hayne, of Georgia, and read by Hon. S. J. Hammond, of the same State, all preceded by a prayer by Right Rev. R. W. B. Elliot, Bishop of Texas, and interspersed with music by the Fifth Artillery Band, and concluding with the grand hallelujah chorus sung by five hundred voices, directed by Mr. C. M. Cady, of Georgia, and accompanied by instruments of brass and the firing of cannon, constituted a sufficiently varied programme, every part of which was well carried out, entertaining the large audience to the end. The last part of the exercises was especially well executed, neither the instruments of brass, nor the salutes of artillery drowning the voices of the singers. I estimated four thousand persons in the audience, most of whom gave attention to the speakers; but some talked, neither listening themselves nor allowing others to hear. I am inclined to attribute the persistent disposition of some to be inattentive to a deficiency in their capacity to hear, but am in doubt whether that deficiency is usually located in their ears or in their understandings. Some went so far as to say that if Mr. Voorhees' speech were extensively circulated and read it would have as powerful an effect upon the material interests of the country as the exposition itself. There were perhaps as many persons elsewhere on the grounds as assembled around the speakers. The buildings were by no means all completed. The sound of the hammer and saw, from far and near, mingled much of the time with the voices of the speakers. The preparations for the exposition were far from complete on the first day. Several buildings had not been finished, and many articles intended for exhibition had not been taken from the cases in which they had been shipped to Atlanta. In fact, the entire enterprise outgrew itself from the beginning. The directors have provided, I suppose double the amount of space originally contemplated, and yet have fallen far short of supplying the demand. The main building is 720 feet long and 410 feet wide, measuring the lines of the cross in which it is built. Three handsome steam engines, one a Corliss, were in motion on the first day, but the long cold drawn, iron shafts revolved without bands to connect them with the multitudinous and multifarious machinery, expected soon to be in motion there. Yet there were many interesting things on exhibition the first day, and noticeably more on the second. The State of Kansas was well represented by her grain and other products, Texas by specimens of timber wood, and Arkansas by various kinds of wood in the unique form of an octavo volume, exhibiting the grain of each in an admirable manner. I was about to open one of them for a peek, but found it was intended to be read only without by the eye and, within by

the imagination. Huge blocks of coal, containing enough to warm a room for an entire winter; ponderous machines for crushing rock containing gold; a mighty Pulomometer, seeming to be a magnified copy of the human heart, with its ascending and descending arteries and veins; numberless specimens of ores, and stones of different kinds; chemicals and dye stuffs beautiful to behold; Clark's and Coat's thread, in every color of the rainbow, in magnificent frame of 15,000 spools, or in artistically erected pillars, arches and obelisks; gorgeous displays of silk in handkerchiefs, dress goods, and pure white and soft chrome-yellow cocoons; a machine for barbing and twisting fencing wire; cotton spinning machinery of many kinds, and other things, too numerous to specify, were to be seen on the second day. One of the special objects of the exhibition is to show the process of spinning and weaving silk and cotton into the several fabrics which they may compose. These and many other curious and wonderful things will doubtless be shown in due time. The plying, ginning, carding, spinning, weaving, dyeing, cutting, making and ending of a suit of cotton clothes for ex-Gov. Brown, all in one day, will doubtless be a wonder to many. Of course a large part of the cotton manufacturing and other machinery will be brought from the North. Everything exhibited will constitute a vast advertisement for the exhibitor. A Baltimore company will give a parcel of tea, and a cup of the beverage, too, to all who will accept them.

One of the most interesting portions of the exposition, especially to all who have not seen cotton grow, has been eaten of worms. A few weeks before the opening of the exposition some twenty or more species of cotton, from every part of the cotton-growing world, were to be seen growing on the exposition grounds. There was the Turkey cotton; the Japanese, with its small three-lobed bolls; the India, Omras and Jerry, tolerably good; and the Jamboos, very inferior; the Mexican, which was good; the Egyptian, (Gazra Contaba, and Zifta, which opened badly; though thickly balled; the Chinese, inferior and like the Japanese; the Brazilian, Morahan, with its super-abundant foliage without a form, bloom or boll; and a half dozen or more varieties of our native Southern cotton, of which the Herlong seemed to produce most. But cotton worms seem to be no respecters of cotton. In sweeping the fields of the South they did not exempt the exposition patch, but ate the young cotton, intended to exhibit every stage of cotton growth, entirely up, and stripped utterly the leaves and other tender parts from all the older plants of every species except the Brazilian, whose dense foliage was too abundant for even their devouring capacity. They hung themselves up beneath the green tops of that, and died, I suppose, because they could eat no more. Many of them, however, on the hot days, crawled out of the fields. I saw them in a corner of a fence almost piled upon each other, a squirming mass, lifting their heads spasmodically right and left, seeming to disdain each other's touch. They crawled up the rails, and some to the top of a post eight feet high, and leaped off, the smaller ones letting themselves down by a web, and the larger falling to the ground. Thousands of red ants happened to have a nest near by. They met the army of worms, and the worms were eaten of ants. The worms dived and floundered, but only from the jaws of one ant into the jaws of two others.

If the cotton exposition shall teach the South how to make her staple more profitable, by showing her how to manufacture her cotton, in whole or in part, at home, the lesson will certainly be a valuable one. The exposition will continue several months. November will doubtless be a favorable time for visiting it, as, in addition to other things, live stock will be on exhibition during that month. This exposition will doubtless prove more satisfactory to many than the Centennial one at Philadelphia a few years ago. That would have required six months to see it anything like thoroughly. This, I suppose, may be seen quite satisfactorily in six days. The great tuberculosis hotel near the grounds will be a convenience and a novelty to many. The railroad accommodations furnished at the central depot at Atlanta I have never seen equalled anywhere. I have wondered and do yet learn something from the arrangements of the Atlanta depot.

W. L. C. N.

## Missions and Hard Times.

In the October number of the Advocate of Missions, the editor writing on "hard times," says:

The seasons of depression are not accidental to the economy of God.

They have their meaning and their uses. It is not wise to undertake an explanation of any providential occurrence. The design is most commonly revealed in the event. This need not shake our faith in the fact that God has ordered it. The special ends may be many, and quite beyond our knowledge, while the general principles which direct all God's doings are clear and easy to be understood. On one side it may be said that God does nothing against his gospel, but every thing for it. It is not according to the mind of God business should be to destroy or hinder his own works. He is not divided against himself. He can do nothing against the truth. The change in the circumstances of men may compel some to do less, but to supply the lack. He has not read the whole lesson of God's word which finds in the straitened times argument for restricting to a narrow compass the church's plans and operations. Souls die in all times; and he who is accustomed to sing,

Take my soul and body's powers,  
Take my money, mind, and will,  
All my goods and all my houses,  
All I know, and all I feel,  
All I think, or speak, or do—  
Take my heart, but make it new—

and has accepted Paul's conclusion that we should live only unto him who died for us, and rose again from the dead, will not, because there is need of retrenchment in his own household, cut off the supplies required to save from death the souls which Christ redeemed with his own blood. Rather a stimulus is applied to the generosity and charity of Christian men; and self-denial is called in to aid faith, and a new and higher impulse is given to the movements of the church of God.

It has been often seen that the periods of adversity were the periods of largest gain to the church. Not only has the confidence in mere earthly supports been then taken away and faith fixed exclusively upon God, but zeal has been quickened, and energy developed, and the sluggish apathy of prosperity has given way to firm resolve and active endeavor. It ought to be so always, and will be so when the selfish tendency shall yield to the power of Christian love. There is something to be thought of in the day of adversity besides our own losses. Look not every man on his own things, but every man also on the things of others. Specially applies to the time of others' needs. Under the pressure of general distress it is peculiarly the duty—as it is the privilege—of the Christian to mitigate the evil, and by all the means at his command to push on the great enterprises that look to the final deliverance of men from all evil. "It is criminal to indulge in despondency, and relax effort at such a time. If thou faint in the day of adversity, thy strength is small."

We do not wish to undertake the embarrassments of many of our brethren, nor are we wanting in sympathy with them; but we can not regard the present distress as quite so serious as some hold it. The church has passed through heavier trials, and confronted darker calamities, without faltering, and has suffered no loss. There is enough and to spare in our country. Shall the poor want for bread? Will the men who overmore than their own lives to the gospel discount the living of the preachers of Christ to reimburse their losses? Shall the church of God, whose growth and fruitfulness are essential to the health and good order of society, and the salvation of men, want the means requisite for its maintenance? Will the men of means, who are indebted for their knowledge of Christ to missionary labor and sacrifice, suffer the missions of the church to be neglected, because they are unwilling to practice for awhile the self-denial to which they are pledged by their vows to Christ? There is nothing in the present conditions to justify any abatement of our too feeble efforts, any reduction of our too narrow plans—nothing to excuse the diminution of supplies already far beneath our ability. There is much to stimulate to more earnest endeavor and larger self-sacrifice—much to incite to more constant and fervent prayer. There is nothing to dishonor. We want only the faith and devotion to our Lord commensurate with the means at our command, to put new life into all our plans, enlarge our facilities for work, and insure speedy and entire success in all our operations.

## God Seen in Jesus.

BY REV. DR. HENRY.

God never performs an unnecessary act. We know most of God in Jesus. More than in nature, more than in any verbal revelation, God is manifested in Jesus the Christ. His motives and emotions are learned, not by a long process of generalization from the facts of the world, but by a simple, open-eyed, open-hearted, child-like observation of the movements of the intellect and heart of Jesus. If the life of Jesus be the index by which men may know the workings of an infinite nature, then we must believe that our heavenly Father never does a single thing to which his human children unnecessarily, never takes any obligation to their sufferings, is always ready to save them from their sins, and does whatsoever an infinitely wise and benevolent nature can suggest to make them happy. So Jesus was. So God must be.

Now, it is a remarkable characteristic of Jesus that he never spoke an unnecessary word nor performed an unnecessary deed. He never did for another what that person could do for himself. There seemed to be omnipotence at his command. He claimed that there was. He performed acts which go as far as acts can go to prove such a proposition as the possession of "unlimited power." All disease was under his control. He could instantaneously heal lepers, open the eyes of the blind, unstap the ears of the deaf, and give tone and health to chronic paralytics.

All nature seemed under his control. He could still storms, and multiply bread a thousand fold, even indefinitely, and change water into wine. He was the master of the grave. He sent his summons through the gales into eternity, and called back the spirits of the long-departed to relinquit their former bodies. There is no perceptible limit to his power.

And yet he never performed a miracle to gratify his own passions or those of others. He never exerted his great power for display. If Jesus was a mere man, to whom Almighty God had for a season delegated his almightiness, it is inconceivable that he should not at some time have put forth his hand to gratify the curiosity of his beloved friends, or to indulge his own desire for display, or blind the hands of his foes, or destroy them with his word of power. But he never did. I never knew a man, never heard of a man, find no record in any history of a man, so content, so gloriously self-controlling, that he would not, at least once in a lifetime, break over the bounds and exert this delegated power selfishly. Jesus never did. Then God never does. It is the merest fanaticism to desire and pray that God will give us a sign, do a wonder, and set the universe agape at his monstrous power. He never did. He never will. If his power seems glorious to us, it is because that power is glorious. All that men see is what Habakkuk calls "the hiding of his power." God does only what God can not leave undone.

## About London.

HENRIEL FIELDS, CITY ROAD CHAPEL, WINDSOR CANTONMENT, ST. PAUL'S CATHEDRAL.

BY C. G. ANDREWS, D. D.

MR. EDITOR: Macaulay has said somewhere, perhaps in his paper upon John Bunyan, that many Puritans, to whom the respect paid by Roman Catholics to the relics and tombs of their saints seem childish and sinful, are said to have regarded the resting-place of their own illustrious dead as invested with a saving sanctity. I could not repress such a feeling as this as I walked for the first time through Bunhill Fields, where lie buried more than one hundred thousand of the Nonconformist dead. They were not accounted worthy to rest in the cemeteries of the Established Church, consecrated by bell and book, and hence were put out in the Potters' Fields, called in consequence Bonehill, just as now in some towns of America, the place where the carcasses of beasts are hauled off to rot are called Boneyards. Unworthy to lie in consecrated ground! Ah! it might be much more truthfully said of these simple grand ones, gone forever and ever by, "of whom the world was not worthy." John Bunyan's grave is almost in the center of the burial-ground, a white marble figure upon a high tomb. Not far from this place is the tomb of Susannah Wesley, the daughter of the Vicar of St. Giles, Cripplegate, elected because he was a Nonconformist, and the mother of John and Charles Wesley. There stands the flat tomb near his mother's grave, upon which John stood to preach the gospel. Illustrations mother! for the work under God of rearing thine incomparable son for the church, thou hast justly entitled thyself to Solomon's rare tribute: "Many daughters have done virtuously, but thou excellest them all." There are also buried in this celebrated but unobtrusive spot Daniel Defoe, author of Robinson Crusoe, Dr. Isaac Watts, and Dr. John Owen, "the great Dissenter." In the Friends' Burial-Ground, now considered part of the same, lie the remains of George Fox, founder of the Quakers. Just opposite Bunhill Fields is City Road, which, on this morning, I went to visit, that I might quickly take in this Mecca of American Methodists before the gathering crowds of the great Ecumenical should sweep the thoughts away from the inspiring past to the busy present. Printed over the door of the house adjoining were the words: "Wesley's House." Mr. Spoor, the genial pastor, kindly showed us round. The body and plan of the chapel is as Wesley constructed it, but it has been modernized and made to look attractive. The same pulpit he used is retained, a high round structure of polished wood. It elevates the preacher quite above the lower floor, and nearly to the level of the gallery. In the rear of the pulpit is the chancel, on the three panels of which are printed the Ten Commandments, the Apostles' Creed and the Lord's Prayer. On the left of the chancel is a bust or medallion of Richard Watson, and on the right is a bust of Sir Thomas Lyttelton, who gave £50,000 to build fifty chapels in London. All around the walls of the chapel are memorials of the great characters of Methodism. I went up into the house where the founder of Methodism lived, sat in the chair he occupied, and stood on the spot where he breathed his last. I almost felt as if the place was too sacred to be now occupied as a residence, but no; there can be no more fitting place for a Methodist preacher to live and labor than that occupied by the first

Methodist. Oh! that the spirit of consecration and of singular devotion to duty, which first gave rise to the sobriquet, may ever rest upon those who wear the name.

In the afternoon we visited Windsor Castle; the Queen being on a visit to Balmoral, her Scottish residence, the State apartments are thrown open to visitors. A run of several hours up the Thames, now no longer the murky and filthy receptacle of the sewers of the city, but a bright running stream, and through a fertile and highly cultivated region, brings us to the village of Windsor. The castle is on an eminence overlooking the Thames and surrounding country, and, with its battlemented walls and ancient turrets, presents quite an imposing appearance. The entrance is without fee, and an accomplished guide is furnished, who is forbidden to receive any compensation. Crowds are awaiting their turn to look through the apartments made illustrious by the occupancy of the long line of England's sovereigns. The Queen's audience chamber you approach first, with an allegorical painting on the ceiling representing Britannia in a car drawn by swans, and accompanied by Ceres Flora, Pomona and other Heathen deities. The walls of the room are embellished with specimens of Gobelins tapestry, representing scenes from the history of Esther. The Queen's presence chamber is also decorated with tapestry, representing, in high colors, and with great naturalness, other scenes from Esther. St. George's Hall is two hundred feet long, and has a highly polished dining table running near the whole length. The ceiling is adorned with the shields of the knights of the Garter, beginning with that of the Black Prince, and ending with the Earl of Beaconsfield. This hall is used only on the grandest state occasions. The gable said it was used last when the Emperor of Russia, since assassinated, visited Queen Victoria. The time would fall me to tell of all the grand apartments, and their grand contents. One room is called the Rubens Room, and is entirely filled with the productions of this eminent artist. Another room is called the Vandyck Room, and is filled with portraits of illustrious persons painted alone by this master. One magnificent portrait is King Charles I. on horseback. It is said that fabulous sums have been refused for this picture. From the top of Windsor Castle a most splendid view of the surrounding country can be seen. There is Eton College, there the residence of William Penn, there the country churchyard at Stoke Newington, where Gray wrote his Elegy, there Queen Anne's Drive, and the beautiful grounds stretching down to the Thames, where the present Queen spends much of her time when the weather is suitable.

Guild Hall is a venerable structure, interesting, not so much because of the statues and pictures, or of the libraries and manuscripts, of which there are a number, but because of the history associated with it as a court of justice. Here Lady Jane Grey and her husband were tried and condemned, and many unfortunate, women and men, were convicted of heresy, and afterwards burned at the stake. It is very strange that in this place of gloomy memories have been held the annual banquets of the Lord Mayor for several centuries. So close upon each other's heels do frequently go banquets and death, the piquancy of triumph and the trappings of woe. As these monuments of dark deeds and sacrificial lives greet me so frequently in London, suggesting such gloomy reflections, I rejoice that a better day has long since dawned on the land, and that the Bonners and Jeffreys have given place to wise and merciful dispensers of justice in Church and State.

I waited for some days before visiting St. Paul's, to see if I could have a fair day to view the city from the top of the spire, but had at last to go when the smoke and fog hid much of the view. As is the custom in England, this church is the repository of the remains of many honored dead. Over the door, is a tablet to Sir Christopher Wren, the builder of the cathedral. Part of the inscription, written in Latin, is translated: "If thou seekest his monument look around." Here is also Hallam, the historian of the Middle Ages, Samuel Johnson, the great lexicographer, John Howard, the philanthropist, Lord Cornwallis, but with no reference to his American campaigns; Sir Edward Pakenham, "who fell gloriously on the eighth of January, 1815, while leading the troops in an attack on New Orleans." Sir John Moore, and many others. Chief of all, however, are the memorials to the Duke of Wellington and to Admiral Lord Nelson; the latter rests in the crypt under the exact center of the whole building, in a black marble sarcophagus of massive proportions; the former is in a Sarco-



And the principle Wholesale  
and Retail Druggists of New  
Orleans

... ..



## MISCELLANEOUS.

MAKES COFFEE MILLS  
C. S. M.  
BY COTTON PRESS











WHOLE NO. 1378

The French Chamber has adopted two projects for railroads to the Senegal, the one running from Dakar to St. Louis, and the other from Medine to Batoulabe.



## Christian Advocate.

THURSDAY, NOVEMBER 3, 1881.

For the New Orleans Christian Advocate.

BY INVITATION.

Oh, I would that I did not find thy word,  
Did not I know thy loving kindness, Lord,  
Did not I see the goodness in the land,  
Could not I catch the gentle guiding hand?

In the dark watches of the night of grief,  
Thou givest songs of sadness and relief,  
To whom thou dost say, "I will be with thee,"  
Oh, who but thou canst I in sorrow see?

When have I, Lord, in heaviness, Only thou,  
And thou art with me, and thou art with me,  
Thou art in heaven or earth no other name,  
None but thy blood can a lost soul redeem!

How could I fear the angels of thy power,  
Did not I hear thy promise and thy word,  
Did not I see the goodness in the land,  
Did not I see the goodness in the land?

No other voice bids me be of good cheer,  
No other hand will wipe off sorrow's tear,  
No other hand will turn aside the cup,  
No other one can smile when I am sad.

And thou dost cast on him thy every care,  
For thou art on him thy pleading prayer,  
I could not bear this weight of woe and grief,  
Did not thy mercy send me sweet relief.

Oh, give to me thy all-sufficient grace,  
And from the darkness show me thy face,  
Lead me in paths where'er thy feet have trod,  
Oh, be my comfort, and my aid and red.

## Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEEFER.

Fourth Quarter—Lesson VII.

SUNDAY, NOVEMBER 3, 1881.—LEVI 23:1-14.

## THE FEAST OF TABERNACLES.

23. And the Lord made unto Moses saying,  
Speak unto the children of Israel saying,  
The feast of tabernacles shall be observed  
for seven days unto the Lord.

24. On the first day shall be a solemn convocation,  
ye shall do no servile work therein:  
Seven days shall offer an offering made by  
fire unto the Lord: the eighth day shall be  
a solemn convocation, ye shall do no servile work therein.

25. These are the feasts of the Lord, which ye shall  
observe: the feast of unleavened bread, the  
feast of weeks, the feast of tabernacles,  
the feast of trumpets, the feast of atonement,  
the feast of Pentecost, and the feast of harvest.

26. And ye shall keep the feast of tabernacles,  
seven days, in booths, seven days, ye shall  
dwell in booths: seven days shall dwell in  
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27. And ye shall keep the feast of tabernacles,  
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booths.

44. And ye shall keep the feast of tabernacles,  
seven days, in booths, seven days, ye shall  
dwell in booths: seven days shall dwell in  
booths.

45. And ye shall keep the feast of tabernacles,  
seven days, in booths, seven days, ye shall  
dwell in booths: seven days shall dwell in  
booths.

46. And ye shall keep the feast of tabernacles,  
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47. And ye shall keep the feast of tabernacles,  
seven days, in booths, seven days, ye shall  
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48. And ye shall keep the feast of tabernacles,  
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49. And ye shall keep the feast of tabernacles,  
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50. And ye shall keep the feast of tabernacles,  
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51. And ye shall keep the feast of tabernacles,  
seven days, in booths, seven days, ye shall  
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booths.

52. And ye shall keep the feast of tabernacles,  
seven days, in booths, seven days, ye shall  
dwell in booths: seven days shall dwell in  
booths.

ing, though pointing to the soul, was  
applied to the body. Water was in  
great demand, and soap, body, clothes,  
houses, all must be cleansed.

This annual feast was held at Jerusa-  
salem. This gave the country people  
a fine opportunity of seeing the city,  
hearing the news, and of enlarging  
their general stock of ideas. The people  
from the country would see many  
things, see the country along the route  
of travel, and, when they came to the  
great city, then spread out before  
their eyes, all the wonders collected in  
Jerusalem by the wealth of kings and  
their alliances with foreign nations.

The best of all was the religious effect  
of these feasts. They preserved the reli-  
gious faith of the nation by constantly  
reminding the people of the deliver-  
ances of the past. If gratitude can be  
preserved, faith and trust in God will  
be maintained. Men depart from their  
faith by forgetting God, ingratitude is  
the first step away. How surprised the  
brothers of our Lord were when he re-  
fused to go with them to this annual  
feast; they wanted him to go there,  
where he could show himself to the  
whole nation, and demonstrate his  
claim. He refused to go with them be-  
cause they did not believe in him. So he let them go, and  
afterward himself went by another  
way. The Saviour had no idea of  
misleading this great national feast, but  
chose to go by himself rather than in  
company with these unbelieving  
brothers.

Our Saviour preached some of his  
most wonderful words upon the occa-  
sion of this feast; in the seventh chap-  
ter of John we have the words that he  
spoke in the temple. On the last day  
of the feast, that great day, Jesus stood up  
and cried: "If any man thirst let him  
come unto me and drink." Among  
other beautiful ceremonies of these last  
days of the feast there was one, namely,  
for the priest to bring, with great  
pomph, in a golden vessel, water from  
the pool of Siloam to the temple, where  
it was solemnly offered to God, and  
poured out on the altar, in remem-  
brance of the water that flowed from a  
rock in the wilderness. It was this  
beautiful commemorative ordinance  
that suggested to our Lord the words,  
"To the astonishment of all he stood  
forth and proclaimed himself the true  
and living Fountain, the true Rock  
which that in the wilderness fore-  
shadowed." He that believeth on me,  
as the Scripture hath said, out of his  
belly shall flow rivers of living water."

## Our General Rules.

MR. EDITOR: In the ADVOCATE of  
March 13 is an article on the "Adminis-  
tration of Discipline," by Prior, which  
has not yet been written. I have thought  
much on the same subject, and now,  
if you see proper, you may give some  
of my thoughts to your readers.

Our pastors are required by the Dis-  
cipline to read the "general rules" to  
their congregations. Before persons  
can be admitted to membership in our  
church, they must give "satisfactory  
assurance" of their willingness  
to keep "the rules of the church," and  
when they are received into the church  
they are publicly pledged to be "sub-  
ject to the Discipline of the church."

If any among us habitually break  
any of these rules he must be "admoni-  
shed," and if after sufficient admoni-  
tion and rebuke he "repent not," he  
is to have "no more place among us."

In case of "disobedience to the  
order and Discipline of the church,"  
private reproof "must be given by a  
preacher or leader," and if the offender  
does not "acknowledge the fault," and  
"make promise of amendment," the  
preacher must "take with him two or  
three faithful friends, who shall labor  
to bring the offender to proper repen-  
tance;" but if he will not hear them,  
and there be no sign of amendment,  
the offender must be dealt with as in  
case of "immunity," i. e., he must be  
excommunicated.

Our general rules comprehend three general directions,  
viz.: 1. "Doing no harm." 2. "Doing  
good." 3. "Attending upon the ordi-  
nances of God." Certain species of  
violations of the first general direction  
are specified, viz.: Profanity, Sabbath-  
breaking, drinking spirituous liquors,  
fighting, quarrelling, going to law with  
a brother, using many words in buying  
and selling, ungentle giving or tak-  
ing, unwholesome interest, dishonorable  
or unprofitable conversation, putting on  
gold and costly apparel, diversions  
such as can not be used in the name of  
the Lord Jesus, singing songs or read-  
ing books which do not tend to the  
knowledge and love of God, laying up  
treasure on earth, borrowing without  
a probability of paying, or taking up  
goods without a probability of paying  
for them. The second general direction  
speckly enjoins doing good to the  
bodies and souls of men, and especially  
to those that are of the household of  
faith, or growing so to be, diligene  
and frugality, and submission to bear  
the reproach of Christ. The third gen-  
eral direction requires attendance upon  
the public worship of God, the ministry  
of the word read or expounded, the  
supper of the Lord, family and private  
prayer, searching the Scriptures, and  
fasting or abstinence.

After frequent and thorough sur-  
veys of these general rules I am  
constrained to believe that if the peo-  
ple called Methodists observe them  
they are, indeed, "a peculiar peo-  
ple." And the ministry, which "has  
raised up such a people who "shine as  
lights in the world," among a crooked  
and perverse nation, "holding forth

the word of life," may indeed "rejoice  
in the day of Christ that they have not  
labored in vain." Each pastor among  
us ought zealously to strive to keep the  
lives of his members up to the standard  
of the general rules. There can be no  
harm in observing every one of our  
general rules. If it be admitted, as was  
asserted last year by a city pastor, that  
we are not taught of God in his written  
word to observe all these general rules,  
it can not be claimed that it would be  
wrong for our members to dress plain-  
ly, eschew the putting on of gold, ab-  
stain from worldly amusements, and  
alcoholic beverages, and, indeed, to  
keep every one of our rules. But as  
every one of our members is pledged  
to be "subject to the Discipline of the  
church," it is wrong for a member to  
break any one of our general rules. The  
time has come for a reform  
throughout our connection, or a re-  
vision of our general rules. It is indis-  
putable that our rule on dress is very  
much disregarded. A city pastor said  
to me last year that the Holy Spirit  
does not write our rule on dress "in  
truly awakened hearts." If that rule  
is obsolete, if we are not taught of God  
in his written word to observe it, and  
if it is thought inexpedient to insist  
upon its observance, let constitutional  
measures for its expunction from our  
denominational code of ethics be taken  
at once. Let our next General Confer-  
ence, by the requisite majority, send  
down to the Annual Conferences for  
their concurrence such an alteration of  
our fourth restrictive rule that the rule  
on dress be revoked. Let us not keep  
a rule in our code which we do not en-  
deavor to enforce. Let us not be those  
who "say and do not." Let us in our  
conduct exemplify all the rules con-  
tained in our phylacteries. I was very  
indeed grieved to find the drinking of  
eggnog on Christmas day practiced and  
defended by some of our otherwise ex-  
emplary members a few months ago.  
I told them kindly but plainly that I  
thought the practice wrong, and "con-  
trary to our rules," but was told in re-  
ply that the Methodist preachers in  
former days did not condemn the  
drinking of eggnog on Christmas day,  
and that "the former days were better  
than these." Ever since last Christmas  
I have been wondering if our rule for-  
bidding the "drinking of spirituous li-  
quors except in cases of necessity" is  
also obsolete. If it is I shall advocate  
its expunction too.

I am willing and heretofore have  
tried to enforce the Discipline. Some  
years ago I uttered my disapprobation  
of a certain impropriety which had  
been indulged in by some of the mem-  
bers of my pastoral charge. I managed  
the matter in a manner which, I think,  
met with the approbation of my pres-  
iding elder, and succeeded in getting my  
members to desist. I was removed  
from the charge of that congregation at  
the next Conference, though I had  
served that people only one year. After-  
ward some proposed changes in the  
arrangement of the pastoral charges  
were being talked over between that  
presiding elder and myself, and I re-  
marked that a certain change would  
necessitate a move on my part or I  
would have pastoral charge of that con-  
gregation again. He intimated that  
possibly I might not be moved. I then  
remarked that when I had charge of  
that congregation I had tried to be  
faithful. He replied: "A preacher's  
faithfulness is often the reason for his  
not being acceptable to a congregation."

Under the pastorate of my im-  
mediate successor in charge of that  
congregation those members resumed  
the practice of the aforesaid improp-  
riety in a manner so flagrant that I  
fear the pastor counted at it. Some  
years afterward, as I have reasons to  
suspect, my name was put down in the  
list of appointments as pastor of that  
same congregation; but before the  
reading out of the appointments of the  
Conference a change was made at the  
instance of that same presiding elder;  
that charge was left to be supplied, and  
I was sent to another field. This pre-  
siding elder did what he thought was  
right, and is and has been all along a  
warm personal friend of mine, but he  
yielded to a popular clamor against a  
preacher whose unacceptability arose  
mainly from his endeavoring to secure  
the observance of our general rules.

My successor allowed what I had con-  
demned, and was a popular man. There  
must be covert of action and  
uniformity of rulings among our pas-  
tors or we can not successfully enforce  
the Discipline. A pastor who strictly  
pursues the disciplinary course with  
dancers and other offenders ought to be  
kept in one pastoral charge four years  
unless there are other reasons for his  
removal besides his faithfulness.

Difficultly in keeping some members  
in country places up to the observance  
of our general rules sometimes arises  
from visits of darning Methodists from  
the city to the country. Preachers do  
not attend picnics where dancing is  
done, and members may dance repeat-  
edly and their pastors not know it. Such  
is the case in the country some-  
times, and much more so in the city,  
where it is so easy for young persons  
to attend parties, balls and the theater  
without the knowledge of the pastor. I  
doubt there is a growing reluctance  
among our members to informing pas-  
tors of the improprieties of other mem-  
bers. But while the existence of darning  
Methodists may be accounted for in  
part by the fact that the pastors are  
unavoidably blind to these improprie-  
ties, I fear there is too much laxity in  
the enforcement of Discipline in many,  
very many, places in city, town and  
country. I have not the qualifications

requisite for a reformer, but I will join  
any genuine reformer who will lead in  
revitalizing our general rules. There  
are class meetings held in some of our  
towns and cities, but, if I have read  
aright, they are nothing more than the  
combination of the features of a Bible  
class and a love-feast (both very good  
things,) but possessing none of the  
features of class meetings as they were  
kept up in the early days of Metho-  
dism, when the general rules (that one  
on dress, among the rest) were scrupu-  
lously observed, under pain of dis-  
ciplinary process. Methodism has grown  
much numerically since those early  
days, but I fear its numerical growth  
has been, in some measure, the result  
of compromise with the world. If we  
will enforce all our general rules we  
will have fewer members, but those we  
do have will be more spiritually mind-  
ed. Their ornaments will be "a meek  
and quiet spirit." They will "adorn  
themselves with modest apparel, not  
with braided hair, or gold or pearls or  
costly array, but with good works." And  
they will "be ready always to give an  
answer to every one that asketh them  
a reason of the hope that is in them  
with meekness and fear." Then will  
the world take them, and the class  
room where brethren and sisters be-  
loved meet will be a delightful place.  
Then will the endorsement of the Spirit  
be given to our ministry, and, though  
they may not gain accessions to the  
church by scores, they will have gen-  
uine conversions frequently, while the  
other denominations will gather largely  
of those who, convicted under Metho-  
dist preaching, go away from Metho-  
dist altars sorrowful because deter-  
mined not to make the sacrifice de-  
manded of genuine Christians.

## From the Work.

MR. EDITOR: We closed a meeting  
at Mt. Vernon, Anne Arundel, Missis-  
sippi Conference, on the sixteenth  
instant, which was remarkable in one  
respect at least.

The church was in the spirit at the  
beginning, hence the meeting reached  
a climax in three days. Most of the  
congregation were professors of reli-  
gion, who have been gathered into the  
fold within the last fifteen months.  
All singing in the spirit, and most of  
them praising if called upon in public.  
We had before this meeting received  
fifteen members, and the last together  
completed the number nineteen.  
There are some remarkable facts con-  
nected with this church. In the days  
of Winans and Drake it was organized,  
and prospered for many years, but at  
length it was thrown out entirely. The  
sacredness of the Lord was deserted,  
and became the habitation of owls and  
bats. Several bullet holes in the pulpit  
mark the desecration.

Last year Bro. Simmons and other  
brethren held a meeting there, and a  
goodly number were converted. A few  
held out, but they yielded for convinc-  
ing power. One yielded after another,  
till at last hardly one remained, except  
the oldest man in the community, who  
was the acknowledged leader. A like  
fact, something must be said of a most  
wonderful character before he could be  
convicted; hence, while the people  
prayed the Lord to send something to  
awaken him, there came a messenger  
with tidings that lightning had struck  
his house. He could hold out no  
longer, and was converted. He is now  
an humble Christian and faithful  
worker for the Master. He is fifty-nine  
years of age. Our financial prospects  
are encouraging; collections to date  
very good, though crops are very  
short, at least one half.

## Yours in Christ,

October 29, 1881. N. F. FLOWERS.

NORTH HOSIER STREET, SHREVEPORT  
DISTRICT, LOUISIANA CONFERENCE.

MR. EDITOR: On the sixth of August  
last I commenced a protracted meeting  
at Concord Church, which lasted until  
the following Thursday night. Results  
were quite a number of penitents at the  
altar, seven conversions, nine access-  
ions to the church, and the church  
much revived. On the following Satur-  
day, August 13, I reintroduced a pro-  
tracted meeting at Red Land. It lasted  
until the following Thursday at eleven  
A. M. Rather a cold time spiritually,  
on account of inactivity of the church  
members, but, notwithstanding, we  
had several at the altar, and three ac-  
cessions to the church.

On the sixteenth of September we  
opened services at Red River; protracted  
services, day; no accessions, no con-  
versions, but all that were members of  
Baptist or Methodist Churches, that at-  
tended regularly, were blessed.

Bro. Banks, of the Presbyterian  
Church, assisted at Concord, preaching  
two or three times, and preached twice  
at Red Land. A lay brother from  
Shreveport assisted at Red River.

## Yours in Christ,

October 1, 1881. R. A. DAVIS.

Whereas, The founders of the Metho-  
dist Episcopal Church, in their wisdom,  
and legislative bodies, from time to  
time, that have successfully followed,  
have deemed it to be the best for the  
church and people that the ministers  
should not remain in charge of any  
work for more than four years at a  
time. And whereas, That principle has  
been and is strictly practiced as well as  
enforced by the law of the Methodist  
Episcopal Church, South, and whereas,  
Our presiding elder, K. A. Jones, and  
our pastor, R. P. Mitchell, have both  
and each of them served out their full  
time of four years, Bro. Jones as pre-  
siding elder of the Winona district, of

the North Mississippi Conference, and  
Bro. Mitchell as preacher in charge  
of Kosciusko and Durant station; there-  
fore be it

Resolved, By the fourth quarterly  
meeting of the Kosciusko and Durant  
station, held at Kosciusko, Miss., Sep-  
tember 10, 1881, that it is with pleasure  
that we assent to each of these breth-  
ren, in their respective spheres, the  
praise of well done, then good and  
faithful servant, that each of you have,  
with commendable zeal and fidelity,  
discharged your duty, that we quietly  
submit to law and duty, but with sad-  
ness and regret realize that our con-  
nection with each of you in your present  
relations must terminate with the end  
of the Conference year, 1881. That our  
prayers will go with and often be offered  
up for each of you, and for your suc-  
cess and happiness as ministers for  
Christ.

Resolved, That we most cordially  
recommend you to our brethren where-  
ever you lot may be cast as high-toned  
Christian gentlemen, well meriting the  
confidence and Christian respect of all  
among whom you may labor.

Resolved, That this preamble and  
these resolutions be spread upon the  
records of this fourth quarterly Confer-  
ence, and the secretary be directed to  
furnish a copy to the Kosciusko Central  
Star and the Nashville and New Or-  
leans Christian Advocates, with re-  
quest to publish the same.

L. W. SCAMMOROUGH,  
L. W. CLEGGAN,  
M. T. ROSEWELL,  
M. A. CLARK,  
Committee.

## Marriages.

JOHN WILSON, of the county of St. Louis,  
Miss., and Mary Ann, of the county of  
St. Louis, Miss., were married on the  
1st day of October, 1881, at the residence  
of the bride, by Rev. J. K. Smith, of the  
Methodist Episcopal Church, South.

## Obituaries.

MR. T. B. POPE, the subject of this  
obituary, was born in Washington parish, La.,  
October 13, 1821. His father, Rev. John  
Pope, was a member of the Mississippi  
Conference, and a minister of the Gospel.  
He was a man of great piety and  
learning, and was a member of the  
Methodist Episcopal Church, South.

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light still shining in the darkness. "Because I live  
ye shall live also." John xiv, 19. And that heaved  
sigh, "We shall meet them in heaven."

TERRY—WILLIAM J. TERRY was born November  
10, 1821, and died September 27, 1881, of typhoid  
fever, aged fifty-nine years. He was a native  
of Maine, and was a member of the Methodist  
Episcopal Church, South.

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## MISCELLANEOUS.

BY MARIANNE RADNINGSKAM

Advantages of an Uncalculating Spirit  
The gifts of prudence and courage

In many a question of expediency, especially within the limits of recognized duty—and outside those limits we have no right to do or to be. When we know that the object of our affection is a worthy one, or that the purpose of our life and the spirit of our conduct

The reason why Diogenes had to search so long to find an honest man must have been because he burnt Youkers out in his lantern.—*Youkers Gazette.*

holm, who devote their time and means to a mission in Lapland. She has also formed at her castle a sewing school for missionary objects, and also a bazaar which she supplies liberally in order to raise money for missions.

—The first baptismal service in the new Baptist chapel at Rome, Italy, announced; the candidates being one female and six males.

This is the motto of my lay  
To reap success in work or play  
Why spoil whatever you've begun,  
Through eagerness to have it done?  
Remember poor Dame Puddle's Fate

'My lad, I am very hungry and thirsty. I have lost my companions and I miss my way. Leave your sheep and shepherds the road; I will pay you well.' He could not leave his sheep, sir," rejoined Gerhardt. "They will stray into the

State. The process of making silk was kept a profound secret by the Chinese for centuries. It is said to have been known in that country 2,000 years before Christ, when the wife of the Emperor Hwang-II first invented a silk worm's cocoon. Some French monks who visited China in the sixteenth century knew the secret in Europe. In the sixteenth century, in 1606, a Frenchman brought a cocoon worth of silk, is it reported into the United States. The people who saw the process of silk-making at the Centennial Exposition were greatly interested. This cocoon is just a warm water, when the ends of it become free and are caught by the operator and twisted into a single thread. Each cocoon generally yields about 300 yards of thread. The dyer has to be done very carefully. The silk crop of Enrape in 1875 was about nine million pounds, and the import from Asia over eleven million pounds.



## Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCE OF THE M. E. CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

## Corresponding Editors:

REV. J. W. RURN, REV. W. L. C. HERRICK, REV. C. B. GALLAWAY, REV. C. W. CARTER, D. D.

THURSDAY, NOVEMBER 3, 1881.

THINK OF IT.—Our patronizing Conferences meet soon. We hope the interests of the ADVOCATE will receive special attention during the remaining weeks of the Conference year. Urge the people to renew their subscriptions; and if there are Methodist families without a church paper, do not leave them in that condition. The pastors and presiding elders will do well to canvass the matter with their official boards and the Quarterly Conferences. It is scarcely possible, that a man who does not pay for and read a church paper, should make a good steward, trustee, or anything else.

## Deliverance—Translation.

These are the negative and the positive sides of a saving experience. They are the hemispheres of the perfect orb. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." A deliverance and a translation—these are the phases of the new life. They comprehend the whole process of a soul's passage from death unto life.

Men are under the power of darkness. "It must be so, or there could be no deliverance from it. This is the state of the unconverted. They are under the power of sin, dead in trespasses and sins, deprived, corrupt. Darkness is a striking symbol of sin, as sin is a moral blindness, and consequent ignorance of spiritual things. Unbelief, the dominion of vice and of evil tempers, thoughts and desires, and the enmity and indifference of men to the gospel, are manifestations of the power of darkness. Gross darkness covers the people, and the veil of unbelief is upon the heart, until the great Deliverer comes.

This power of darkness, besides describing the natural corruption and sin reigning in the heart, may also refer to diabolical agents. Satan is "the prince of the power of the air, the spirit that now worketh in the children of disobedience." This hierarchy of evils arrayed in opposition to the believer. Hence "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Unbelieving men are described as children, servants, captives of the devil. This power of darkness is the most appalling tyranny, the most fearful slavery conceivable. The whole world lies in the wicked one. Darkness, as a power, rests upon the race, overwhelms it with gloom, with misery, with cruel bondage.

Deliverance from this power is the first step in salvation. It is a mercy so great as to demand a special song of thanksgiving. The emancipation of the soul from sin and from Satan's chains coincides with the opening of the blind eyes, and the coming in to the heart of Christ as the Conqueror. Whatever the forms of this terrible power, insensibility to sin, conviction without the strength to overcome sin, evil ways riveted by habit, a body of death to which the soul is bound, there is conscious deliverance through the grace of God. The translation in the order of thought is after the deliverance; and yet, probably the work in most cases has been so rapid, or the elements of it have been so mingled, that there was no conscious distinction at the time. In awakening and repentance the sense of the power of darkness, the galling slavery of sin, the bondage of corruption, were felt and vividly realized. The utter helplessness of the guilty and depraved nature, and the revelation of this dominion of darkness as a blinding, malignant and enslaving power, came with the awakening, and then came the cry for divine help, and then the vision of the crucified, and then the translation. It was into the kingdom. A new world, a new life, and both in amazing contrast with the darkness and death of the past.

As in escaping from some temporal perils, the greatness of them is most deeply felt after the danger is past, so the Christian, in looking back, more than ever before, realizes the dreadful character of that power from which he has been rescued. If this be so while yet in this world, how much more when the final translation shall be consummated. And thus ever more, as the soul is borne onward and upward in its endless progress, will the retrospect of this deliverance awaken a profound sense of gratitude to God. The greatness of the danger, the hair breadth escape, the horrible power of dark-

ness that had nearly dragged us down to perdition, will startle the redeemed in the depths of glory, and inspire ever-increasing thanksgiving.

There are three ways of apprehending the work of grace, and other terms by which it may be described. But salvation, as a deliverance and a translation—as a deliverance from the power of darkness, and as a translation into the kingdom of God's dear Son—is presented with clearness and simplicity. These are the parts into which it may be resolved; and which, when put together, give us a conception of the experience as a completed whole. There are those who are under the fell power of darkness, blind, enslaved, lost, and they know it not. The dupes of infidelity, of lust, of pride, of selfishness are ignorant of the power that binds upon them the yoke of unbelief. There are awakened souls who feel the bondage of sin, who would fain escape from it, but their deliverance has not come.

And there is a type of Christian profession and experience which comes short of this impressive statement of privilege—of what is a genuine and saving experience. If in the kingdom, the power of darkness has been broken; it no longer dwells and reigns in the heart. The dominion of sin has given place to Christ, who is sovereign now, and who reigns without a rival. Deliverance from the power of darkness is a wonderful and mighty display of grace, but it is the lowest manifestation of the divine mercy. The translation is the counterpart of the deliverance. It is the completion of the work. The one does not exist apart from the other. When there is deliverance there is also a translation. The soul is under the power of darkness, or it is rejoicing in the liberty, holiness and blessedness of the kingdom which Christ sets up in all believing hearts.

## Voting at Conference.

It is well enough to be independent, but it is not well to dodge. To vote squarely and openly on all questions pertaining to Conference business is the duty of every member. We have known men in Annual and also in General Conferences who, on some questions of vital importance, have made it convenient not to be present when the vote was taken, or have declined to vote. There may be occasions when it would be right for a member to be excused from voting, but as a rule, every one should be willing to take his share of the responsibility. It may cost him the friendship of some, and it may arouse against him the enmity and opposition of others, but still he has a duty to perform, and he should meet it bravely.

Even in church and Quarterly Conferences business suffers by the refusal of some to vote promptly where personal interests are involved. In the Annual Conference there are questions of great delicacy, and sometimes of great difficulty, in the passage of character, in receiving preachers, and in determining their relations. It sometimes happens that Conferences are almost equally divided on questions that have awakened much feeling. There may be something of local prejudice involved, and there has been more or less of sharpness or acrimony. It would be pleasant to be at peace with everybody, and to stand well with both parties.

Besides the love of peace and the natural desire to please all, there may be some selfish end to subserve by an affectation of neutrality. The spirit of conciliation and peace is excellent, but the duty of voting is paramount. The responsibility can not be met in any other way than by voting. To get out of the way, to seek to be excused, or in any manner to avoid the issue, is to incur moral guilt. And the more difficult the question, the more personal, the more likely to affect our individual interests unfavorably, the greater is our obligation to give our vote in its solution.

Some men do not talk much, but they vote. They vote courageously, and according to their convictions, and generally they vote right. They are good listeners, no point in a case escapes them, and with judicial fairness they weigh the arguments, and vote in accordance with truth and justice. They do not consult their personal feelings and interests, but act for the good of the church, and for the glory of God. Voting is the highest exponent of character in a Conference. It reveals the moral principle, the judgment, the fidelity to an important trust. In no case should there be negligence, shirking, or even the desire to be released.

In the Annual Conferences there is usually a great deal of carelessness. Instead of keeping in their places, attending to the business, and voting, many members are moving about, going hither and thither, and

giving no attention to the proceedings of the body. If the members will do their duty in voting this will go far to correct the disorder that often prevails. In order to vote intelligently they must listen and follow the order of business closely. Hence if we can awaken the consciences of the brethren in regard to this duty of voting—of voting on all questions—we shall have done much toward securing quiet and well-behaved Conferences.

## A Slow Reform.

The recent wrangle in the United States Senate over the President's nomination of a postmaster is a rather discouraging incident. The incumbent of the Lynchburg post-office was a Union soldier, who had lost an eye in the service, and is a Republican. He was not, however, friendly to Mahone and his supporters and followers. To help the readjusters in the election which comes off in a few days, the old soldier's removal was demanded, and President Arthur sent in the nomination of a Mahone Republican to fill the place. The Senate did not come to a vote on the nomination before its final adjournment, but the President has suspended the old Union soldier and appointed a readjuster.

This is the way the civil service question opens under Mr. Arthur's administration. We are rather surprised that, after so much has been written and published by the religious press of the North in favor of this reform, there is, on their part, no protest against this most aggravated violation of its principles. Here is a man who perilled his life for the Union, lost an eye in battle, and is a good Republican, though not a readjuster. Other pretenses were urged for his removal, but it is evident that the decisive reasons were purely political.

The theory of civil service reform is very beautiful, and its principles commend themselves to all just and fair-minded people, but when a good strong case arises for the application of these principles, political expediency is sure to triumph. It is useless to advocate civil service reform unless its advocates are willing to carry it into effect. Partisan feeling is stronger with even good men than their devotion to any special reform. After the success of their party they will support civil service reform, prohibition, or any other great national measure. The best men in the country are divided on existing party lines, and their influence for reform is consequently nearly lost.

It was thought that the death of Mr. Garfield would give a powerful impetus to civil service reform, inasmuch as he was regarded as a martyr to the spoils system. But he is securely buried, and the flowers that decked his grave have hardly withered, before the old spirit of removal and appointment on partisan grounds is exhibited as strongly as ever. The blessed influence of the great national sorrow has expended itself in eloquent platitudes, written and spoken; and when it comes to actual practice, our politics show no purifying.

In this we have no idea that one party is either better or worse than the other. The spoils system is ingrained in American politics. It has become so inveterate, and so necessary to party success, that its removal is well-nigh impossible. To do this there must be political sacrifices, and those who are so fluent in advocating civil service reform must be willing to apply its principles, and insist that they shall be applied, where their own party interests are involved.

## Three Measures of Meal.

Among the shillies of our Saviour this is one which, for its homeliness, has perhaps had less attention paid to it than others. The parables are never strained, never entering bright ideas of grandeur or dignity. They come from the ordinary and useful things with which every one is conversant. At one time the kingdom of heaven is compared to the Sower, then to the seed sown; now to a woman sweeping the room for her lost money, and then to a merchantman seeking goodly pearls. When we come to this one of the parables, the three measures of meal, we are brought home, and led back to the kitchen. The cook now finds herself brought prominently before the world. Heaven will have a kitchen and a cook in it! Good that it will not have all merchants and farmers and owners of vineyards and banks, while the inhabitants of the kitchen are excluded! Let us not grow angry if the cook's face brightens, and her eyes, before dawn, now look as if they were those of the mistress of the house. Heaven's gradations are moral and eternal; those of this life are accidental or artificial. They are only used as symbols by the Saviour, and so the master of the vineyard has only

caught a beam of the sunshine and the cook has caught another. The front door of the house may catch the glories of the rising sun, but the back door of the kitchen will catch the lingering kisses of the dying day.

The "leaven" has been discoursed upon by most of the commentaries of the Saviour's sayings. Its fine properties of producing healthful change in moistened meal have been fully set forth. The usefulness, therefore, in making what would otherwise be stale and indigestible has been finely illustrated. And how much stale, indigestible knowledge there would be if there were no kingdom of heaven! How much tough leather cake of science! How many hard, stony loaves of history! How many crude ash-cakes of poetry! What tough pie crusts of rhetoric or romance! What mental teeth men would be compelled to have! What moral digestion to live at all! What strong physical nerve to endure the necessary knowledge to keep mind and soul only on half rations! Appetite would be gone, and men would eat only because they could not live without it. They would not learn any more than they were obliged to, but would say with him of old: "He that getteth knowledge getteth grief, and he that increaseth knowledge increaseth sorrow." But the kingdom of heaven is like leaven. Man has an appetite for knowledge which has any heaven in it. He then seeks knowledge, not because his life requires it, but also because he loves it.

Science has shown leaven to be a cryptogamous plant, a vegetable that grows apparently from no seed. Yet how it grows! In a night it has fully developed and sweetened the whole loaf. So with the kingdom of heaven. It is a cryptogam, yet as veritable a growth as any. We know not whence it comes, nor whether it goes, but we know it comes. We have never yet found a microscope that can detect the seeds, but we know they must be there, for like the leaven, given certain conditions, and the same result always follows. It proceeds so silently and so rapidly under the proper conditions as the growth of the leaven. God, like the woman, usually drops it into the meal over night. His time is the quiet hour of evening, when all the bustle of the day is over. His time is when the night of sorrow or adversity is settling down. His place is oftenest the warm jamb of the sleeping chamber. He does it not so much with what man would do, but he has his day's work to try over, but it is with the material which lies over to be worked up to-morrow. The events of the past are gone, and it is folly to take down the badly-cooked cakes of the day gone; so he takes the meal out of the barrel, and puts the leaven in that. The night work on; the morning comes, and the kingdom of heaven has brought the meal up to a full growth of both usefulness and enjoyment.

But the "three measures." Why did the Saviour dip so heavily into the meal barrel? Would not one have done? What is the meal, and why the three measures? Let us reflect that man has three divisions of time—past, present and future. Through all of these the kingdom of heaven is to permeate, diffusing life and healthfulness. The mills of care, labor and sorrow have been grinding on for four thousand years. Death has been sifting out the fine dust of empire; generation after generation, with their checkered history of triumphs and defeats, hopes and fears, loves and hates, have been ground to dust and tumbled into the dusty old meal barrel of experience. The mill is still grinding, and the green corn is being cut to keep the mill going. The barrel fills with the daily grist that is ground out between the upper and nether millstones of life's burdens and life's responsibilities. Long bands run out yonder through the darkness of the future; and we hear the same hum of wheels and the same creaking and grinding of machinery that we do not see. We know there must be a mill in the future; and here about nightfall a courier of to-morrow's duties, to-morrow's sorrows, or to-morrow's doom, comes and dumps a heavy grist of the meal from the mill over the river into our barrel. God takes three measures of meal. Those measures are all mixed together. Into the three measures, past, present and future, he drops the life from heaven; and during the night all grow equally into life. Dreams bring back the dear dead ones to talk with us as natural as life again. Visions of heaven sweep out before us, and eternity is here, not the shadowy notion of something yet to be, but a present reality. We feel the power (not the possibilities) of the world to come. Life is no longer a mathematical point, memory is not a ghost, hope is not a phantom, but memory and hope lock hands across the expe-

rience of day, and the full arch of the rainbow spans the sky, its base resting on the bosom of the two arms of God's own eternity.

T. A. S. A.

## About London.

THE THAMES, MADAME TISSAND'S, CRYSTAL PALACE, FIER WORKS, HOME'S PICTURE, WESTMINSTER ABBEY.

BY C. G. ANDREWS, D. D.

MR. EDITOR: A boat-ride up the Thames was recommended as one of the agreeable experiences about London, so we took advantage of the return from Greenwich, and secured passage on one of the light-built, swift-running steamers. It happened to be the day of a regatta, so that the river was covered with watercraft of all descriptions, with flags flying, and parties of gayly-dressed men and women. The steamer was so crowded that we could scarcely get standing room. Most beautiful was the view, and most exhilarating the influence. For many years London Bridge was the only viaduct that spanned the river; it was considered a marvel of architecture. The phrase, "as fine as London Bridge," became of common use, and expressed the very acme of grandeur. Now there is Waterloo Bridge, Black Friars, Vauxhall, Westminster, and five or six more, over which a constant stream of vehicles and people is pouring. Many of them have railroad crossings underneath, over which long trains are momentarily passing, unheeded by the charioteers above or the boatmen beneath. The Customhouse, the Tower, the Monument, Cleopatra's Needle, the Shot Tower, the Houses of Parliament and Westminster Abbey present an imposing sight from the steamer's deck. Some places, as we passed, possessed to me a peculiar interest. Wapping old stairs, for instance, I could see in my imagination boatmen and their sweethearts, as described by Dickens and other writers, landing here in the gray mist of the morning.

Madame Tussand's is one of the recognized institutions of London. No one can claim to have done the city thoroughly without taking it in. It is an exhibition, in wax work, of all the characters of celebrity in the world. The figures are of the exact size of the original, with the same color of eyes and hair, the same costume. Indeed, the very fine simile of the living character. The evening spent in Madame Tussand's, with guide-book in hand, leisurely studying up the characters represented, makes one feel as if he had been conversing with kings and queens, with artists and poets, with philosophers and divines, and even with highway men and murderers, face to face. There they are ready to greet you, their eyes beaming with intelligence, their lips ready to move into speech. I found myself liable to make two mistakes: first, I quite frequently took a wax figure to be a living person looking at the sights like myself, and was ready to ask him a question; and, again, several times when some visitor, deeply interested in scanning some striking object, would assume an attitude of attention, with body erect and eyes fixed, I would find myself gazing upon him, and about to say, "well, surely this is as perfect a representation of life as could be," when a sudden movement would show him that it was indeed flesh and blood. In the "Chamber of Horrors" were the model of the Bastille, guillotine, the headman's axe, the guillotine, all of which were the exact counterparts of the originals. Then there were life-representations of men and women executed for murder, whose malignant features, made even more repulsive by the somber light of the room, were well calculated to make me imaginative person to be looking out for the gleam of a dagger or the descent of the blade. One room is devoted to the great Napoleon, and his court and history. There are representations of the great man in various capacities, together with those of Josephine, of Marie-Louise, of Napoleon III, of Marshal Ney, and of many other of his associates. Here is the camp bedstead used by Napoleon in his seven years' imprisonment on St. Helena, on which he died, and on which he was laid out in state in his chasseur uniform. Here is also the military carriage in which he made the Russian campaign, which was captured at Waterloo. It has very many conveniences; can be converted into a bed, on which one can recline at full length, has a table for writing, and receptacles to carry provisions and all necessities. Many distinguished Americans are in Madame Tussand's collection, Washington, Franklin, Lincoln, Grant, Garfield and others. I was much impressed with two figures, representing the meeting of Stanley and Livingstone in the wilds of Africa. The costumes worn were the similes of those used on this occasion, and the expression on the

countenance of each showed the surprised delight at the meeting of fellow-Englishmen upon the dark continent. There was another figure, around which I lingered, and on which I looked almost with veneration, that of "Rev. John Wesley, a master of arts, son of Rev. Samuel Wesley, born at Epworth, in 1703, died March 2, 1791." It was uttered in faultless clerical garb, the mild eye beaming upon you with a benignant radiance, and the right arm extended forward, as if pronouncing upon you that blessing which his life so signally gave to the world.

The kind host assigned me by the Eumenical Conference Committee, Mr. W. T. Eastman, 25 Harewood Square, proposed, on Thursday evening, to drive me, in his own conveyance, to the Crystal Palace. The discussion of the hymn-book question had been fixed for that evening, in which I felt a deep interest, but as the gorgeous pyrotechnic display at the Palace could only be seen on Thursday evening, and as I had missed no session of the Eumenical, I resolved to accept the invitation. The afternoon was bright, and the pleasure of driving through the metropolis for eight miles, behind a beautifully-stepping bay, with a driver "born within the sound of Bow-bells," and therefore thoroughly acquainted with the localities through which we passed, was indeed a genuine one. The building is of glass and iron, and was built by Paxton for the celebrated exposition, or world's fair, of 1851. Its towers are over two hundred feet high, and the whole being on an eminence makes the appearance very fine. The grounds within are very spacious, containing lakes, parks, cricket grounds and bicycle courses. On the inside are fitted up courts, representing the manner in which the ancients lived. There is the Pompeian Court, representing a Roman house in the time of Titus; also a Greek Court, an Italian and a Medieval, each representing the peculiarities of the times from which they were taken. There are also exact copies of the most celebrated statues. There is a Concert Hall and an Opera House capable each of holding 1,000 persons; attached is an organ of immense size and wonderful volume. At the bottom of the grounds is a gigantic model, showing nearly all the rocks which constitute the earth's crust, and distributed about among the rocks are huge models of extinct animals, ichthyosaurs, plesiosaurs, etc., as they are supposed to have appeared in their primitive state. The chief attraction of the evening was the fire-works. The daily papers state that 8,000 people gathered on Thursday evenings to see the display. I could well believe it, as certainly I never saw such a gathering. At nine P. M. the display began by shooting up myriads of rockets, which ascended to a surprising height, and, bursting, filled the whole heavens with many hued stars, falling in every direction. Large frames, on which combustibles representing pieces of tapestry were arranged, were lighted, and squares and stars and diamonds and fringes of the most gorgeous patterns would remain brilliantly glowing for many minutes. For one hour continuously the display continued, giving almost every conceivable projectile, explosive and revolving power. The grand finale was a representation of Niagara Falls in fire, and, indeed, most true to the life and most sublime was the "counterfeit" presentation. The roaring, the constant pouring down of the volume of water, and the ascent of the mist, were all there. "Grand, inconceivably grand," was the exclamation that came from many lips as the glowing pageant was spent.

Dore's Picture Gallery contains comparatively few pictures, as they are only by the one artist, yet the fine excellence of the paintings makes a visit to it a treat indeed. The masterpiece is thought to be "Christ leaving the Sinner." Though he is entirely surrounded by the multitude, Christ is painted as descending the steps alone; immense crowds breathe life from his face, and divinity from his whole appearance, so it seems no one dares up to him, not even the soldiers, though he is known to be going forth to execution. The disciples are painted each with his peculiar characteristics, betokened by his appearance, and the Marys with the keenest pang of sympathy upon their countenances. In the back ground are Pontius Pilate and Herod making friends together. The high priest wears a look of malignant triumph, and the ferocious mob look as if they might be saying, "away with him, away with him." Slowly the central figure descends the steps as if looking beyond to "the suffering of Christ and the glory that should follow." The "Slaughter of the Innocents" represents that awful drama of Herod in heart-rending main drama. A company of soldiers has come in upon







## Agricultural.

**CARE OF HONEY.** Much has been said of securing large yields of honey, the hives best adapted for this purpose being the straw-bellied hive, and the best time for setting them being in the fall. It is said that Mr. Durand, the strawberry propagator of New Jersey, obtains more honey from his hives of straw-bellied hives than from any other kind. The market in this section, then, is saturated from as many acres grown and sent to market by shiftless parties. We find the same thing occurring in regard to much produce which is sent to market, and honey is no exception to the rule. To place our honey upon the market in the best possible shape, therefore, should be the aim of every beekeeper in the land.

If honey is taken from the hives a few days after being sealed over, its snowy whiteness will be changed to a yellowish white, by the bees running over it, thus spoiling it for a really fancy article. Hence, he that wishes to get the first price for his honey, will remove it from the hives as soon as sealed, and not leave it on till the end of the season; to save the trouble of going over the apiary more than once, as the custom of some is. I go over my yard once a week, removing all sealed boxes, and placing empty ones in their places, and consider this none too often. If stored in a damp and cool room, honey will take on dampness; and if left there long enough, it will become unsalable. How often we see honey becoming transparent and standing in drops on the surface of the combs, ready to leak out, and the last, the least, which not only hurts the looks of it very much, but makes it liable to sour much consumed very soon.

Honey should be stored in a very warm, dry room as soon as taken from the hives and left there for a month or more, before it is crated preparatory to sending it to market. For this purpose I use a room in my house, and in the southwest corner of the shop, having the outside painted a dark color, so that the sun will make the room as warm as possible. The merriness in this room will stand from ninety to one hundred degrees most of the time, thus ripening the honey so that in a month's time it can be handled and turned over as much as I please, and not a drop will leak out, even from the unsealed cells in the boxes. The honey is then crated, and nearly all practical apiarists of the present time claim it should be kept the second time as long as the first, which comes in the shape of the wax moth. Worms in the boxes in high bulk and heavily as large as a pigeon, are not very tempting to a customer who is in search of a nice article for his family, or perhaps for a select party. These have been seen by the writer while looking over honey at different markets. To prevent such a state of affairs, the honey when taken from the hives, should be placed on sealings which should be raised a foot or more from the floor to permit the placing of burning sulphur underneath the pile, if the moth worm should be troublesome. Examine the honey every few days, and if you see many boxes with holes, you may know that the little worms have commenced to work, and will eventually eat the sealings off, unless either they are killed by burning sulphur or their work is arrested by cold weather.

To sulphur, get a pan of coals and set them in a kettle or fix them in some way to prevent danger from fire, and when they are burning, put over them three quarts of a pound of sulphur for every two hundred cubic feet contained in the room. Sulphur the last thing before crating, and you may be sure your honey will not depreciate while staying in the market. Just how the eggs of the moth get in the boxes is not known. Some suppose the bees carry them there, while others think the moths get in by depositing them, while others think the moths get in by depositing them, while others think the moths get in by depositing them. —Rural New Yorker.

**ORCHARD AND NURSERY.** Trees planted this fall should have earth drawn up around them, making a mound twelve to fifteen inches high. It should be of solid, clean earth, free from all seeds, weeds, etc., or else it will furnish a winter home for mice. The mound thus made serves a double purpose of a shelter to the young trees against the winds of winter, and prevents them from gnawing the tree. The mounds can do much harm to a young orchard. When the trees are few they can be protected by bands of cloth, or even tarred paper. These posts have a double use, and may be kept away from the trees by rubbing them with blood. Hares can catch many of them by tripping and are often very troublesome. In weather remains mild, and the ground open, trees may be still planted. South of the 40th parallel planting may be done during the greater part of the winter. Planting in the fall relieves the pressure of spring work. If the ground is frozen, rather than place the roots among frozen clods, it is better to hold in the trees till spring. The labels on the trees should be looked for. Never leave the labels on the trees that are placed there in the nursery. They are usually wired on tightly, and are only in added to identify the trees when received, and not for permanent use. Unless labels are well made and firmly fastened to the trees, they are soon lost. The old kind made of pine, and marked with a nail, has long been out of use. Fresh cut white lead paint is cheap and durable. Some prefer zinc white. For orchards it is best to have a label with each tree and its kind recorded, and not trust at all to labels. They may be cut as soon as the leaves fall, packed in sawdust or sand, and put in a cellar until needed for grafting. Care should be taken in selecting the clods, cutting them only from thirty and forty trees. It is better to buy clods than to use any poor ones. Root grafting is done during the winter, and therefore, the stocks should be in a convenient place. They are taken from the ground before it freezes, and are placed in bundles, and then placed in boxes with the roots covered with sand and put in a cellar. The seeds of trees for spring planting are best preserved by mixing them with sand and placing the boxes in a cool and dry place, out of the way of the mice. The seeds of trees for spring planting are best preserved by mixing them with sand and placing the boxes in a cool and dry place, out of the way of the mice.

**WATER ON THE FARM.**—No farmer can afford to do without water on his farm. Nothing is more truly essential for the health and prosperity of the stock than good water; if there are no springs, good wells should be bored or dug at the house, barns and pastures, as well as in the woods. With the aid of the windmill a good volume of water can always be brought to the surface. Where there is a scarcity of water on the premises, farmers can now find time to sink their wells. During the dry season of the year, and water is needed, it may be pretty safe to always depend on a full supply. Frequently when wells are dug during the wet season, the water falls during the dry ones.

**CURE FOR PHYLLOXERA.**—Another cure for the phylloxera is to make holes in the earth among the vines, and pour in a solution of kerosene and then cover the holes. D. M. Johnson, of Westchester Co., New York, tried this last year successfully, he says, and he expects to apply to the French Government for its reward in the discovery of a cure. He applied in all, about one quart per vine, at three different times.

**THE LAST BOWS TO THE COLONY.**—The last way to keep turkeys in winter is to keep them in a warm place. The old ones are more apt to return home at night. The gentleman who writes for us in above, says he was induced to raise turkeys because of the ravages of grasshoppers on his farm. He says a good, large flock of turkeys will effectively rid the farm of grasshoppers, and many other insects. —Rural New Yorker.

**ORCHARD.**—Warmth and moisture are fatal to orchards. Store in a dry, cool, well-ventilated lot. Spread thinly and look over often, removing such as show signs of decay.

## Household.

**READING AND TRAINING OF CHILDREN.**—Never hunger, and, therefore, children with clothes that are "too nice" to be anything but wretched. They may be taught to eat with regard to the quality of their food, but to see a child in a constant spiritual straight-jacket, for fear the mother, or the game of marbles, or the jolly romp will soil the knees, or "miss" the apron, or disarrange the hair, is an indication of idiotic parentage. There are cheap, light, half-wool fabrics, sold in gray, and in brown plaids and stripes, that—piled with bright colors—make up into excellent dresses or blouses for little folks, being just as easy to print and clean, requiring no starching when washed, and not soiling or running lines.

Let the children have plenty of sleep. I have seen young children—almost infants—waked and made to get up two hours before their natural sleep was finished, merely because it was thought best that they should "eat breakfast with the other people." Imagine yourself in the hands of a giant, and being hauled out of bed in the middle of profound and refreshing slumber, just for the privilege of eating breakfast with a lot of other giants who grin at you if you are cross, and perhaps vigorously spank you—some of them—if you say or do anything expressive of your wretched feelings. There are no healthy children who take more sleep than they need; and yet we often see young boys "found" before sunrise, and sent to work with empty stomachs and dizzy heads, at chores that might just as well await the coming of a decent hour. Let us all pray to be preserved from that slapping, mule-headed, and often ignorant farmer, who "drives" everything before him—including his wife and children! In the long run he comes out a good deal behind his more efficient and more enlightened neighbor, who takes things easily and does his work contentedly, and steers clear of that kind of haste which makes waste. The first step toward making boys "hate the farm" is to cut down their rightful hours of sleep, and make the beginning of every day thoroughly wretched to them.—Mrs. B. H. Leland, in American Agriculturist.

**HANGING POTS.**—You may have one, two or even three hanging pots in every window, almost without reference to the sun, for many plants suitable for this situation are indifferent to his presence. The exquisite foliage of the ivy, the popularly supposed to flourish only in holiness, does well in sunless situations, and is as valuable as beautiful; for no daintier adornment to a lady's dress can possibly be desired than its shining leaves and graceful sprays. Be careful and keep off its deadly enemy, the red spider, for so certainly as he touches those perfect leaves, their beauty is gone. Remember that of great value is the price of London and sunflowers, as well as liberty, and shower early and late whenever you can find time.

The freely lowering pink oxalis can not be praised too highly for a hanging pot. I never knew the hoary, cheerful little creature to harbor insects; and its way of falling asleep at night and waking in the morning is irresistibly attractive. The flat consist, the "oxalis" does not harbor insects, and its way of falling asleep at night and waking in the morning is irresistibly attractive. The flat consist, the "oxalis" does not harbor insects, and its way of falling asleep at night and waking in the morning is irresistibly attractive. The flat consist, the "oxalis" does not harbor insects, and its way of falling asleep at night and waking in the morning is irresistibly attractive.

**HOW TO HAVE CHICKENS FIT TO EAT.**—Don't imagine that it makes no difference how your chickens have been brought up. They will supply that they are good myna. Chickens have been carefully dressed, deliciously stuffed, and yet they were not fit to eat. There was a dapper about them, that no soda rinsings could cleanse and no seasoning conceal. These were chickens that had picked up their living around pig-sties and other unclean places. A chicken may be spoiled in dressing it to cook. If killed with a full crop, and allowed to rot in the cold, it is "drawn" or relieved of its internal organs, it gets an unpleasant flavor. Fowls should be caught and shut up without food for twelve hours before they are bled. Then crop and intestines will be empty, and the task of picking and dressing it will be greatly lessened. Old tows are not necessarily tough—only cook them long enough. They are more tender in the color, and are more easily killed, than if eaten immediately. —M. in New York Christian Advocate.

**CURRANT JELLY.**—The currants should be fully but not over ripe, and freshly picked. Put them on the stove with a little water and cook till done. Strain them and measure the juice. Then measure out an equal bulk of sugar, pint for pint. Put the sugar in the oven and heat it hot, taking care not to brown it. Put the juice on the stove and heat five minutes before adding the sugar. Add the sugar and boil for ten minutes, or until it will form jelly. Strain through a thin cloth to make it clear.

**BONITO FISH.**—After washing thoroughly in salted cold water, sprinkle the fish with salt and pepper, and in a clean cloth with a sprink of parsley. Cover with cold water, except in case of salmon, when lukewarm water must be used. Boil for ten minutes for each pound; will be done in ten minutes after the water commences. Draw butter sauce, with a hard boiled egg chopped fine and stirred in at the last, is very nice for bass. Oyster sauce is the best for cod.

**FISH FLYERS.**—Take the remains of any fish which has been served the previous day, remove all the bones, and pound it in a mortar; add bread-crumbs and mashed potato in equal quantities. Mix together half a teaspoonful of oil, with two well-beaten eggs, some cayenne pepper and mustard sauce. Put it all in a proper consistency, cut it into small cakes, and fry them in boiling fat.

**CURRANT PUMPKIN.**—Dissolve four pounds of leaf seed chopped fine, three cups of flour, one pound of currants, three apples pared and chopped, mix with water. Roll out the crust and spread it over with the currants and apple. Put in a bag and boil one and one-half hours.

**CANNED CURRANTS.**—Use four pounds of sugar to nine pounds of currants, and beat them gradually till they come to a boil. Black currants require the same way, make an excellent sauce without further cooking, and are very nice for pies and tarts.

## Educational.

**INDUSTRIAL EDUCATION.**—At the meeting of the National Educational Association, held at Chattanooga, in July, 1881, President E. E. White, of Purdue University, Lafayette, Ind., presented a paper on technical training, of which we find the following summary in the National Journal of Education.

"The address opened with a strong statement of the need of technical training. If the decay of apprenticeship is not made good by technical training in some efficient form, the American artisan will be the poorer of the skilled labor of Europe. How can this needed technical training be best provided? A concise statement of the fundamental principles involved may shed a clear light on the question before us.

1. The State has the right to teach all knowledge that will promote the public welfare.

2. The right of the State to teach all knowledge does not necessarily make such instruction its duty.

3. The duty of the State to teach is limited (a) by its ability, and (b) by necessity. If the State has not the ability to teach all knowledge to all persons, it is not its duty to make the attempt. When needed, instruction can or will be given by other agencies; the State may or may not provide it. Its concern is to see that needed instruction is efficiently given.

4. The public school exhausts neither the right nor the duty of the State in education.

5. The primary and imperative duty of the public schools, is to provide a general education for all classes of youth.

6. Technical instruction may be divided into general and special. General technical instruction includes those elements of technical training which are of general application and utility. This may include industrial drawing, the elements of the physical sciences, and special technical training involves the use of the appliances of given trades and occupations. It is a special training for given pursuits.

Can any technical instruction be wisely made an integral part of the instruction of the public school? The speaker held that the public school should provide general technical training, but special technical training should be left for other agencies. An attempt to give this special technical training in the public schools on a large scale commensurate with the wants of industry, would divert public education from its primary function and end in disappointment and failure. There are three decided objections to the teaching of trades in the public schools.

1. It is impossible for the public schools to teach a trade to its pupils, the pupils, which they are to earn a living. This is shown by the report of the census of 1870, with its three hundred and thirty-eight occupations.

2. The teaching of a few trades to all pupils would crowd their pursuits, and reduce the wages of skillful workmen in them, to the wages of common laborers. The teaching of all the boys in our schools the use of hand tools for working wood and iron, would give millions of them skill which they would never use, except incidentally, in agriculture, and such training can be justified only as an element of general training. This position was sustained by an appeal to the statistics of industry.

3. The objection to a partial system of industrial training—the teaching of a few trades to a few pupils in public schools—is its manifest injustice. This objection does not apply to the teaching of trades in reformatory schools, or in asylums, institutions for the blind, the deaf and the dumb, or other special schools for classes of unfortunate youth.

Those and other objections to teaching of handicraft in our public schools ought to be conclusive. The school should not be made a workshop for the training of apprentices. This special training of handicraft should be provided for in separate technical schools. What is needed is to supplement the public schools with an efficient system of special schools for technical or industrial training.

The experience of Europe shows that these technical schools will appear when there is a popular demand for such training, and this demand is coming. The land-grant colleges, and the polytechnic and technical schools, founded by private munificence, and beginning. The requirements of a public school must be so modified as to permit this special training in separate schools.

President Miles, of the South Carolina colleges of agriculture, recommended the employment of what might be called "missionary teachers" in such parts of the State, as from the scattered condition of the population can not support regular and permanent schools. He suggested that such a teacher, having on his list about thirty children, distributed among from seven to ten households, could visit each family at least three times a week.

There are now four hundred American schools in Turkey, which are attended by about 15,000 scholars. The American missionaries there have devoted a great deal of their time and work of education, and their success in this line has been so great, that they are now making efforts to extend and broaden their various educational agencies.

Westover University, at Middletown, Conn., opened, September 15th, with about eighty new students, several of them women. Prof. W. H. Foster has returned from his year's study in Europe, and offers an advanced course in English literature. Practical physics, Italian and Sanskrit have been added to the new elective courses.

A special fund is being raised in England, to forward a project for establishing school-banks throughout the country in connection with the elementary schools. The National Thrift Society is moving in the matter.

The French government has appointed a commission to study the influence of school arrangements on the progress of hygiene, and to advise on means of counteracting the evil.

Employer Theological Seminary, open with twenty-two students in the senior class, nine in the middle, five in the junior, and about fourteen in the fourth year's course.

Smith College, at Northampton, has one hundred new students. Increased facilities for the study of physics have been furnished.

Miss Harris, daughter of the late Secretary of Harvard College, is to have charge of the Secretary's office during the coming year.

The University of Georgia, has received from the Legislature, the \$2,000 necessary to make its union free.

## Educational.

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DANCING.—There is what a purely secular paper says about dancing. A great deal has been said about dancing, and we estimate the chief of police of New York city says that the fourteenth or the abandoned girls in this city were ruined by dancing. Young ladies of low gentleman privileges in dancing which, taken under any other circum- stances, would be considered as im- proper. It requires neither brains nor good morals to be a good dancer. As the love of the one increases, the love of the other decreases. How many of the lost girls in this country are skilled dancers? In ancient times the skilful dancer was separated from the skilful spirit of boyages. So sex is the girl at the dance; take it away and let the sexes dance separately and dancing would go out of fashion very soon. Parlor dancing is dangerous. Tipping leads to drunkenness, and pinching the head leads to ungaily hair. Trapping and parlor dancing send the mind and both reap the same reward. Put dancing in the circle, apply the restraints, and the verber of reason, morality and culture is "weighed on the balance and found wanting."—New York Journal of Education.

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## AN AUTUMN PSALM.

"He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

No shadow o'er the silver sea,  
No cloud on the September sky,  
No light on any leaves,  
As the reaper comes rejoicing,  
Bringing in his sheaves.

Long, long and late the spring delays,  
And summer, dark with rain,  
Hung trembling o'er her sunless fruit,  
And her anointed grain;  
And, like a weary, hopeless life,  
Sobbed herself out in pain.

So the year laid her child to sleep,  
Her beauty half expressed;  
Then slowly, slowly cleared the sky,  
And smoothed the sea to rest,  
And ruled the fields of glowing corn  
O'er summer's hurried breast.

Till Autumn came to reap the grain,  
With such a dust of flowers,  
His fiery-throated garlands more  
Than mocked the April showers,  
And his, as sweet as dew of June,  
Brought on the reaper's night.

O holy light, tender, calm,  
O star above the sea,  
O golden harvest gathered in  
With love and joy,  
And thankful praise for gifts which God  
Which yet so precious be.

Although the rain clouds wrap the hill,  
And suddenly sweep the leaves,  
And the year nears his sacred end,  
So we weep no heart-grief,  
For the reaper came rejoicing,  
Bringing in his sheaves.

Is the author of "John Halifax, Gentleman."

## Notes from Nashville.

Man proposes, God disposes—some times by the Bishop! I had engaged to preach at a certain church yesterday, but the pastor was engaged. So Othello's occupation was gone. No matter, Dr. Gendry and I went to West End Church, where Dr. Young opened his commission, and well and worthily he did it. His text was "Search the Scriptures." He was content with the imperative rendering of the authorized version, rather than the indicative of the Centenary revision, and so we were. Our Lord's answer for the Scriptures was his text. The sermon was excellent—plain, positive, suggestive, like suggestive sermons. The preacher cited our Lord's threefold reply to Satan in the temptation: "It is written"—every time in Pentecost, a favorite book of the Jews. Then I thought of Charles Wesley's immortal avowal, "Soldiers of Christ, arise," a paraphrase of Ephesians vi, 10-17, in our hundred and forty-eight lines, among which are the following:

Brave in each ill God,  
The Spirit's two-edged sword,  
Tear all the armor of flesh and men  
In pieces with the word;  
The armor thus supplied  
Battles their strength and art,  
And all that's set with this divine,  
And John and marrow part.

Then there was a pertinent allusion to Christ's discourse in the synagogue at Nazareth, followed by a reference to our Lord's reference to Psalms lxxix, when he exclaimed on the cross, "I thirst." That called up in my mind the seven recorded sayings of Christ on the cross, the last, "Father, into thy hands I commend my spirit," being a citation of Psalms xxxi, 5. Preaching the other day, in a Presbyterian Church, I referred to this passage, which has done so good service—first, David, then David's son, our Lord, the noble martyr, modified them, the noble martyr, receive my spirit!—and since then how many thousands have, "breath of their lives not sweetly" in that blessed and hallowed form of commendation.

O! might thy course like Jesus' end!  
O! might his blessed death be mine!  
I sing my spirit in commend,  
Into those glorious hands divine!

Then the preacher advised that unique account of the walk to Binnahs (Luke xxiv.). He went bravely upon that passage, and they said, one to another, "But not our hearts turn within us while he talked with us by the way, and while he opened to us the Scriptures?" This suggested to the

preacher that passage in Wesley's life where his heart was strangely warmed when one was reading Luther's Preface to the Romans. This, of course, suggested to my mind Charles Wesley's hymn, written "On a Journey," beginning thus, as he wrote it:

Saviour, who really art to bear,  
Leader than I to pray,  
Answer my scarcely uttered prayer,  
And meet me on the way.  
Talk with me, Lord, thyself reveal,  
While here o'er earth I rove,  
Speak to my heart, and let me feel  
The kindlings of thy love.

And then that matchless poem suggested by Deuteronomy vi, 7. I quoted it once in conversation with a pious ruling elder in Philadelphia, himself a poet, and he thought it the most exquisite thing he had heard:

When quiet in my house I sit,  
Thy look be my companion still,  
My joy thy sayings to repeat,  
Talk o'er the records of thy will;  
And search the oracles divine,  
I'll every heartfelt word be mine.

O! may the gracious words divine  
Subject of all my converse be,  
So will the Lord his follower join,  
And walk and talk himself with me;  
So shall my heart his presence prove,  
And burn with everlasting love.

O! let me lay me down to rest,  
O! may the soothing word  
Sweetly compose my weary breast,  
While, on the bosom of my Lord,  
I sink in blissful dreams away,  
And visions of eternal day.

Bring to sing my Saviour's praise,  
Thy may I publish all day long,  
And let the precious words of grace  
Flow from my heart and fill my tongue;  
Fill all my life with purest love,  
And join me to the church above.

Last night I was wakened, as is not unusual with me, "Those blessed hymns," as Richard Watson called them, singing themselves through my soul. I thought of my glorified friend, Dr. Sargent, who brought me from England, in 1842, a beautiful side-pocket copy of the Wesleyan hymn-book, with the third stanza of that hymn marked with red ink, as pious Methodists attach it to watch jobs hung at the bed's head. That is beautiful. The preacher expatiated on the subtle power of the Scriptures, citing several pregnant illustrations, and articulately announcing his belief in plenary and verbal inspiration. That delighted me. Vanderbilt students were listening, and that discourse; they will probably hear many more sermons from the *pastor loci*, how important that that trumpet give no uncertain sound!

In the afternoon the Young Men's Christian Association of Vanderbilt University held its annual celebration in the chapel. Notwithstanding the rain, there was a good attendance. Several speakers spoke on the work of the association, which is spreading with great rapidity all over the land, and doing immense good. It is singularly beneficial in institutions of learning, many students are converted through its instrumentality. Bro. Blanton, who represents the radio of interest, spoke of the great work already wrought. His appeals to young men to take heed of this agency, and ply it faithfully, were very pointed and pathetic. He spoke of the efficient service rendered at the late State Convention in Knoxville by Messrs. Curry and Gray, both of our theological students, and a great revival has ensued, and scores have been converted. Let me urge all our young men to join the association, and let our pastors give all the aid in their power.

It is encouraging to see, amid the general neglect and contempt of the Bible, that these associations are making it the man of their counsel. They search the Scriptures. When David asked Abimelech for a sword, the priest said he had none, but that of Goliath, with which David had decapitated the giant. David replied: "There is none like that; give it me." O! there is a keener sword than that—a Jerusalem blade—the sword of the Spirit, which is the word of God—"give it me."

THOMAS O. SEYMERS,  
NASHVILLE, TENN., Oct. 21, 1881.

## Letter from Great Britain.

The Irish Roman Catholic Bishops have met in the dioceses of Mayo and Donegal, and put forward a manifesto. In some respects, it is a sensible and moderate document; in others, it illustrates the intolerant and exclusive spirit of the Papacy. Some suppose that its moderation is assumed for an object, but of this no one can speak with certainty. The prelates cordially welcome the Land Act as an excellent installment of justice, and express their gratitude to Mr. Gladstone and the government for passing it.

A department of the hierarchy had an interview with Mr. Forster, Secretary for Ireland, and made the following demands on the subject of primary education: First, that grants be made by the treasury for the training of Catholic teachers in denominational training schools; secondly, that the average attendance in schools should be secured by the appointment of assistant teachers by the board, back from seventy to fifty; thirdly, that grants and fees be heaviest paid to convent schools, on a scale which will allow for each child edu-

cated there an average amount received by the first class female secular teachers for children of their schools. Fourthly, that the rule excluding teachers, who are members of religious communities, from receiving grants from the board be rescinded; and that the money grants to their schools, be as in the case of the convent schools, equal to those given to secular teachers. Fifthly, that loans for the erection of schoolhouses be given henceforth on conditions similar to those upon which grants are given for the building of teacher's residences. And, sixthly, that the training model schools against which the Bishops and Catholics of Ireland have so often recorded their conscientious objections, and which, as regards education, have been officially declared to be a failure, be discontinued. All this is clear enough. The British hierarchy wish to control education in Ireland, and they ask government money to enable them to do so.

Parnell continues to be bold, violent, unscrupulous and extreme. At a large meeting at Cork, on Sunday last, he declared his policy to be that "the crown should be the only link between England and Ireland." This action of the Land League now is impolitic. If Irishmen now make use of remedial measures as an instrument for making things worse, as Mr. Parnell's party are evidently doing, the feeling is likely to prevail that all such legislation is in vain. The state of affairs appears to be just about this. In Easter, the Land Act has been welcomed and its importance recognized. The authorities of the British Church call on their clergy to guard their flocks against all secret agencies and influences which can only come from the enemies of the people, and on both clergy and laity "to remove as far as lies in each one's power the stigma which our enemies have sought to cast upon the people—that they did not pay their just debt which they are bound to do." The mass of the peasantry are becoming weary of the disorder of the last two years, which has brought them no good. Parnell is turning to the towns. He finds it useless to tolerate the actual poverty, so proposes to twist and convert its provisions to make them subservient to his purpose.

Last year, the Nonconformist minister approached the Church Congress with fraternal greetings which were reciprocated with apparent cordiality. This year, the congress meets in Newcastle-upon-Tyne, and the Nonconformists of the town met to consider the subject of welcoming the congress. They referred it to the Nonconformist Ministers' Association, and this body resolved that "in view of the ascertained diversity of opinion among Nonconformists, this meeting resolves that it will take no further action in the matter." We do not regret this for non-papal opposition would bear the fraternal greeting of the Established Church to any ecclesiastical body outside its own pale.

This is the jubilee of the Congregational Union of England and Wales. This body is now holding its annual meetings in Manchester. The subject of the chairman's inaugural was, "The Church of the Future." Dr. Allen is a bold and vigorous thinker of the liberal type, and his address was suggestive and able. He confidently believes that the church of the future will be that which in theological teaching and religious influence, most fully provides for the spiritual necessities of man. It was also clearly clear that the future would be with the church that the most fully recognizes the prerogatives and responsibilities of the individual man.

Your church, doctor, has been well represented at the Pentecostal Conference. Your Bishop did honor to himself and to you. He is a very able man, and made a fine impression. Dr. Marshall, of Mississippi, also took a high position. Henceforth, your church will be well and favorably known in England. —*unpublished.*  
Oct. 10, 1881.

## Meteors.

BY P. A. STOR.

(Continued.)

Velocity.—All calculation of motion, so momentary and rapid as that of meteors, can only be based upon estimates, the accuracy of which can be verified by careful comparison and the lapse of a sufficient period of time. From an article copied in the *Electrician*, I glean the following: By the simultaneous observations of astronomers at different places, it has been computed by Mr. Walker that the velocity of meteors averages eighteen and a quarter miles per second, though some fly through space at the rate of twenty four, and others glide along at the rate of only one mile per second—sluggish meteors, content to travel at only forty miles the speed of a cannon ball. More recent estimates, however, place the average rapidity of the ordinary meteor at about twice the rate of travel at which our own planet moves.

But, omitting for the present, reference to other points, such as the number, distance, season, etc., of meteors, let us come to the question which has resulted in the investigation now being pursued and which

has given occasion for this article.—What are these strange objects, and whence do they come? What is their

Composition?—The meteor usually appears first in the form of a small cloud darting rapidly across the sky, and, like the Israeli pillar, dark by day but luminous by night. Exploding with a loud report, its dismembered fragments fly usunder with a hissing noise, similar to that produced by plunging a heated iron into water. Many of these pieces have struck the earth in various places, and it is to an examination of them that we must look for any actual determination of the elementary constitution of meteoric bodies. It is said that these stones generally strike the earth in a diagonal or slanting direction, burying themselves at various distances in the ground according to the nature of the soil and the momentum of descent. On being quickly dug out, they are found to have a heated touch and an odor as of sulphurous substances in process of combustion. Upon the surface and in the interior it is interesting to trace the various odd and beautiful designs, wrought by the intermingled combinations and strains of the ingredients. A chemical analysis reveals and pronounces authoritatively for two classes of these aerolites: earthy and metallic. The former contains mainly crystalline silicate of magnesia often combined with alumina, lime, potash, or soda. In the latter (metallic) iron invariably predominates, though always accompanied by a mixture of nickel, cobalt, sulphur, phosphorus, and various other matter in minor quantity. These two classes do not always appear distinct from each other; the earthy and the metallic are often found intermingled, much after the fashion of crude or semi-smelted ore.

One important step has been gained. By these investigations, we ascertain the close resemblance of these foreign substances to some of our well known geological formations. It is a remarkable fact that no element has been discovered in any meteoric stone with which man is not already acquainted through a study of his own home, the earth. With a reverent curiosity we handle these "broken bits of other worlds," and speculate upon their mysterious origin and advent. "Accustomed," says Humboldt, "to know no telluric bodies solely by measurement, by calculation, and by the inference of our reason, it is with a kind of astonishment that we touch, weigh and analyze a substance appearing to the world without the imagination is stimulated, and the intellect aroused and animated by a spectacle in which the uneducated mind sees only a cloud of fading sparks in the clear sky, which apprehends in the black stone which falls from the thunder-cloud only the rude product of some wild force of nature."

But, after all, the reader of this article will ask, What is gained by a knowledge of these things? Or rather, What further do they teach us? Does the isolated stone, distorted and broken by its perilous journey and abrupt landing, tell us any more of its original and primitive conditions as a component part of a once distant and now forever-disorganized unit, than the rainbow and snowflake tell of the cloud whence they fell, or the sunbeam and shadow of the ray which cast them? No, truly. But the mind tells us, much of cloud character, and the sunbeam as an effect leads back by a path of light to its cause. So these strange stone drops from the fiery rain lead us to a partially complete.

Theory.—This most crystalline in greater perfection as additional facts accrue. Many old theories have already had to be abandoned or variously modified. I have already mentioned, on the authority of a writer in the *British Quarterly*, that it was not until the beginning of the present century that the belief prevailed that meteoric stones came from a source beyond the earth. The same writer, in his enumerations of theories, places as the most ancient belief the legend that these stones came down from the sun, a theory which, it is needless to say, has no advocates at the present day. The alleged antiquity of this theory is rather inconsistent with its former statement.

(To be continued.)

## Holston Conference.

Mr. Morrow: In my semi-annual visit to these mountains, I have found the Holston Conference in session, and give you a few notes of the proceedings which may be of interest to your readers.

Bishop Withaman is too unwell to be present, and on the twenty-sixth instant the Conference was organized by election of Rev. J. M. McPeck, as president, and P. W. Bishop, as secretary. After appointment of standing committees and the transaction of some other preliminary business, Dr. A. W. Wilson, missionary secretary, was introduced and addressed the Conference on the great Pentecost which he represents. I do not attempt to report the speech. "Your Arkansas readers will get an idea of it, when I say that it was 'more of the same sort' to which the doctor treated us at Pensacola, last fall.

What a grand advocate the glorious cause has in this great man! Grounded in the foundation principles and bottom facts of Christianity, his plea lays all the aspirations and hopes of our religious life under contribution and makes them emphasize and energize the Master's marching order—"Go into all the world and preach the gospel to every creature." In this as well as in his address at the missionary meeting, Thursday night, Dr. Wilson made a lasting impression for his cause and himself upon the minds and hearts of the Holston brethren. His missionary plan is a demand for what is proved to be a reasonable service, and puts the argument upon a plane far above mere enthusiasm in an experiment. It is obedience to a plain command of God, in accord with the revelation of God's purpose and depending on God's promise—and hence no experiment, but certain to succeed as that God lives and his power controls the universe which he has made. The collection at the missionary meeting was \$238. Collections for missions for the year, \$5,313.59.

Wednesday night, J. Tyler Ruzier preached the Conference sermon—a good, earnest presentation of the gospel standard of ministerial character and responsibility.

Yesterday, a class of young men, who had traveled two years and passed approved examination on the course of study, were admitted into full connection. I failed to say that Bishop McPeck arrived Thursday morning, and presided at subsequent sessions with his usual ability. His address to the class was characteristic—strong, impressive and religious. The admission of this class gave just enough members to entitle the Conference to six delegates to the General Conference, and they were just in time to participate in the election, which was begun yesterday evening and finished this morning with the following results:

Clerical: Frank Richardson, F. M. Kennedy, W. G. E. Cunningham, J. M. McPeck, E. E. Wiley and E. W. Moore. Alternates: F. E. Hoss and W. W. Bays.

Lay: J. B. Hoyle, W. B. Aston, J. W. Gant, W. W. Strimfeld, T. J. Summers, L. P. and Peter Gallagher. Alternates: J. W. Piquett and J. Pense.

Dr. R. N. Sleight, of the Virginia Conference, preached last night to the edification and delight of a very large congregation.

The general idea of Bro. Will H. Keith, formerly of the Mississippi Conference and recently transferred to Holston, was very welcoming to us, his new charges. His wife's health, demanding a cooler climate, has induced this move, which has won friends in Mississippi and Alabama will sincerely regret.

Several local preachers, applying for ordination, failed of election, because they had not been examined in the course of study prescribed by the last General Conference. Another very interesting address, "David South," which have overlooked this point. "I have to borrow night for Sunday. Shall we have the pleasure of seeing you there on the Sabbath next?" It would be as a miracle if we are to many of us, to have more than that.

Yours truly,  
W. H. GANT, Oct. 9, 1881.

## Lay Preachers.

It is doubtful whether the principle of St. Paul's maxim, "Not a novice," is sufficiently adhered to in the case of some of our lay preachers. The very young and inexperienced are often placed in trying positions when undertaking to instruct others in the most sacred of all truths; and if their own education has been defective, only a very fervent piety can compensate for their other disadvantages. The lay preacher of to-day has often to deal, perhaps even in rural districts, with congregations far better educated than those to whom our forefathers addressed themselves. Whether rightly or wrongly, mistakes and misstatements are freely criticized, and the whole standard of expectation and requirement is raised. Perhaps the few may be too exacting; and among the religious dangers of the day that of "itching ears" is certainly not unknown. O! Herbert's counsel, Judge not the Preacher, for he is thy judge, is very wisely forgotten. Readers who are inclined to be critical when some earnest but untrained lay preacher fills the pulpit may probably remind themselves that even the apostles were counted "unlearned and ignorant men" by the scribes of Jerusalem, and that on the day of Pentecost itself the multitude said, "Are not all these who speak Galileans?" Never mind the Galilean accent if the Pentecostal power be in it. There are, alas, serious enough and to spare that have no fault in their grammar, and no life in their neat sentences. Every aspirant, every recent convert, but the "honest" are still "very dry." The blushed "society" tone is there, too, but men neither go home to keep nor return to pray. No, the kingdom of God is not in word but in power; and the man who does this truth was himself a great master of words, contain false and true, it may be desirable of those others and essential qualifications without which preaching is only "sounding brass and a tinkling cymbal." The blame

of a useless sermon may be mainly in the pulpit, and it may also be mainly in the pew.

Perhaps we are not as a church employing our local preachers as freely as of old, and as might still be desirable. Pulpits in town chapels, especially, often see little of them, where in former days it was by no means uncommon for them to take services. This may not be altogether a change for the better. There were some good, zealous, and thoroughly sensible men on our pulpits in days of yore, right welcome to our congregations. Do our educated men to-day refuse too generally this branch of service, and leave it to those less favored by Providence? But if it is merely the rapacity or fastidiousness of congregations that hinders our local preachers from being fully employed, they are likely in time to receive a sharp lesson. If we do not find enough work for the lay preachers of Methodism other people will, and work from which our church will obtain no benefit. Indeed, in some quarters the services of our local preachers are already a good deal in request for open-air services, and other kinds of good work outside of our own borders. "This is all very well, of course, but as Methodists we must take care that they are not set to work by others, because we have not found them sufficient and suitable employment." And just now our supply of local preachers might (in some quarters at least) be to be more than commonly efficient, as recent Conference have been compelled to decline so large a number of emendates for the ministry. Some of these were men who in ordinary years would have been gladly accepted, and were declined or postponed simply on financial grounds. As loyal sons of our church, they will, we trust, be found doing what they can for her service, as opportunity may arise, and will thus for the present contribute not a little to the efficiency of lay preaching in Methodism. Watchman, London.

Return of C. G. Andrews, D. D.

A few days since, citizens of Jacksonville, Ala., members of the church, members of his own family and the students of Centenary College had the pleasure of witnessing the return of Bro. Andrews to his place as pastor of the church, head of his own family and president of the College, Centenary, after an absence of three months at the Ecumenical Conference and on the continent of Europe. The students of Centenary, wishing to express their rejoicing at his return, called a mass meeting and appointed the Rev. B. F. Jones, one of their number, as their representative, who in the prayer chapel, thus addressed their returned president:

"Mr. President: As the chosen representative of the students of Centenary College, I hence your influence for a few moments."

"Facing a debt to make some manifestation of our appreciation of your return in health and safety, we, at a meeting held in this chapel, Thursday, a solemn, unanimously adopted the following resolutions, hereby expressing the spontaneous sentiment of those whose I represent."

Resolved: We, the students of Centenary College, feeling sincerely thankful to a kind and merciful Providence which has thrown the protection of protection around the person of this college, during his voyage to and from the old world, and:

Whereas We desire to express our indebtedness and gratitude to our heavenly Benefactor and our loyalty at the safe return of our honored and beloved president; therefore we:

Resolved: That we do most humbly and devoutly return our heartfelt thanks for the preserving Providence which has hovered around the president of this institution of learning during his long absence.

Resolved: That as our worthy president, who has so ably accomplished the mission imposed upon him, has just returned from his perilous journey, we express to him our most cordial congratulations and appreciation of his return.

Resolved: That we joyfully welcome him to his accustomed place as our chief exemplar.

Resolved: That this expression is the unanimous sentiment of the students of Centenary College.

The reading of the resolutions was followed by further appropriate remarks by Mr. Jones, assuring the president that all had gone well in his absence, under the president's guidance. (Prof. Rush and family) after which Bro. Andrews, in his usual happy style, thanked the students for their love and esteem and assisted them of his hearty appreciation. He also said that he was gratified to know that while they rejoiced at his return, they had not forgotten to return to Prof. Rush the honor so justly due him.

At this writing, November 1, the number of students in attendance at the college is eighty-eight, and, we may say, this is doing well in view of the short crops all over the region from which the college draws its patronage. Can not the preachers of the two Conferences and the friends of the cause in England be this number by the first of January next?

A. O. MILLER.







There is yet another class of men—those who walk by the standard of the will of God. It is from the knowledge of that will, that men learn the infinite

—The receipts of the American Board of Commissioners for Foreign Missions, for the financial year which

tion, B. C. One hundred and twenty delegates were present from fifteen conferences at the opening session, at which the address of the president, Isaac P. Cook, was read, in which he recommended, among other things, that the Association be incorporated.

bundle was carefully placed, and then the earth was quickly filled in upon it, and some weeds and tufts of grass that had grown there were skilfully replaced.

When all was safe, as they thought, the gypsies got up, and stole away back

himself and inserted only the name of butchers, inscribed: "The little butchers of Abgent to Napoleon the Great" (butcher.) The deacon of the guild had asked a clever nobleman (who hoarded Napoleon) to write the inscription, the sarcasm in which the worthy deacon did not detect.

## MISSIONARY

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## Christian Advocate.

ORIGIN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCE OF THE M. E. CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

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THURSDAY, NOVEMBER 10, 1881.

From the following in the New York Christian Advocate it appears that, who first suggested the Ecumenical Conference, is still in dispute. It seems to us that this momentous question has troubled Israel long enough, and that it would be well to relegate it to the category of the mysterious and inscrutable. The idea started somehow, and neither genius nor inspiration was necessarily connected with it. The Ecumenical Conference has been held, the people have heard abundantly of its doings, and it is to be hoped that the next one will not meet until at least the end of the present century. It will be time enough to talk about the second Ecumenical when posterity shall have determined who started the first, and when there shall be a general demand for such a convocation. Dr. Buckley disclaims having been the first to suggest the late Ecumenical. This simplifies the matter to some extent.

The honor of having been the first to suggest the Ecumenical Conference, or the power that caused it to be held, is now in dispute. Dr. F. S. Hoyt, in a letter to the Western Christian Advocate, is disposed to claim it for his paper and himself. It is true that Bishop Peck proposed it many years ago. F. S. H. says, "I was it thirty years and it fell dead." Dr. George had done a great deal, but mostly through the columns of the Western, and his pieces had been a little altered in its office. Dr. George, too, according to F. S. H., had his reward by being put on the Business Committee, being made a Secretary, and having a prominent essay. Dr. T. C. Summers, of the Methodist Episcopal Church, South, has also claimed the honor of first suggesting it. We trust that nothing serious will arise out of the controversy. Remember the fate of Morton, Jackson, and Wells, the rival claimants to the honor of having discovered Anesthesia. We are sorry that we can not put in a claim, but the fact is that the editor of this paper, in his capacity of a member of the federal conference of 1876, opposed it, and with about two-thirds of those voting voted against it. This is an "estoppel." The present condition of the conflict seems to put Bishop Peck far in advance of all competitors, on the ground of what Gov. Martin, of New Hampshire, in a conflict about the right of Horace Greeley to speak when the Democrats had hired the hall for Saint Houston, called "priority of publicity." And the church generally will credit Dr. George with being the most efficient agency in pushing it through among us, while the Western will have the honor, with others, of having favored it from the time the discussion began.

We are very glad, indeed that the project for one hymn book for all Methodism failed in the Ecumenical Conference. Variety is a good thing, and it would be a misfortune for all the branches of Methodism to fall into the same groove, and to sing altogether precisely the same songs. Each church should have its own discipline, ritual, hymn book, literature and publishing interests. The commercial and business value of these denominational publications is such that there is little danger of uniting upon any standard hymn-book or other works.

Each great branch of Methodism has a field and mission of its own, and somewhat peculiar to itself that is worth preserving. The absorption into the larger bodies of some of the minor fragments might be a gain all round, but organic union of the larger branches would be a calamity. Let them respect each other and their distinctive work, and live in charity and fraternity, and let them publish their own books, and attend to their own affairs. The Southern Methodist Church must write its own history, furnish the Sunday-schools with its own catechisms and periodicals, supply its people with a literature adapted to their needs, and build up educational institutions of her own.

Suicide has lately reached almost alarming frequency in New Orleans. This may be true also of the whole country, and of other lands. Here it has prevailed almost as an epidemic. To what causes this is to be attributed would not be easy to determine. In most instances the suicide was in trouble of some sort, financial, domestic, or the victim of personal suffering. Insanity is emphatically predicated of the most of them, but generally there were all the indications of sound mental condition. To assume that self-destruction is in itself proof of a diseased brain is, we think, an error.

Doubtless, however, there is a moral cause. The pagan religion and philosophy of ancient Rome justified suicide. It was lawful, even a duty under certain circumstances, for men to put an end to their own lives. Is there not in the popular drifting from the doctrine of the Bible a revival of paganism? May it not be the legitimate result of skepticism, of the infidelity and atheism of

which Ingersoll is just now a notorious exponent? Then, the liberal theology, in the defense of which Mr. Thomas, of Chicago, is attempting the martyr's roll, may have its influence. With no moral restraints, with no religious faith, or with a faith that rejects the doctrine of retribution and the final punishment of the wicked, it is not strange that self-destruction should be common. If death ends all, or if it ushers the soul into certain rest and happiness, why should not miserable, disappointed and suffering people end their troubles?

Take away the truth as it is in Christ, the accountability of men, the endless punishment of the wicked, and belief in a living God, and there remains no barrier to deter men from plunging deliberately and voluntarily into the mysterious abyss. Not less important than the gospel doctrine of retribution is the power of Christianity to support and console in misfortune. With no fears of a future life and accountability, and with no comfort from the promises of God and from the experience of faith in Christ, what is there to check this terrible tendency to self-destruction? The instinctive love of life, domestic ties and affection, are strong, but not strong enough apart from a sound Christian faith.

The heaven of infidelity is, we verily believe, at the root of this dismal and dreadful rage for self-destruction. It is one of the inevitable fruits of a revived paganism; and of the decay of faith among the people.

## Able to Do.

The measure of God's ability to do, in the work of grace in the soul, would seem almost unlimited. Paul's prayer for the Ephesians is nearly boundless in its scope. The blessings to be granted are to be "according to the riches of his glory." Among these blessings are, "to know the love of Christ which passeth knowledge," and to "be filled with all the fullness of God." The doxology, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," while it raises our conceptions of God's ability, also intimates the reason of our failure to reach the higher experiences. The asking and thinking are the measure of our actual attainments, while the divine ability is exceeding abundantly above all that we ask and think. God's purposes of grace, the blessings prepared, the holiness and blessedness he is ready to bestow are inconceivably greater than we have prayed for or even thought of. The language is superlative, and yet it does not accurately define the extent of the divine power, enough that it rises exceeding abundantly above our ordinary desire or thought.

Is it the apostle's purpose to say that God does more than we ask of him, or more than we think? According to our faith is the general rule. In the experience of believers, as to the degree of holiness, the victory over sin, the depth of peace, the perfection of love, the measure of attainment is determined by our asking, by the strength of faith. God's ability to do is boundless, and yet it is practically limited by the weakness of our faith and the narrowness of our conceptions of divine things. It is not above all that we can, but above all that we do ask or think. God's ability to do lowers exceeding abundantly above our asking and thinking. Christians ask but little and they receive but little; their thoughts are low and unworthy, and their spiritual life is correspondingly imperfect. God's ability to do is a rebuke to our lack of faith and our feeble desire. A Christian's asking and thinking determine the character of his experience. As we are these in the strength of desire, the grasp of faith, and the apprehension of the power of grace, so will be the measure of attainment. Our praying must be brought up to the standard of privilege and our asking must be raised and broadened so as to correspond with what God is able and anxious to do.

Usually God bestows his spiritual blessings in answer to our prayer. Our prayers are after the pattern of our thoughts, and yet the thought may exceed the prayer. The mind may have glimpses of things sublime and glorious, of exalted privileges, of a perfect deliverance from sin; and of a love that casts out fear, and yet we shrink from asking for so much. Inadequate as are our thoughts of what God is able to do, our asking is even less than what we think. It is strange that the work of God in the heart is so shallow and unsatisfactory, when we consider how far our asking falls below the riches of infinite love? That God's ability to do is so far above all that we ask or think is to most Christians a rebuke. It uncovers the secret of a feeble and nearly fruitless religious career, and fully explains the amazing discrepancy

between the ideal and the actual Christian life. The experience is determined by our conception of God's ability to do, by our thought of this ability. We can not be holier than our estimate of divine grace. We can never receive beyond the measure and character of our asking. We ought to pray for larger blessings, and to have higher and worthier thoughts of God and his salvation. The vast distance between what we pray for and what God is able to do must be lessened more and more until the believer is filled with all the fullness of God.

There is promise of a perfected work that exhibits our meager praying, in contrast with God's ability to do. That we are so far from the standard of privilege is our own fault, but there is ample help in God to bring us up to the realization of a complete salvation. The spiritual goal is not in our present asking and thinking, but in him who is able to do exceeding abundantly above all that we ask or think. Even in the maturest experience, in characters where all the elements of a perfect spiritual life are blended, there is this condition of progress. A holy soul habitually asks much. The pure in heart are filled with large desires. And yet above the sublimest reaches of sanctified thought, and the deepest spiritual longings, is God's ability to do. A rebuke as it applies to careless Christians, an incentive to those who feel their lack, and wish for a better experience. It is the rapture and heaven of the sanctified. There is always something beyond. God's ability to do at every, even the highest stage of grace experienced, is still exceeding abundantly above all that we ask or think.

While the doxology, in which this marvelous stretch of gracious power is celebrated, is specially designed to raise desire and strengthen faith here, it will also suit the atmosphere of the heavenly world. True of grace, it will be true in glory. The asking may cease in our meaning of prayer, but there will be holy desires and grandly expanding thoughts. Above them, however, will ever rise this ability to do. Exceeding abundantly, above all that the glorified think, will be the power of God to open to them new and brighter fields of pleasure.

However this may be, the present lesson is the necessity of opening the heart to God's abounding grace, and of pressing up to an experience which shall correspond with his power to do in us all that holiness demands.

## Round About Birmingham.

Going from Montgomery to Blount Springs, Ala., the first thing, out of the sickening monotony of poor crops of corn and cotton and the lazy swagger of ragged negroes and poor mules that strikes you as an industry is the hum and hurrah of big saw mills with the immense quantity of lumber in their yards. Fifteen of these mammoth concerns lie in the distance of twenty-five miles, reminding one of Bagdad, Pensacola, Millview and Pascagoula on the Gulf coast. The lumber is, of course, true, and is mainly shipped North, where it finds a remunerative and ready sale in the large cities. The pineries north of the black belt are not so large as those south of it, but are large enough to furnish work for many years to come to an indefinite number of mills. The belt runs east and west through nearly the entire State, and is at least twenty-five miles deep.

The next new thing that comes in sight is the smoke of the limekilns about Calera, the crossing place of the Sebe, Rome and Dalton and the North and South roads. Calera is the center of the lime business. In the neighborhood there are nearly twenty kilns whose product is very large. The low price shows the ease and cheapness with which it is made. The rock is frequently on the surface, and never very deep below it, and it is everywhere in inexhaustible supplies. The lime manufactured here is shipped in every direction and used in all sorts of masonry. No doubt, before many years it will be copiously used as a fertilizer on farms and gardens. The beautiful level pine lands south of this region, so pleasant and so healthy to live in, could be made valuable as farming lands with the proper use of this substance.

About twenty miles north of Calera you come to the Red Mountain, the most southerly fragment of the Blue Ridge. It is said to be full of iron and coal, and is about 120 miles long. From there to Birmingham, except in small valleys, the land is too low to laugh when deflected with a plow, but its poverty is more than compensated by the abundance of coal and iron that underlie the surface everywhere.

Birmingham is at the crossing of the longest railroads in the State, and

is the point aimed at by others now approaching it from Atlanta, Ga., Columbus, Miss., and Opelika, Ala. The population is about 9,000, and is rapidly increasing. Property is very high and still rising. A big boom is on everything. The people talk extravagantly about the future of their city. And yet, it may not be extravagant, for it does look as if in a decade or two it is destined to be the most important city in Alabama, and one of the most important in the South. It has now a fair cotton trade for a place of its size, and this trade is increasing every year. It is, and will continue to be, the commercial center of the coal and iron business for miles around, and these two businesses are yet in their infancy. Within the city limits are three large foundries, Linn's, Williamson's and Beggs', which mould and make all kinds of iron and brass things needed in the machinery of steam mills, rolling mills, blast furnaces and railroad rolling stock; and a large rolling mill which makes rails and almost all kinds of merchantable iron. This is owned by a Northern company. And two blast furnaces, one owned by Hillman and Debardeleben whose output is fifty tons a day; the other owned by Col. Sloss, soon to be put to work, with a capacity twice as great. There is also another at Oxmoor, six miles south, owned by a Louisville company with a capital stock of \$830,000, whose output is eighty tons a day; and another, a short distance southwest, the Edwards works, whose output at present is only about twenty tons a day. The iron from these furnaces is sold faster than they can make it, orders being constantly refused, and engagements running into 1882. Working on the figures given me by gentlemen connected with this business, I think it is safe to say the profits of these properties pay a handsome interest on at least \$500,000, and I doubt if they could be bought for a less sum, unless the owners knew when they could reinvest in property of the same sort. Except the Oxmoor furnace and, perhaps, one of the foundries, none of these enterprises are five years old. This business has really just begun. The field has just been opened. And there are materials and room for more than ten times as many.

With the city as the center, a circle whose radius is less than twenty miles would include between fifteen and twenty miles of all sorts, now at work. Most of them are coal mines—the rest iron and lime rock (used in separating the ore from the dross). And at each one of these mines there is a town of, I reckon, from 500 to 2,500 inhabitants. The coal mines, (and the others too,) are paying according to the amount of money and brains invested. I got the output of all of them, but have lost the figures. To me it seemed enormous, but to those familiar with such matters it might not have seemed so. Being well acquainted with Mr. Debardeleben, who owns almost exclusively the Pratt mines, and with Mr. Smith, the superintendent, I was able to learn more of the operations of this property than of any other. The daily product of this company is 1,500 tons of coal and would long ago have been twice that amount, or more, had the railroads furnished transportation. Part of this is made into coke, (for the furnaces,) some pieces of which I saw about three feet long and eight inches thick. Mr. Smith showed me a lump of coal, weighing 2,500 pounds, on its way to the Atlanta Exposition. This would have been larger if the railroad could have handled it. These mines were lately bargained to a Tennessee company for \$100,000—which money, I understand, Mr. Debardeleben will reinvest in the same kind of business. The fact is, the coal and iron and lime rock are so close together so abundant, so easily got at, so cheaply hauled and of such good quality, that these enterprises have succeeded beyond all expectation. This business is no longer an experiment—and its success will draw other capitalists, who will bring with them multitudes of people to do the manual work. Of course, it takes big money to start in with, but once the holes are dug, or the bough gets hot, skill and push in the management will double the money in a very few years.

The church has done, I suppose, about as well as it could. Made up as it is of people from all parts of the country and of the world; you may say it has not mingled and harmonized. They worship still in a tabernacle. But they are now building a beautiful house and will soon get acquainted with each other. The members in the city evidently labor under the disadvantages of being almost strangers to each other. The new house ought to do away with this, and then the church will be prepared to conquer the multitudes of Chamaunies in their midst and receive them as fellow-citizens into the kingdom of Christ. Strangers from all the world are there, with the

loose notions and bad morals of other lands and of our own. A tremendous work is to be done; but the gospel faithfully preached and devoutly lived by the members of the church is able to do it all. J. W. R.

## Teachings of the Telephone.

The invention of the telephone is one of the marvels of this marvelous age. It is destined to work a revolution equal to the telegraph. Almost every day develops new capabilities and uses. The business men of our larger towns and cities now consider it quite a necessity. Whether its inventors will ever be enriched by its success, the world must hold them in ever-grateful remembrance. Their praises will be sung through their parses may never be filled. But, apart from these considerations, the telephone furnishes moral and spiritual teachings that may profitably engage our Sabbath meditations. The telephone tells us to be careful of our speech.

The words we utter in this strange little instrument may be heard distinctly miles and leagues away. Not only are the syllables faithfully transmitted, but the very tone of their utterance is clearly distinguishable. We can not see, and may not know, who is at the other end of the wire, but our voice is heard and recognized. In a sense, this world is a great telephone. Our mouth is ever at the instrument, and the innumerable wires are stretching in every direction and to infinite distances. Every word we utter is borne along one of these wires and may be heard miles and miles away. How many words have we idly spoken that have been borne far off and have wounded others and caused us remorse? Often we have said things about others, fancying they or their friends would never hear of it, only to find that what we have spoken in a whisper had been heard in tones of harsh thunder. The secret plots of criminals, discussed in undertones and in midnight darkness, have all been heard and repeated. A boy, raising himself to fall height to outswear his comrades, is amazed and mortified to know that his parents are sadly aware of his shameful habit. The horrid oath of the sweeper may travel for generations down the telephonic wire of the ages. Men have lived who are only remembered as blackguards and blasphemers. They are heard still, though years have intervened since the day of utterance. Let this caution be our practice:

"If you utter idle words, they will travel far and wide, and may be heard by those who are not intended to hear them."

Again, the telephone encourages the Christian to pray. Fidelity sneers at the idea of God hearing the words we pray across the space from earth to heaven. We are ridiculed for believing that any God has ears sufficiently delicate to hear the jargon of earth, and from millions of voices at the same time. But, surely, if two mere creatures can talk together, the one in Natchez, the other in Vicksburg, a distance of one hundred miles, is it any stretch of credulity that the great Creator of all things, should hear us when we speak? Again, by the conquering power of his genius can compel the elements to carry his voice over weary leagues of space; certainly, the God who made man himself, and created all things by the word of his power, is not weaker than his creatures. Then, let the Christian be assured in face of the model's sneers, that God hears and answers prayer. The connection between earth and heaven is never broken. No man or angel is wanted at the "Exchange" to connect us with the throne of God. Night and day, at home, or abroad, on the land or the sea, when we pray the message never fails. God hears the voice and sees the humble suppliant at the earth-end of the wire.

## About Paris.

COUSIN IN PARIS, PENNY NIGHT IN THE CHAMPELLE, THE MARSEILLE, NOTRE DAME, ARS, ST. THOMAS, THE THEATRE, BOUTEILLERIE, INVALIDES, JARDIN DE BACCHUS, BUTTES CHAUMONT, VERRE LA CHATELLE, GARDIENNE, BASTILLE.

REV. C. G. ANDREWS, D. D.

MR. EDITOR: The run by rail from London to New Haven is about four hours, and the sail thence across the channel to Dieppe occupies about seven hours. We embarked at night, and waked up next morning in full view of *la belle France*. The rail runs through a most fertile and well-cultivated region down the Seine, which it frequently crosses. This is a prettier river than the Thames, though not so large nor serviceable for navigation. We were due in Paris at ten A. M., in time to attend service at the Wesleyan Chapel, where we would have had the pleasure of hearing a fine sermon from a Bishop Simpson, but the train being delayed, we arrived some hours later.

The Palais du Trocadero appeared to me the most imposing building in Paris. It is built on an embankment overlooking the Seine. The central portion consists of a circular edifice with tower and minarets, and on each side is a wing in the form of a curve, so that the whole building presents the form of an imposing crescent. From under the building

At night we heard a well digested discourse from Dr. McClintock, the pastor of the Methodist Episcopal Church. The congregation was thin indeed, and, if we are to take this as an indication, surely Protestant Christianity is making but little impression upon the gay city. As we were returning from church an American minister, resident in Paris, said: "If you want to see Paris in all its glory go down to-night to the Champs Elysees." We considered it no desecration of the Sabbath evening thus to gratify our curiosity, and so went. Indeed the scene was most brilliant. The fountains in the Place de la Concorde were in full play, and the bright light from the electric lamps and the gas was reflected from their many-shaped jets with a radiance almost dazzling. From the immense throng of sportive people one would have thought that the whole city had turned out to make this a grand gala night. Every now and then, along the beautiful boulevard, adorned with trees and flowers, were erected stages, fairy-like in their decorations and structure, on which ballet-dancers and pantomime actors were performing amid the hilarious applause of the pleasure-seeking revelers. Bright and mellow light illumined the entire scene with a bewitching radiance, and strains of sweetest music helped to transport the senses. Gayety and splendor ruled the hour, and a delirium of joy and an abandon of revelry seemed to possess every mind. All these scenic representations were entirely without charge; you were only expected to be seated, enjoy the sights, and patronize the eating and drinking, which were all the time going on freely and luxuriously. As we were standing apart, gazing with wrapt attention upon the spectacle, an usher approached and gave us to understand that we must either take part or retire; that no idler or lounger was allowed to mar that festive scene. As we had no disposition to drink, and as our curiosity was well-nigh gratified, we slowly wended our way, thinking that the epithets we had heard applied to the festive capital were most appropriate—"gay, godless Paris."

The Church of the Madeleine outwardly does not resemble a church at all; but rather a Grecian temple; indeed, it was intended to resemble the Pantheon. It has no spire, and the body of the building is surrounded by a colonnade of splendid Corinthian columns, eighteen on each side. The interior has many statues and paintings, executed in the best style, and well calculated to inspire the true Catholic with devout feelings. At all hours of the day, from earliest dawn to midnight, reverent worshippers are bowing before the altars, seemingly utterly oblivious of surroundings.

The Church of Notre Dame is the most noted of all in Paris, though the exterior is not so striking as that of the Madeleine. It is surrounded on all sides by buildings, and the grounds around have been filled in since its erection, so as to detract much from its imposing character. During the Robespierre Revolution this was changed from a church to a "Temple of Reason," and the statue of the virgin was made to give place to the goddess of liberty. The busts of the saints were removed, and those of Rousseau, Robespierre and others were placed in their stead. During the reign of the Commune Notre Dame was sadly desecrated. It was used as a barracks; hay and provender were stored in the organ-loft, and horses were stalled in its venerable aisles. When the Communists were compelled to vacate it they endeavored to burn it, but fortunately the fire was arrested before much harm was done. Now, however, the original sanctity prevails, the high altar blazes with decorations, processions of mitred priests and choristers march, with stately tread through the venerable archways, and groups of devotees bow the knee to the elevated host.

The grandest bird's-eye view of Paris can be seen from the top of the Arc de Triomphe. This magnificent monument was begun by Napoleon I, and completed by Louis Philippe to commemorate the victories of the French nation. It is 160 feet high, 146 in width and 72 in depth; and it is a vast arch 67 feet in height and 46 in depth. There are 12 boulevards centering at the arch, and as you stand on the top, and look away in all directions through their long vistas, set with green trees and covered with moving masses of men and carriages, the effect is beautiful, even inspiring.

The Palais du Trocadero appeared to me the most imposing building in Paris. It is built on an embankment overlooking the Seine. The central portion consists of a circular edifice with tower and minarets, and on each side is a wing in the form of a curve, so that the whole building presents the form of an imposing crescent. From under the building



descends a large cascade, terminating in a basin, on the four corners of which are huge images, in gilded metal, of a bull, a horse, an elephant and a rhinoceros. The building was erected for exhibitions, and is only used for concerts, fairs, and the like, together with the observatory and museums.

The Hotel des Invalides is conspicuous from all parts of the city by its lofty gilded dome. This was founded by Louis XIV, not by Napoleon, as is frequently stated, for a home for disabled soldiers. It is capable of caring for 5,000 inmates, but only a few hundreds are there now, soldiers preferring to live on their pensions with their families or friends. Those present presented almost every phase of disability, some having lost a leg, others an arm, others an eye. I was told that the sight was very affecting when on Sabbath the veterans all marched by martial music into the church for service. Beneath the dome of the Hotel des Invalides, in an open circular crypt, the remains of the great Napoleon.

These rest in a massive sarcophagus, consisting of a single block of reddish-brown granite. The soft golden light admitted from the stained glass above, the sombre appearance of the crypt, together with the memory of the most wonderful man, invest all the surroundings with a most solemn grandeur. The entrance to the crypt is flanked by two sarcophagi, bearing the names of Duroc and Bertrand, the Emperor's most faithful friends, and above the entrance are the words taken from his will: "I desire that my ashes should rest on the borders of the Seine, among the French people, whom I have loved so well."

The Buttes Chaumont is an irregular and picturesque park, cut of the rocky hills (buttes) with rivers and miniature lakes, with bridges and fountains windings up to the heights. From the summit a commanding view of the city beneath is had.

Père la Chaise is the principal cemetery of Paris. This is so extensive that it is said even a superficial view of the monuments requires four hours. We only looked at the most striking. The tomb of Abolard and Eloise was pointed out as being most attractive, because of the interest in the generally known story. Abolard, being a learned theologian, fell in love with and married his pupil, Eloise. They were afterward separated, and never permitted to meet, being subjected to the most infamous treatment. It is said that the tomb is often decorated with fresh flowers and wreaths, the offerings of those who regard this as the shrine of disappointed love. The tomb of Monod, the eloquent Protestant divine, is here also those of Marshals Bessiere, Massena and MacDonald. The French are noted for keeping fresh and inviting places in this cemetery.

Many of the tombs are fitted as chapels, with all the appliances of worship, where living friends are wont to repair to say prayers for the dead, as well as to implore grace for the living.

We passed the place where once the guillotine and the battle stood. Now nothing marks the spot of the former guillotine, which stood, though the distasteful edifice, the Prison de la Roquette, from which the condemned were led forth to execution, still remains. On the site of the latter has been erected the "July Column," a shaft commemorative of the patriots who fell during the revolution of July, 1830. The column is fluted bronze, 13 feet thick and 154 feet high, surmounted by a statue representing the Genius of Liberty standing on a globe, with the torch of enlightenment, and the broken chains of slavery. As we stood on these places, and reflected upon the good and the great, the innocent and the holy, who had eked out miserable moments in this lying tomb, or yielded up their lives to the edge of the guillotine, we rejoiced that the instruments of terror and torture had been supplanted by the emblems of liberty and light. Never may the reign of the goddess of liberty be interrupted, nor the chains of slavery be again riveted upon innocent limbs.

A Chance to do Good.

Or as the editor of the Advocate has designated it, "A Call from God." A few weeks ago I published a short article in the Advocate, stating that I saw a fine opening to do good with a little money, and as I did not have the means myself, I appealed to those who had, and asked them to allow me to make a small investment for them. The cause was this: I stated that I knew two young preachers of sound mind and body, deeply pious, and of large promise to the church, but who have had no educational advantages, and were anxious to go to school a year or two, provided they could get a little help.

A number of good brethren have nobly responded to the call, but not in sufficient amounts to meet the demand.

There is plenty of money in the country, yea in the pockets of good brethren in the church to meet all such necessary claims. Come brethren, here is a chance for you, a chance for an investment that will surely pay. "He that giveth to the poor lendeth to the Lord."

This investment is in the bank of heaven, where there is neither moth nor thieves. The interest will be sure to come, come in spiritual light and comfort to your own souls, and in large benefits to the church and the world. You can afford it now, but your wealth may take wings and fly away, especially if you waste it upon yourself and family. I have heard men say who were once rich but now are poor, "how glad I am that when I had it in my power I laid up treasure in heaven, and some of it I know is yielding large interest."

I think I have the mind of the Lord in what I am doing, and if so it ought to be done, and if the undertaking fails the wrong will lie at the door of those who are able to help and refuse to do their duty. Come brethren, when you glance over the paper and see this heading, don't refuse to read it, and when you read it ask, is not this a call from God? and if the Almighty speaks, answer as did Samuel, "speak, Lord! thy servant heareth" and then ask, O my soul how much owest thou the Master, and your well instructed soul will say, Lord, all I have is thine, time, money, heart and head, all are thine. And now Lord how much of thy money shall I send up to hush this loud call. Here it is, Lord, ten, twenty, fifty dollars, and when I am dead and gone, and my money goes into other hands, those men will be blessing the church and the world by their noble ministrations.

Now brethren, one and all, send up your contributions, and I will tell you when there is enough. Send up in postal orders or by any safe hand or, if you desire, confer with me freely, and I will tell you all about it, how much is needed, etc.

Rev. J. J. Lafferty, editor of the Richmond Christian Advocate, in his editorial correspondence, among other things, connected with the St. Louis Conference, says:

Bishop Pierce, worn to a tottering frame, barely strong enough to support that head of love, presided in the Conference. Excessive labor and disease have mutilated the noble form and muted the melodious voice. In 1857 the Hon. Alex. Stevens of Georgia said, on the ears to some of us returning from the Ellice City Conference, that George E. Pierce was the greatest orator then in America. We were still thrilling with the eloquence of the Sunday sermon, and there was no dissent to the Congressman's dictum. The Bishop has lived before the great congregation, but the aroma of his piety in private is as the odor of flowers, and as fragrant to all as the morning air of October.

I reckon those of us that are crossing the summit of life begin to look to the goodly host ahead—just have crossed the flood and part are crossing now. We begin to call over the ship's company, and enjoy before-hand the society of apostles, prophets, martyrs, devout disciples, our comrades in the patience of the kingdom, and the eternal children of our household. Who has not, in making out an inventory of the joys at his right hand, put in as an item of value, the society of our old masters—the Westleys, Ashbys, McKendrees, and their worthy brethren in the care of all the churches? It is a prized element in the brilliant cup of pleasure in that sunlit chime. It is worth a trip across the continent to company with George E. Pierce for a few days. To walk with him in white through the avenues and ages of eternity will appreciate the bounding joys of that life.

One of the preachers died during the session of the Conference—a son of Bishop Morris. The brethren, with one voice, confessed they had lost their holiest man and best preacher. Bishop Pierce told me that any position in the church was within the reach of Bro. Morris. He shunned all "connectional" ministrations, and led a quiet life, full of the Holy Ghost and good works. Men wept and repented under his ministry.

A Monument to Dr. Thwait.

Mr. Editor: It is proposed to raise the necessary means, by contribution from his numerous friends, in Mississippi, Tennessee, Arkansas, Texas and Louisiana, to place a suitable monument over the remains of the Rev. H. C. Thwait, D. D., in token of his many virtues and labor of love. To this end the following committee has been appointed viz: Rev. J. L. Borden upon the part of the college and faculty, Mrs. S. T. Phips upon the part of the Board of Managers of Mansfield Female College. The character of the monument will depend upon the amount of money we get. We suggest that we ought to raise at least \$200 for so

noble a purpose. Our office is Mansfield Louisiana, and we will report and hold sacred any money which may be paid to us.

Yours truly,  
JOHN PIPES.  
P. S.—It is also proposed to establish a Thwait library in the college in memory of the founder of the Institution. Bro. Borden, whose energy and good taste will make it an ornament as well as useful, proposes to arrange for it. He has already received a handsome copy of Clark's commentaries. Those who wish to contribute books or money for this purpose, can remit to the Rev. J. L. Borden, president Mansfield Female College.

DEATH OF MRS. JOHN H. KENNARD.—Mrs. Anne McGehee Burruss, wife of Judge John H. Kennard, of this city, died at the Brevoort House, New York City, November 4. Mrs. Kennard was a daughter of J. W. Burruss, and grand-daughter of Judge Edward McGehee, both of Woodville, Miss. She had been an invalid for some time, but during her summer sojourn at the North had greatly improved in health. After the family had started homeward she was taken seriously ill at the Brevoort House in New York, and after several weeks of great suffering, her earthly life ended. But little more than a year ago her son Burruss, a noble and promising youth, died suddenly. It was a great but a sanctified sorrow. The mother and her boy are now doubtless united in the home of the good. Mrs. Kennard was an accomplished woman, intelligent, vigorous and gifted. She was also a Christian woman, chastened by suffering, and graciously prepared for her change. She was the light and joy of a most devoted household, and the center of a delightful home. She has been taken from husband, children and sisters, in the prime of life, and with strong ties behind her to time. God knows best, and he does all things well. May the divine aid support the sorrowing ones.

Our old friend and brother, David Ayers, is dead. He was a man of mark, strong and emphatic, a Methodist of the Methodists. For many years he was a regular tent and worshiper at Seashore Camp Meeting. The pulpit which he gave, with its apparatus for helping the deaf to hear, is still there. Rev. H. M. Dohose, pastor of St. James Church, Galveston, Texas, sends us the following notice of Bro. Ayers' death:

The venerable and beloved David Ayers, died at the home of his son, Dr. Theo. Ayers, in the city of Galveston, October 21, 1881, in the eighty-ninth year of his age. The benefactions of Bro. Ayers have made his name familiar not only in Texas, but throughout the church. St. James Church, of this city, was begun by him some eight years ago, and has been erected almost entirely with his own means. The final completion of the edifice was the dream of his life, and occupied his last thoughts, and though this cherished wish was denied him, we hope long to see its fulfillment, when the structure will stand a fitting monument to his great liberality and zeal.

Rev. J. E. Newman, writing from Santa Barbara, Brazil, October 5, 1881, says:

"It is now over fourteen years since I came to Brazil, and nearly all our people who are here, have been here from twelve to fifteen years, yet we are all Americans still, and we have heard with profound regret of the death of the President. That sad event has reminded us of how strong is the tie that binds us to our native land. We are in a good country, the climate, the very best, and a fruitful soil, and with civil and religious privileges nearly the same as in the States," yet very few of us have become naturalized. We can not so far remove "the father land." It is this too with the Germans in this Empire, very few of them become naturalized, there are many thousands of them here, but they live and die German citizens.

Rev. W. H. Leith, of the Mississippi Conference, has been transferred to Holston Conference, and appointed to Sweet Water Circuit. Bro. Leith left Mississippi on account of the health of his wife. His departure will be greatly regretted by his brethren in Mississippi. The Holston Conference has, in him, gained a most valuable accession. We have no doubt he will be appreciated there, as he has been in Mississippi.

Rev. Dr. Matthews left New Orleans, October 20, reading Kansas City in time to preach to his new congregation, Sunday, October 30. We hear that he received a cordial welcome, and that his ministry has opened auspiciously. Rev. Dr. Walker succeeds Dr. Matthews at St. Charles Avenue. He has been cordially welcomed, and is at work among his people.

The Texas Methodist is the title of a Southern Methodist weekly, the first number of which appeared October 21, 1881. It is published at Wethersford, Texas. Rev. Wm.

Price editor, W. R. Robinson assistant editor, J. E. Boren business manager.

—President Arthur has issued his proclamation, appointing Thursday November 24, as a day of thanksgiving and prayer. We suppose the governors of the several States will shortly issue their proclamations in conformity with that of the president.

—The governor of Louisiana has issued his proclamation, convening the Legislature in extra session in New Orleans, December 5. Extra sessions are limited by the constitution to twenty days.

—Several important State elections are being held as we write, Tuesday November 8. The result in Virginia is awaited with deepest interest. Probably it will not be certainly known for several days.

Ecumenical Collections—Mississippi Conference.

Mr. Editor: For the credit of the church contributing, and the preachers making the collections, please publish the following sums received for the expenses of the Ecumenical delegates, in addition to those you have already published, viz: Vicksburg, through Rev. C. B. Callaway, \$5; Bayou Sara, through Rev. R. T. Davis, \$2.50; Raymond, through Rev. J. P. Drake, \$3.50; Edwards, through Rev. E. H. Moulter, \$5; Wilkinson, through Rev. J. W. Chambers, \$1.50; Sharon, through Rev. C. B. Cecil, \$5; Natchez, through Rev. W. C. Black, \$4.50; Crystal Springs, through Rev. B. Carradine, \$5; Kingston, through Rev. I. D. Wall, \$1.15.

J. G. ANDREWS.

Notice.—I desire to request all members of the Ministers' Relief Association of the North Mississippi Conference, to come to Conference prepared to pay the mortgage fee due on the death of Rev. R. F. Wagers. The notices have been sent to all whose post-offices could be found; failure to get the address of some, make it necessary to give this notice.

S. A. STEEL, Secy.

Now is the time to solicit subscriptions for the ADVOCATE.

Books and Periodicals.

We have received from "The Century Company," Selected Proofs from the first and second portfolios of illustrations from Scribner's Monthly and St. Nicholas. We have in this selection the most beautiful engravings that have appeared in Scribner's Monthly and St. Nicholas, and the volume will be highly prized by all who have any taste for art. The perfection to which wood engraving has been brought, as illustrated in this collection, is truly wonderful. One of the most interesting features of the portfolio is the number of fine portraits it contains—those of Bryant, Savorola, Modjeska, Seymour, Hadson, Peter the Great, Walt Whitman, Whistler, Duncanson, Whittier, Poe, the Comtesse Potocka, Joseph Jefferson, Lincoln, Milton, Holmes, Hinton, and Gladstone.

The unique cover of the "Selected Proofs" is from a design by the well-known architect, Mr. Stanford White. The price of the bound book is \$5, or, with the proofs unbound and laid in a box ready for framing, \$7.

"The Century Magazine," is now the name of Scribner's Monthly. With the November number this splendid and popular monthly comes out under its new name. The new name is a good one, and we shall soon see the editor, Dr. Holland remains as the Editor-in-Chief. Alas! How true it is that in the midst of life we are in death. This number was made up and in press before Dr. Holland's death. The gifted man of letters, the man of strong convictions and of moral purity, is indeed gone. This number will possess for its readers a peculiar and most interesting feature, in containing the last work of the editor. The contents of The Century, for November, are: Portrait of George Eliot, frontispiece; A Diligent Journey in Mexico, illustrated; In the Footsteps of Fortune and Rognault, illustrated; Christopher Columbus; Experience: The Portrait of George Eliot; To a Missed of the Thirteenth Century; Around Cape Ann, illustrated; George Eliot: When Did True Poet Come; Castles in the Air; Play at Harvard; Illustrated: Sunshine in March; Policy Through One Administration; Phosphorus; Captivity and Liberties on the North Atlantic, with Map; The So-called Venus of Melos, illustrated; Tommaso Salvini; Impressions of some Shakespeare Characters; Enfoldings; My Escape from Slavery; Elly Backwoods Vision.

Good Company, for August, 1881, has just reached us. It is a crisp, sprightly and entertaining number. The articles are: Mildred's Captivity; North Georgia Notes; A Plea for Ignorance; Woods; An Old House at Yagance; a poem; Tinnings; a Woman's Chapter on Paper-making; A Summer Vacation; The Epoch in the Church of Rev. Ulrich Xerxes Battles, D.D.; Sister's Birth Day; Natural Selection a story; The Lost Summer; a poem; A Day in an English Town; Signor Barry a story; Lydian Darrach—an Episode of the Revolutionary War; a story. Published by Good Company, Springfield, Mass. Subscription, \$3 a year.

The Art Amateur, for November, has several pages of Supplement, designs, and its usual variety of splendid engravings and valuable illustrated articles. This monthly periodical is adapted to the needs of artists, housekeepers and of all who enjoy the practical and the beautiful. The department of art and woodwork is especially full and satisfactory. Montague, Marks, and publisher, New York. Subscription \$1 a year.

Wide Awake, for November, is as usual, bound in illustrated. Among the many excellent articles are: Rags in the chimney; How the Little School-mum Had a Good Time; To-day, No. 11; Sharon; A Bravo Boy; Kitty's First School; Grandfather's Bear Story; Having His Own Way; The Man in the Moon in Folklore; The First Thanksgiving Day; The Holy King of Egypt; Magna Charta Stories; Little Block-philis; What to do About It.

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We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the ADVOCATE. We will also take pleasure in attending personally to any commissions for friends in the country with which we may be favored, while endeavoring our advertisers to bring worthy of their patronage.

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Thursday, October 20.

Of French Pattern Bonnets, Hair Fancy Goods and Novelties.

Ladies respectfully invited.

G. T. SCHILLING,  
157 and 159 Canal Street.

## STATIONERY

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S. B. Preparation for being made to establish semi-annual publication, "List of pure blooded stock in the city of New Orleans." Correspondence solicited.

## 1000 AGENTS WANTED!

One in each town and neighborhood in Mississippi and Louisiana, to sell

## Dr. Dutton's Vegetable Discovery.

It is sold only by certified agents. It is the best BLAND AND LAXATIVE medicine ever used. Write for terms. It will pay you.

J. L. FURBER, General Agent,  
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### PECTORAL BALM.

For the Cough, Croup, Hoarseness, Asthma, Whooping Cough, and all the various affections of the Throat and Lungs, and for the relief of consumptive patients. Price per bottle 10 cts. Prepared and for sale by

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FLOUR  
CORN MILLS  
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COTTON PRESSES



## Christian Advocate.

(Communicated.)

Just Now.

Having been laid up for several days, and suffering much with an acute attack of catarrh of the eye, I was trying to be patient under this now and then, but still feeling that the loss of my eye-sight would be almost more than I could bear; for being already deaf what a poor, helpless creature I would be. If blindness, too, should be my portion. But through these gloomy thoughts came God's promise, "I will leave thee nor forsake thee," and just then my seven-year-old baby came in with her "now hymn book," and sat down on the side of my bed, saying, "Anna, I can sing for you." "Thank you," I said, "but you sing for me so much; what will you sing?" and she said, "Just now," then she began, "Come to Jesus, come to Jesus, just now, just now, come to Jesus just now." Singing to one who never hears the "concert of sweet sounds," would seem but poor comfort to some. Yet so it was; for with my one well eye I could see the sweet lips moving, and understand the language well enough to join in the singing as she sang, "Just now, come to Jesus just now." Yes, this was comfort; I could sing now. "Just now, and also sing now," "He will go on just now. Then my thoughts turned backward to my own childhood, and to the night I heard for the first time that song.

It was in the Queen City of the West, and I was about as old as this little daughter who was now singing it to comfort me. The news came that the Rev. John Newland Mullis was in the city, and would preach at Wesley Chapel that night, at seven o'clock. The news went from mouth to mouth until all had heard it. And long before midnight crowds were wending their way to the old stone chapel on St. Charles street, which was the first Methodist Church built in Cincinnati. The crowd arrived early, but only to find the church was packed up. One of the hands of the young lady, who was holding mine, and immovable, I was pushed aside and began crying. "Miss Fannie, Miss Fannie," some called out. "Where's Fannie?" here a little girl who had lost Miss Fannie's way to me, and got lost in my head, which held I was well prepared to appreciate after being lost in such a crowd as that was.

Then the ponderous doors swung open, and the rush was fearful; but we were fortunate enough to get in unhurt. In the church where we could see the altar, the church was soon crowded almost to suffocation. The minister came down the middle aisle, made room for him to pass with difficulty. All eyes were bent upon him. As he ascended the narrow stairs that led to the high pulpit, my child's eyes looked like a being from another world; and when he stood up, the first thing I saw, his face and look so impressed itself upon my youthful mind, that I think I could still just now from memory, but I never saw that face again or one like it. I remember the dark curly locks that fell around the broad forehead, and the flashing eyes, and his sonorous, willful gestures, the long of his nose, the upward look that seemed to pierce a cloud, the sight that struck me with an impression that I could never forget. He seemed to be the very embodiment of all spiritual graces, peace and power. In after years when I came on every tongue, and his heart crushed under the terrible weight of woe laid upon it, I wanted so much that I for one believed in his power of purpose and power of prayer.

I can not remember his text that night, but it was among the epistles. He came, came, come! The Sabbath was waiting, and called all to come to him and he made whole—and just now was the time to come. I remember, he was something about his being in New Orleans, which he pronounced very exactly, with a decided accent on the last syllable. When he started upon the pulpit steps, after calling on sinners to come to the altar, he began saying that song "Come to Jesus just now." His voice rang out like a grand bell. But soon the audience could feel the inspiration with it, and in that old church seemed to re-echo and re-echo the grand words, "Just now, just now." There were some crowded, and many who had come from the city, and many who had come from the country. Among them was the lady before me, and I saw her face. Her husband was a Mr. Baker, moved to Mobile and was a personal friend of the great preacher, and of a broken heart as all the world knows.

Any mind traveled back to those days, brought to me by the thought of my little girl in this hour of affliction. I was so overcome with the emotions, I had almost forgotten the little black-headed angel sitting beside me, but I then glanced at her and she was singing.

Only that time.

Only that time.

Only that time.

Only that time.

Only that time.

Only that time.

Only that time.

Only that time.

Only that time.

Only that time.

Only that time.

Only that time.

Only that time.

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to for eternity, sitting still and looking on, which is eternally true. And yet this is the only way to find ourselves on the verge of finishing it in our own persons? What a grand saying is that divine command, "Whatsoever thy hand findeth to do, do it with thy might." How full of wisdom, how full, also, of loving, hearty counsel for us all! "Yes," says some one who is listening to me, "but my hand does not find anything to do. When it does, I may try to comply with the injunction." O vain and frivolous answer! Now dwelling in the brightness, and the great moment before thee, and nothing to do? I see some, people spending a few days in a great city, previous to making a long and unknown journey. They have been sent there specially to make every preparation possible for their way. Their resources are ample for each; they are surrounded by shops everything can be procured which they may want. Their time is uncertain—to-night they may be summoned away, or to-morrow I see them rising early to take count of their purchases, and set down the counting day's work. I see them, when the markets are opened, busy among the stores, pausing but a moment even for refreshment. This goes on all day, and at night they sit down and take counsel about the great unknown journey, and whatever defects in preparation this counsel discloses, are carefully and without delay filled up.

And this is the care which children of this world, which reasonable men, bestow; and whoever did not bestow it would be despised and derided by all. What are we but sojourners in this great city of manifold opportunities, the great world so richly furnished with God's stores? What are all around us but warehouses of nature, of society, of experience, of reading—all to fit us out for that great unknown journey which is before every one of us? What are our bodily senses, and the mind which presides over them, but the current coin of this great city, which will never be dishonored in any of its markets? Shall the world's traveler, who is so early and late out of his stores, and shall we lie in "slumber while the great concern takes its own chance?" Shall they go eagerly all the day long from shop to shop, and we take no trouble? Shall they hold over their councils to devise all that may be expedient, and we give not a thought to the matter? How can a solitary life, how can a trifling life, be pardonable to such men—with such uncertainties around them—with such uncertainties before them?—Dean Alford.

## Photographing Criminals.

Our readers are probably aware that a rule exists that our criminals must have their photographs taken, by the authorities, as a means of future identification. This plan has been further extended by an order from the Hon. the Chief of the Police, that commit the accused should also become models for the photographer, in order that the marks of different kinds of employment may furnish additional evidence of identity. By a curious oversight, however, the prisoners are to be submitted to the camera with their hands crossed on the breast; by which means the palms are hidden. Mr. Woolly, the eminent photographer, has pointed out that if the palm of the hand were placed in a strong side-light, so that its ridges and furrows were clearly defined, such a picture would form a map by which any hand could at once be recognized. It being certain that no two persons agree in the configuration of these manual surface markings, it is said that the Chinese have for many years been alive to the foregoing fact, and in the absence of photography, have obtained impressions in a much similar manner, by rubbing their criminals to smear their fingers with greasy ink, and then to impress them upon paper. It is stated that twenty years of life make no sensible difference in the character of these skin furrows. A correspondent in Nature points to some experience of their efficacy in detecting evil-doers which have come under his observation. In one case, the mark of a sooty finger on a white wall was sufficient to indicate a trespasser; while a greasy finger mark on a bottle pointed to the last person who had illicitly quenched his thirst. This writer remarks that the "Tichborne case would never have assumed the dimensions which it did if the real Roger had left behind him a signature or thumb-mark of this nature. We may mention that, in the East, illiterate persons often subscribe documents by dipping their fingers in red ink, and then marking the paper; but such an impress leaves no permanent record of the skin furrows as that which is secured under the Chinese system."—Chambers' Journal.

PERSONALITIES OF KLEPTOMANIA. A lady was affected with this monomaniacal so strongly that, upon her trial for theft, she stated that she had such a mind longing to possess herself of everything she saw, that if she were at church she could not refrain from stealing from the altar. Dr. Nash, the Attorney-General, in terms of that a woman who was extremely prone to her offences to the moral law—except the eight commandment—was so addicted to larceny that, when she could take nothing more valuable, she would often, at the table of a friend, secretly fill her pockets with bread. Lately, also, she states that a doctor of medicine could not leave his patients' rooms without taking everything away with him, and his wife carried his pockets and returned to their own abode the knives, thimbles, scissors, etc., which her husband abstracted. The wife of another physician had so strong a propensity to steal, that, on making purchases, she endeavored to take something away that did not belong to her; and two German countesses appear to have been guilty of the same vice. The younger of them, a well-educated man, frequently on parade stole the handkerchiefs of the officers; and one inferior man was so far under the influence of kleptomania that, being high unto death, he actually secreted the small box of his confessor!

As to modern instances of this species of insanity, we know a parish clergyman who stole everything away with him, and his hands on. Front at dinner, he pocketed scraps of bread, table-napkins or anything. When looking at hotels, he carried off pieces of soap and the ends of candles from his bedroom. His bareness became so notorious that he was ultimately brought before the church courts and turned out of his living. —Chambers' Journal.

Help from an unexpected quarter, as the tramp remarked when a twenty-five cent piece was handed him by the "lady of the house." —Boston Transcript.

## MISCELLANEOUS.

MRS. S. PFISTER,

Millinery and Dressmaking.

539 Magazine Street.

Bonnets and Hats Cleaned, Dyed and Altered.

E. E. LELAND,

No. 185 Canal Street.

NEW ORLEANS.

IMPORTED

MILLINERY

French Flowers and Feathers.

ORNAMENTS

Fringes and Tassels, Dress Trimmings, Novelties in Hattings, Ribbons, Corsets, Novelties in Ladies' Neckwear, Veilings and Capes, Velvets, Lace Goods, Etc., Etc., Etc.

Special attention paid to Country Orders.

NEW GOODS.

GREAT REDUCTION IN

CARPETS,

Tapestry, Brussels,

Seventy Cents a yard up to \$3.00.

Willows, Axminster, Velvets, Mangles, Brussels, Ingrains, Three Plys, Window Shades, Lace Cur-tains, Cords, Napier and China Matting, Turkish Carpets, Grass Carpets, Linoleum and Mosaic Tiles, etc.

V. ROUSSEAU'S SON,

17 Charles St.

I will send you for yourself.

H. D. McCOWN,

DEALER IN FINE

CLOTHING,

SHIRTS

AND

Mens' Furnishing Goods,

Cor. Common and St. Charles Sts.

NEW ORLEANS.

CRESCENT INSURANCE COMPANY

Incorporated as a Mutual Company in 1849—Receives

Capital \$100,000.

Has paid nearly NINE MILLIONS for losses sustained.

Capital \$100,000.

W. R. LYMAN, President.

CHAS. H. DOLSEN, Vice-President.

CHAS. E. KUE, Secretary.

Directors: Paul E. Mortimer, Joseph B. Loring, S. H. Gay, J. J. Reed, Louis Pradon, W. W. Seal, Harry L. Fitch, John B. Smith, John F. Smith, S. C. Conant, W. A. Phelps, H. C. Waller, W. R. Lyman.

See our Agents throughout Louisiana, Texas, Mississippi and Arkansas.

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## MISCELLANEOUS.

BROWN'S

IRON

TRADE MARK

PURITY

QUANTITY

MARK

BITTERS

ATRUETONIC.

BROWN'S IRON BITTERS are a

certain cure for all diseases

requiring a complete tonic; especially

Indigestion, Dyspepsia, Intermit-

tent Fevers, Want of Appetite,

Loss of Strength, Lack of Energy,

etc. Enriches the blood, strength-

ens the muscles, and gives new

life to the nerves. Acts like a

charm on the digestive organs,

removing all dyspeptic symptoms,

such as flatulency, belching,

heat in the stomach, head-ache,

etc. The only true Preparation that

will not blacken the teeth or

give headache. Sold by all Drug-

gists at \$1.00 a Bottle.

BROWN'S MEDICAL CO.

Baltimore, Md.

JOS. B. WOLFE &amp; CO.,

Cotton Factors,

59 Canaleto Street, New Orleans,

And General Agents for

DANIEL PRATT IMPROVED

"Revolving Head Cotton Gin,"

PATENTED JULY 15, 1873.

Eclipse Hulling Cotton Gin,

WITH REVOLVING HEAD.

PRICES REDUCED.

THE REVOLVING HEAD GIN has been in use

for the past eight seasons, and several

improvements have been made. It

breaks and gives a larger yield of lint from

the seed of the cotton, and prevents the lint from

breaking and gives a larger yield of lint from

the seed of the cotton, and prevents the lint from

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## MISCELLANEOUS.

D. H. HOLMES,

155 Canal Street, 15 Bourbon Street.

Our Stock of Spring Goods is now complete, consisting of the latest novelties in

Silks, Laces, Dress Goods in Worsted Fabrics, Black Granadines in Silk and

Wool, Linen Lawns, Organdies and Percales.

HOSIERY in all Styles and Colors. A Complete assortment of MATTINGS.

D. H. HOLMES,

155 Canal Street, New Orleans

SAMPLES SENT FREE OF CHARGE.

WHEELER &amp; PIERSON,

(Successors to Darcy &amp; Wheeler and Pierson &amp; Hewes.)

CLOTHING AND FURNISHING GOODS,

Nos. 13 &amp; 15 CAMP STREET, New Orleans.

Black Cloth Suits, \$20 to 40. Business Suits, \$12 to \$22.

6 Shirts for \$8. Collars, \$1.50 per Dozen.

Orders from Germany collected, and liberal reduction made to them.

Rules for self-measurement sent on application, and goods sent C. O. D.

Plantation Clothing for Country Stores at very low prices in our Wholesale Department upstairs.

THE OLD WAY AND THE NEW.

THE OLD WAY AND THE NEW.

THE OLD WAY AND THE NEW.

THE OLD WAY AND THE NEW.

THE OLD WAY AND THE NEW.

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## PRICES CURRENT

(REVISED AND CORRECTED WEEKLY.)

ADVOCATE OFFICE.  
New Orleans, Monday, Nov. 7, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

## SOUTHERN STAPLES.

Cotton, P. B.	To-day.	Set.
Low ordinary	10 1/2	9 1/2
Good ordinary	10 3/4	9 3/4
Good middling	11 1/4	10 1/4
Middling	11 1/2	10 1/2
Good middling	11 3/4	10 3/4
Middling	12 1/4	11 1/4
Low to day	12 1/2	11 1/2
Low to day	12 1/2	11 1/2
Low to day	12 1/2	11 1/2

Sugar, P. B.

Low to day	12 1/2	11 1/2
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Rice, Louisiana, P. B.

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Groceries.

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Cattle, P. B.

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Hogs, P. B.

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Sheep, P. B.

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Wool, P. B.

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Hides, P. B.

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Grain and Feed.

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Provisions.

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Meats, P. B.

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Dairy, P. B.

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Fruit, P. B.

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Baking Stuffs.

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Lard, P. B.

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Butter, P. B.

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Eggs, P. B.

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Olive Oil, P. B.

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Safflower Oil, P. B.

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Cotton Seed Oil, P. B.

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Lard, P. B.

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Butter, P. B.

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Eggs, P. B.

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## NEWS OF THE WEEK.

## DOMESTIC.

CINCINNATI, Nov. 15.—At the office of Engineer Monahan, in this city, the contract with Fletcher Wessensburn & Co. to build the bridge over Lake Pontchartrain was signed and sealed. Work is to commence at once, and to be completed by December, 1882.

The cost will be determined as the work proceeds, as the work is classed, according to the difficulties encountered. It will cost probably a million and a quarter to a million and a half.

Augusta, Ga., Nov. 2.—Confederate bonds are still in demand in Augusta; large amounts were purchased to-day, at from \$10 to \$11 per 1000.

Chicago, Nov. 2.—A New York firm prints advertisement here, offering \$250 per 1000 for from \$1000 to \$1,000,000 in Confederate bonds maturing in 1863.

Chicago, Nov. 2.—It is estimated that the recent overflow of the Mississippi has caused damages, between Keokuk, Ia., and Lewiston, Mo., amounting to \$2,500,000. It will take several days before business in the river towns will be fully resumed.

Denver, Col., Nov. 2.—Considerable excitement has been created in mining circles here, by the publication of the results obtained from working the recently discovered gold-bearing lode in Summit District, in this State. Mining experts and capitalists interested in the find, claim that it will prove the largest and most valuable gold mine in the United States. It is claimed that the results of actual working for one month, with a fifteen stamp mill is \$100,000, and that the tailings are worth \$300 per ton. Assays, it is said, run as high as \$20,000 per ton.

New York, Nov. 3.—The Methodist Episcopal Committee has decided to give \$75,000 for missionary purposes. Summs have been affixed for use in Africa, Central America and China, and other appointments will soon be made.

SAN FRANCISCO, Nov. 5.—The schooner Golden Pledge, which left here July 18, with Lieut. Ray and a Signal Service party, to establish a meteorological station at Point Barrow, returned this afternoon. Capt. Jacobson reports that on October 7, he spoke the whaling bark Dawn, in Behring Sea, and learned that in the latter part of September the Dawn had spoken the United States relief steamer Rodgers in the Arctic Ocean.

Capt. Berry reported that he had completely circumnavigated the so-called Wrangel Land, and had landed in several places, but had failed to find any trace of the Asiatic. He intended to winter either on Wrangel Land or on the neighboring Siberian Coast.

Beyond establishing the insular character of Wrangel Land the cruise of the Rodgers had been barren of results. Capt. Jacobson reports that he left Lieut. Ray and thirty September 17th, at the new station called Oglea Lame, five miles west of Point Barrow. All were in the best of health and spirits.

Capt. Jacobson expressed entire unbelief in the story of the wreck, and white men having been seen by natives eastward, near Mackenzie River. He heard nothing of the kind while at Point Barrow, and is positive that if any such information had existed among the natives of the northern coast, it would have come to his knowledge. His story is, that the story related to the Vander Vliet, on the Siberian Coast. He confirms the previous reports of an open, but very stormy season in the Arctic coast.

ATLANTA, Ga., Nov. 7.—A national convention of commercial travelers will be held on drummers' day—November 30.

The firemen's convention will be held on firemen's day—November 28.

On December 9, there will be a convention of Mayors and ex-Mayors of different cities of the United States and Canada.

Friday of next week will be Mexican Veterans' day. Gen. Sherman will be present. The incidentally weekly shows have been abandoned on account of greater interest in the exposition proper.

Mr. James Bryce, member of the British Parliament, is here.

## FOREIGN.

LONDON, Nov. 2.—Disturbances continue at Belmont, county Mayo. This far four of the persons wounded in the attack on Thursday last are dead, and six more deaths are expected.

Two hundred militiamen and two hundred police are on the spot. The road leading to Arglow is blockaded with stones, and a bridge has been broken for purposes of impeding the movements of the military.

LONDON, Nov. 2.—The Pall Mall Gazette this evening says:

There is no truth whatever in the statement that there is a large amount of money in the Bank of England, which was deposited to the credit of the Confederate Government, and is available for the payment of Confederate bonds. We believe it does not hold a single penny, and doubt whether there is any such money in any bank in this country.

The whole story is a gross fabrication, and a fitting product of a speculation which has no substantial foundation.

LONDON, Nov. 3.—A dispatch from Langhara, county Galway, says: A town named Dougherty, was shot down while entering his house at Carrogh, near this place, last evening. It is believed he was killed because he had paid his rent. He had been boycotted for some time. Two persons have been arrested for the murder.

LONDON, Oct. 3.—The Times says: We are also to say that the Bank of England does not hold a penny available for the payment of Confederate bonds. The public should beware of buying bonds intrinsically worthless, in spite of such rumors.

LONDON, Nov. 3.—The St. James Gazette, in its financial article this evening, comments on the hollowiness of the claim of the holders of Confederate bonds and the folly of endeavoring to exercise a pressure on the Southern States, by the means which have been resorted to, with indifferent success, in cases of sovereign States, such as Turkey and Peru.

LONDON, Nov. 6.—The death is announced of the Very Rev. George Henry Strehlow Johnson, Dean of Wells, noted as a mathematician and as one of the editors of the Speakers' Commentary. His age was 73.

LONDON, Nov. 7.—The correspondent of the Daily News at Rome says: The Pope has expressed himself strongly in condemnation of the proceedings of the Irish Land League.

ATHENS, Nov. 7.—The statue of Lord Byron has been unveiled at Missolonghi, where he died. The ceremony was attended by great popular enthusiasm.

## Thanksgiving Day.

## THE PRESIDENT ISSUES HIS PROCLAMATION.

WASHINGTON, Nov. 7.—The following proclamation was issued from the Department



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## THE SALVATH OF THE YEAR.

BY LUCAS CARSON, BOOKER.

The annual tide of the Sabbath bells  
Is hushed to silence on the outward ear;  
But deep within the inward ear there swells  
The chanting praise of the ripening year.  
The harvest vision of the fields of grain  
In reverent words of fruitage leading low,  
The purple autumn hills, the golden plain,  
In proudly verdant fields earth's altar glow.  
The altar's aureole, the golden rod  
Lining its torches in the worshiping throng,  
Repeating cardinal in mosaic and  
Its passion holding all the service through.  
The altar of the living, the golden rod  
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## Meteors.

BY J. A. STOR.

(Continued.)

Among the earliest suppositions which prevailed, was that which attributed meteoric stones to the action of earthly volcanoes. It was actually for a long time believed that these stones were ejected violently from the crater in some extraordinary eruption, projected far into space, and borne abroad by tempests or air currents. Referring to the great Egean Peloponnesus, Plutarch records the statement of Damichus, that the stone was originally part of some heavenly body, but was loosened by relaxation or concussion, etc., and adds: "It is plain that Damichus must have indulgent renders if his account gains credit. If it is a truism, it refutes those who say this was a rock rent by a tempest from the top of the mountain; thence airborne and projected into the plain below. And to this latter view, the learned biographer evidently himself inclines.

The immovable theory was much in favor for a time, drawing papers of able support from such men as Prof. Lawrence Smith. Simply stated, this supposes the stones in question to be thrown out from the crater of volcanoes in the moon, with a propulsive momentum of 8,000 feet per second, or sufficient force to bring them within range of the attraction of the earth's gravitation. But this theory seems to answer at neither end of the line. Pale Luna, under the closest telescope gaze reveals no such eccentric volcanic action; nor, on the other hand, could the rapidity, position, and period of meteoric showers be traced to this cause.

The theory propounded by Chindin, long ago, is, perhaps, the most plausible in view of all the requirements to be met, and unless overturned by recent scientific data, to which I have not had access, still holds good in scientific circles. It is called the cometary theory, because it asserts that these mysterious bodies are suspended revolving in space, like little worlds, with orbits, the exact nature of which it is impossible to determine, circumscribing the sun as a centre, but powerfully effected because of their relative insignificance by the passing planets. Evidently, local earthly connections have no part in their genesis or guidance.

They come at all seasons of the year, though most numerous, perhaps, in August and November, because the situation of the little world-groups, as above suggested, at those dates cuts the plain of the ecliptic. They come at any hour of the twenty-four, in daylight or in darkness. They come in all kinds of weather, in the calmness of a summer drought, or when the hurricane surcharges the air with accumulated electricity. Perhaps the most remarkable meteoric shower that has ever occurred, was the celebrated one of 1833. Prof. Olmsted, in his published account of it, gives some interesting facts. It was on the evening of November 12. As early as nine o'clock, it was noticed that the meteors were unusually brilliant, large and frequent. At eleven o'clock, the exhibition was magnificent, and at midnight all eyes were fixed in alarm or astonishment on the blazing canopy. The whole vault of the heavens was lighted up as by a series of concerted signal rockets and fireworks conceived on the most gigantic scale. The professor estimates that the total number of meteors on that night must have been within the neighborhood of 300,000. Many are the ludicrous stories told of the absurd frights occasioned in negro-quarters and ignorant localities by this astonishing spectacle. Standing, not long ago, with an elderly and well-informed gentleman, just on the edge of a small cyclone that was doing considerable damage among the heavy timber in the forest below the hill where we stood, he looked apprehensively toward the path of the tempest's havoc, and said, "I was always afraid of violent winds, and could tell you of some narrow escapes that I have had; but the most appalling sight I ever witnessed was when the stars fell in '33. I tell you, sir, I thought the end of world had come and the judgment was at hand. 'Seeing a man who appeared very calm, I asked him if he was not afraid. He only pointed me to where the great fixed stars stood, like sentinels shining in silent majesty, beyond the range of the meteors, and said, 'As long as they stand, I am not afraid.' Beautiful thought! Beyond the mysterious meteors, that flash across the region of this world, stand the signal lights of God's eternal truth. Till they fall, let us trust him!"

## A Southern Methodist Chinese College for Shanghai.

The education of Chinese youths in foreign languages and sciences is a subject which has for many years attracted a good deal of attention on the part of the government, and missionary enterprise has done more good in that direction than all the efforts of all the Chinese officials have accomplished. The announcement was made recently that the government had resolved to recall the Chinese students sent to the United States, but this is not done in the spirit of antipathy to the only real and rapid progress which the country can make, that of a sound and high class education bestowed on young men to render them capable of working for their country's good. The Chinese government desire that youths should receive a sound education in English and other European languages, and also a thorough knowledge of the sciences; and the desire on the part of the people is evident from the fact that whenever examinations are held for admissions to any of the government foreign schools, the number of applications is always three or four times greater than the number of admissions which it is possible to make. The desire for foreign education is also amply demonstrated in the shape of small English schools, conducted by foreigners who have failed in everything else and therefore quite naturally have come to the conclusion that their real mission in life is to be schoolmasters; however inferior the qualifications of the teacher, the scholars crowd around him. The excellent Anglo-Chinese school conducted by Mr. Laundry, of course, occupies a higher place, but it is not extensive enough to meet the demand which exists. Lately, a number of Chinese who have picked up a smattering of English have also established small schools in Shanghai. It has, however, been found that not been conducted on proper principles, and the great fault is that Chinese youths in America are becoming denationalized. They are sent abroad at the age of twelve to thirteen, too young to have any knowledge either of the literature of their own country, or of its laws and manners; their minds are expanded with stores of knowledge of western languages, arts and sciences, but at the expense of driving out of them any little acquaintance with their own country. They also acquire foreign customs, and become so much altered in habits that the home life is more or less distasteful to them. When the government first proposed to send students to America, the objection was pointed out that the boys sent were too young, and the collapse of the scheme was predicted on the very grounds on which it has now taken place. The Rev. Young J. Allen, D. D., of the Southern Methodist Mission, was one who gave his advice against the project on the grounds stated; and he now comes to the rescue with a scheme which will afford all the advantages of a foreign education for young Chinese students, with none of the disadvantages which have operated against the success of those sent to America. Dr. Allen has been identified with the educational movement in China from the very first, having been here for twenty-two years; fifteen of these have been spent in the government school attached to the Kiangnan Arsenal, the establishment of which was contemporaneous with the founding of the Tung-wen Kuan at Peking, under the superintendence of Dr. Martin. Had the students sent abroad first undergone three or four years' study at the government school at Shanghai, or a similar institution, the result would have been very different. During these years, Dr. Allen has translated a large number of educational books, besides having written many original works, and has also for fourteen years been editing a Chinese newspaper and other periodicals. Having been so long connected with the educational work in China, and being so deeply interested in it, Dr. Allen has now promulgated a scheme to meet the demand for foreign academic and college education, which will confer an immense benefit on the Chinese; and having resigned his connection with the government educational institution here to assume the superintendency of the Southern Methodist Mission, he wishes to avail himself of the opportunity to reorganize the mission operations by the development of the educational system of the mission with the view of meeting this demand. The plan now contemplated, and which is approved by the Chinese local authorities, is to establish a college in the English settlement, fully organized and equipped with necessary appliances, and French institutions or academies in the French concession and in Hongkew. The first of the academies will be built close to Dr. Allen's Church, at the southwest corner of the French concession; plans are already prepared for a building of two stories, 62 feet in length and 30 feet in width, and capable of accommodating from 200 to 300 pupils. Building operations are to commence this week, and it is expected that the school will be opened at the Chinese New Year. Following this one, a similar building will be erected in Hongkew, and it is anticipated that in two years, or three at the most, pupils will be sufficiently advanced to enter on the college course, and by that time the central institution or college will be ready for their reception. The staff of the branch institutions will consist of two foreign and six or seven native teachers. A preparatory department will also be attached to the central institution, so that there will really be three schools feeding the college proper. The pupils attending the French concession and Hongkew schools will come and go every day; but at the central institution there will be accommodation for a limited number of boarders, so that youths from the country can avail themselves of it. The course of studies will embrace a thorough academic and college curriculum, extending over eight years. The schools and college will be conducted on the principle of Christian institutions at home; a closer analogy, perhaps, being that presented by the Hindoo College in Calcutta, founded by Dr. Duff, on an evangelical basis. The Bible will be one of the text books, and the highest culture in languages and sciences will be given, and shown to be in no way incompatible with Christianity. It is intended to make the tuition entirely free, unless in the event of too many applications for admission being made, in which case a nominal fee may have to be charged as a limiting provision more than anything else. If the schools and college were opened only to youths whose parents could afford to pay, the advantages would only be reaped by the sons of wealthy Cantonese and Fokienese traders, and the education received would only be for commercial purposes; but by opening the door free of charge, the children of the literary class—which are of course poor—will be able to avail themselves of the benefits of this most laudable and generous scheme of mission enterprise.—Editorial from the North China Daily News, September 3, 1881.

## Dr. Whedon on the Revision.

The judgment of the Methodist Quarterly Review upon the Revised New Testament will be looked for with interest by the ministers and members of our denomination. We, therefore, quote in full Dr. Whedon's opinion as given in the July number of that periodical. He says: "The quiet corps of scholars who so patiently and faithfully toiled through long unaccompanied years in the revision scene imagined to themselves what a commercial sensation they were preparing—a what a commotion in the sale of the first editions, and what a tumult in the columns of our daily newspapers. And the commentators in Greece arise that the Bible has not lost its power. It stirred men on both sides of the Atlantic as it never stirred men before. Men

to whom it was apparently a buried book, today in interest in its pages which slept in their minds unknown, perhaps, even to their own consciousness. We have almost written the conclusion that there is more religion in our world than we had imagined. The prophets of our day, who inspired by their own wishes, are predicting the downfall of Christianity, will evidently die without the sight. And there are queries and quandaries, many of them noted in our commentaries, yet new to the readers of the English text. The disappearance of the laceration of the text into separate verses and chapters, the division by paragraphs demanded by the sense, the removal of the figures to the margins, and the printing of the poetical quotations in a poetical form—changes which would have been disturbing fifty years ago—are easily welcome now. That little revolution tearing off the sublime dogma from the Lord's Prayer and tucking it into the margin? How about a great many forms of expression which thought has consecrated as part of the Bible, and that yet have been ruthlessly substituted by some 'human' interpretation? Now we think it should silence a large amount of complaint to call to mind the great fact that it is a question of truth. Does the revision come more nearly than the old version to the truth of the original autographs of the sacred penmen? This is the form of the question which the Christian people are now putting to the biblical scholarship of the day. And to that question there can surely come but one unanimous answer. Whatever exceptions can be taken as matters of taste and association, there can be no doubt that the revision is very greatly superior to the old as a presentation of the sacred writing to the English mind. And this to so great a degree as to overbear all other considerations, so that to prefer the old is to prefer at least the less true, if not the untrue. This question of truth regards, first, the original text, and then the English text of the revision. And when the people ask, Is the revision made from a purer text than that of King James? Is it that no scholar can withhold a strong affirmation? There is something beautiful in the enthusiasm with which for a century or so the closeted biblical scholars have hunted for and collated manuscripts, and the toil, intellect and rigid and pure-minded enthusiasm with which they have chastened the text of the copies back into an approximate identity with the apostolic autographs. Here is new truth as opposed to old mistake. A truer Greek Testament is now Englished for our use.

And, secondly, to the question of a more accurate translation of this more accurate text, there can, in truth, be but one reply. There is, indeed, one translation which we consider a great blemish, namely, the phrase "evilone," in the Lord's Prayer. In regard to this, as well as the dogmology, we advise that the old form, being preserved in our Discipline should be used in the public service. The substitution of love for charity in Corinthians is made in every commentary, is necessarily made in every sermon on that text, and should unquestionably be made in a revision. We fully endorse the changes by the American revisers, relegated to an appendix, and wish they had been wrought into the text. It would have been simply a preference of *new truth* to old *truth*. The newspapers seem to say that the English public mind reject the revision. We can not quite believe that there will be a permanent rejection. It would be a curious quality if the old should be the standard in England and the new in America. The cautious, however, given by the authorities of the churches against an adoption of the new into the public service sporadically by individual clergymen before it has been accepted by the legislation of the church, is just and wise. Similarly no minister of our own church should adopt it before the authoritative action of our General Conference.—New York Christian Advocate.

## Lars.

BY REV. CHARLES T. DEEMS, D. D.

We are growing too polite to call things by their right names. We have softened "grog shops" into "simple rooms," and those whom our blunt Saxon ancestors called "lars," we now designate as "persons who are conspicuously hexact." And the doom of those people, which is thus stated in our good old honest Bible, "All lars shall have their part in the lake which burneth with fire and brimstone," we euphemistically paraphrase into "All those who are conspicuously hexact shall go to a place of a very torrid temperature." To charge a man with being a lars, is to offer him the last possible indignity, because it lays at his door the most despicable of the crimes, a crime which involves total demoralization. There was a time when it resulted in a duel, and if a duel ought ever to be fought, it is upon such a charge. A man that is a lars deserves to be shot, if any man ever does. To make the charge is to attempt to do the man the greatest injury possible.

It is the most despicable of crimes, because a lars is a coward, a knave and a fool. He is a coward, because he does not dare to face the results of facts of his own creating. He is a knave, because he attempts to gain ends by false pretences. He is a fool, because he does not see that if all men were lars, society would be hurled into a hell of anarchy.

There is no defense for it. It is not witty, nor wise, nor beautiful, nor profitable. Any blockhead can lie. A lie is a moral deformity. It has no counterpart in any reality. All nature and all the fixed facts of the universe conspire to fling a lie up to the surface and fling it out as the bodily system makes an universal effort to eject poison. In the long run, the truth will come to be known and the lie exposed. In the long run, therefore, the lie is unprofitable.

There are polite lars whom we smoothly call "diplomats," men whose paws are soft as velvet, but armed with claws like steel. They gain nothing by direct force of truth. Their whole brains are given to the study of circumvention. As soon as a man who is smoother and more patient comes along, their time of ruin comes.

There are lars of gossip, men and women, the only salt of whose discourse is falsehood, who senter firebrands, arrows and death, and say, "Are we not in sport?"

There are the begging lars, who live by their wits, such wits as they have, who are framing narratives of misfortune, who are attempting to deceive the charitable, who are "dead beats." Such men and women make a point of going to clergymen at the dinner hour or just after his night sermon. The poor clergyman has barely enough to live on. His only time of waking rest is while he is eating. These impostors know that the man can not hear a tale of hunger and go back with comfort to his meal without giving some relief. He has been preaching the gospel of charity and he can not go home and sleep if he does not relieve an applicant who "does not know where to sleep to-night." They know that the clergyman can not then take time to investigate the case.

The worst of the class is the long-faced liar, the "pious" deceiver who "asks a blessing" on the lie he is to tell and then "returns thanks" at its success. Alas, for the success! It always comes back on the hypocrite in a curse. God will avenge himself if any man attempt to make him party to a falsehood.

Truth is clear. It is easy. It requires no study. It does not have to be watched. The falsehood has no real and permanent power in it. Truth triumphs at last. The simplest soul can conquer life to himself by truth, but it is not in the wit of man to bring beauty and good out of the reeking corruption of lies.

## Your Boy.

You do not know what is in him. Deal with him: be patient; wait. Feed him; clothe him; love him. He is a boy; and most boys are bad. You think him so light hearted, and fear he is light-headed as well. But remember he calls you father. When he played in your lap, you fondly hoped he would some day be a great and useful man. Now that he has grown larger, and his young blood drives him into gleeful sport, and makes him impatient of serious things—rattling, playful, thoughtless—you almost despair. But do not be snippish and snarlish, and make him feel that you are disappointed in him. He is your boy, and you are to live in him. He bears your name, and is to send it down the stream of time. He inherits your fortune and fame, and is to transmit them to generations to come.

It can not be otherwise. A daughter divides your fortune, transmits less of your name, and loses your name. A boy is more nearly yourself than anything else can be. It is through your boy you go down in history; through your boy you are to live in future; by him you are to act upon the generation that is to come.

It may be difficult to govern him; but be patient. He may seem averse to anything useful and good; but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his mental and moral nature may expand and improve.

Educate your boy. You may think money spent in that way is money spent in vain. There is nothing in him; he has no pride, no ambition, no aspiration. You do not know. No one can tell what is in a boy. Besides, there may be an unkindled spark, an unkindled flame, a smoldering fire, a latent energy, which the teacher's rod may stir, the association with books and men may arouse, develop and direct, and thus set your boy going, with such energy and determination that no power on earth could stop him short of the top-most round in the ladder of fame.

If you can not educate him, let him educate himself. That is the best way. That will make him strong, a giant with whom no one dare interfere. Such are the best men in the world. The greatest benefactors of the race have stooped their shoulders to bear burdens, have carried hands,

hardened with rough labor, have endured the fatigue of toil. Many such are in our minds now. Labor cannot cheat. Labor conquers all things. The old Roman was right. We see it in a thousand instances. Labor makes the man. No boy ever came to be a man, the noblest work of God, without labor. This is God's great law; there is a divine philosophy in it. Let your boy work. If he will not work, make him work. There is no progress, no development, no outcome, no true manhood without it. We must work.

Father, be kind to your boy. We know what a mother will do. Thank God! A mother's prayers follow us still; and the memory of her anxious tears shall never fade out during the succession of years. Finally, but not least, pray for your boy. God hears prayer. Do the best you can; commit all you can not do to God, and hope. Never despair, for no one knows what is in a boy. Baptist Director.

## Good Words.

Be not satisfied with gloaming  
When you are sure no day is coming.  
When you are sure no day is coming,  
And their may be only the gloom.

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## OFFER AGAINST THE TREASURY

## Sunday-School Lesson

### Fourth Quarter—Lesson IX.

THE SERPENT IN THE WILDERNES

er necessitated a long march through a sterile desert, over which they had just passed at infinite pains. The order was received with loud mur-

... ..

October we completed our new church

By Rev. Rabi. S. Isaac, lived a constant Christian life though he never felt that he was converted, and always went as a penitent to the altar. He wanted to feel happy in the love of God, but this was denied

the Methodist Church in early life. Before marriage, during a camp meeting at the Hemmington Camp Ground, was powerfully converted and thereafter lived a consistent Christian life, but toward the latter part of her life was especially devoted to her

Resolved further, That copies of these resolutions be  
furnish the family of Mrs. Ayers and for publication  
to the Texas and New Orleans Christian Advocate.







## Christian Advocate.

ORIGIN OF THE ALABAMA, MISSISSIPPI AND  
LOUISIANA. BY J. W. ROSE, REV. W. L. C. HUNNICKY,  
REV. C. B. GALLOWAY, REV. C. W. CARTER, D. D.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. ROSE, REV. W. L. C. HUNNICKY,  
REV. C. B. GALLOWAY, REV. C. W. CARTER, D. D.

THURSDAY, NOVEMBER 17, 1881.

## Stirring Up the Gift.

In Timothy's case it was a special gift for the work of the ministry. Its bestowment seems to have been coincident with the laying on of the hands of the presbytery and of Paul. The gift of the Holy Spirit, special, extraordinary it was, and yet not essentially different from that gift of the Spirit which calls and qualifies all of God's servants. It is the gift which must be added to the merely natural gifts, and which crowns them all as the highest and most vital. It is as a fire, and yet this divine flame may smoulder. Let it should go out, it must not be neglected; it must be stirred up. The brands must be drawn together, the expiring coals must be nursed and blown into a glowing mass.

Nothing is easier than to grow rusty in preaching, and in all ministerial work. The gift, when first received, and for a long time afterward perhaps, made its recipient a burning and a shining light, but the life and power have departed. Or, if not so bad as this, there is evident declension in zeal, and in ability to perform the duties of an active evangelized work. The sense of obligation is not relaxed, but there is declension in the warmth and brightness of the fire that once burned in the heart. The vows assumed at the laying on of hands are still felt as binding; there is a perfunctory performance of the things promised, but the power, freshness, comfort and assurance that attended the gift are measurably gone. Perhaps there is a painful sense of cowardice in the conflict with sin. Fear has taken the place of courage, or of power and love, once so invincible and persistent, has been shorn of its vigor.

Not necessarily, however, is the stirring up of the gift a remedy so much as it is a preventive. The gift so nearly quenched must be stirred, lest it go out altogether; but, also, where it burns vigorously it must be continually watched and nursed. A fire must be constantly renewed, and this fire of the Holy Spirit, divine and supernatural as it is, to be kept up in the soul, must be guarded with jealous care. Whatever God's part may be it is ours to stir up the gift that is in us. He has done his part in the original bestowment, and in the continual ministry of his grace, and yet our negligence may not only impair our usefulness, but it may lead to the withdrawal of the gift. This is alarmingly true of the work of the Spirit in awakening sinners, in the conversion of penitents, and in the sanctification of believers. Neglect in these instances is ruinous. In the minister of the gospel, the neglect of the gift of God, so far as it specially relates to his ministerial call, is death to his ministry, and, in the end, the cause of spiritual shipwreck.

There is a work here that each one must do for himself, not only as he stands related to God, but also, as he stands related to his fellow-men. The gift that is in a man he must himself stir up. It is a trust for which he will be held accountable, and it is one wherein nothing but self-help can avail. When God has done what he can, and the church has done what it can, the individual man, to whom the Spirit has been given, and upon whom ordaining hands have been laid, must rouse up and replenish the fire, and see that it does not go out. While we look to God to revive his work, and we resort to many lawful expedients to awaken the church, it is still true that every man must himself stir up the gift of God which is in him.

And, as an end, this stirring up of the gift is not only to retrieve lost ground, and to prevent relapse, but it is to realize the grandest results possible. A state of self-satisfaction is not a healthy condition for the spiritual man. The gift that is in him is shining brightly. He is holding forth the word of life even as a lighthouse on the shore, but he is to shine more and more. However much has been done, whatever may have been the fruit of the gift, it has all greater capabilities. This stirring up is inspired by the desire for greater things; the hunger of the heart for a richer harvest, and the persuasion that there is in a single divine spark the capacity of boundless expansion, until it shall shine forth as the sun in the kingdom of the Father. Where there is the greatest faithfulness in improving the gift, and where the largest results have been realized, there the gift is to be stirred up.

Timothy was a young man, but the need of this vigorous effort is not confined to the young. It is the secret of prolonged usefulness, and if any have special occasion to stir up the gift of God, which is in them, they are the old men, and those who are nearing the period of old age. They must not rest upon the laurels of the past, nor submit to a mere repetition of their earlier years. The gift of God does not grow old; there is in it no decrepitude, and it has no dotage. Instead of retreating prematurely, or yielding to the spirit that would crowd them from the active stage, let them stir up the gift, and the labor of their last days will fall upon the church with more than meridian warmth and splendor. In many instances the loss of power and acceptability in preachers who have passed middle life is not due to physical or mental decay, but to a certain sort of spiritual decline. They have not kept the fire burning. They have failed to stir up the gift of God that was given them "by prophecy, and by the laying on of the hands of the presbytery." Without questioning their integrity and piety, there has been neglect in regard to this special gift of God.

There may be need of additional gifts. The thought and prayer of devout people run much in that direction. But the great need is the improvement of the gift of God which is in us. The endowment in every Christian is a rich one. In the church altogether, ministry and laity, its women and children, and especially in connection with the ordinances and means of grace, how vast is this divine gift? The gift of the Holy Ghost, as associated with sacramental obligations, and the vows of religious profession, pervades the church of Christ, and lives in millions of hearts. But for the most part it is a smouldering fire, a flickering flame, and, in too many instances, a charred and smoking wick. The thing to do is to stir up the gift that is already in us, and to bring out into active and consecrated work the power that now slumbers.

The gift of God that is in every converted man, if fully improved, would put a new face upon the world at once. The church would be in a blaze, the earth would be filled with the glory of the Lord, and the gospel would, within a decade, be preached to every creature. But especially if Christian ministers would stir up the gift of God that is in them, what strides the truth of Christ would make! "The gift of God which is in thee by the laying on of the hands of the presbytery," not the gift of intellect, of learning, of genius, of eloquence, but the gift of God, the Holy Ghost, as the gift of ministerial power. Stir this up, O men of God, until the pure flame consumes all selfish ambition, and all low and earth-born motives.

## Pay Up.

In our church finances there should be no debts on the pastor's salaries at the end of the Conference year. In our system of itinerant pastoral service there is more embarrassing than the carrying over of balances due the pastors. If it be paid next year the new pastor is likely to suffer to that extent. If the pastor be returned, the same balance remains at the end of another year. We are not sure but the best course to be adopted, all things considered, would be to allow no deficit to be carried over. Let the stewards and the people understand that the pastor must be paid by the end of the year, or never, and they will be more likely to meet the obligation. It certainly is a great injustice to a new pastor to have his inadequate salary lessened by the payment of a balance due his predecessor. Perhaps he comes from a charge in the same condition, and what he loses there he gains here. Every church would, under this method, start the year clear of encumbrance.

A very successful and experienced pastor told us not long since, that he had adopted this rule, so far as he had any control of the matter, and that he should decline receiving anything on the salary of the present Conference year after the year expires. As he regards the matter, this custom of lapping over and of carrying over unpaid balances, keeps the churches always embarrassed, does injustice to the pastors, and cultivates a slack and dilatory spirit in the management of the finances. The only safe and correct principle with our Methodist Churches is that the expenses of each year be met within the year, and that the pastor's salary, upon some basis, be settled at the expiration of the Conference year. It is true that, according to our law, no preacher has a claim on the church he has served, as of debt, after his pastoral connection has ceased, but our stewards in many cases, if not in the most, count upon bringing up things some time after Conference. Very properly they regard the amount due their pastor as

a debt of honor, and, while not a legal or ecclesiastical, it is a moral obligation. We would not waive this sense of obligation, for any thing to impair the force of conscience in our stewards and people, but we would bring both to bear in insisting that the pastors be paid up before Conference. As a debt of honor it is due them, as a pecuniary obligation it should then be paid. And it can be met before Conference. If the churches will all work upon this plan, and determine that it shall be done. If crops have not been gathered, and proceeds realized before Conference, money will be plenty at the beginning of the new year, and, starting out of debt, the larger payments can be made to the pastor soon after he reaches his appointment.

Instead of absorbing and exhausting everything in the arrangements of the past year, why not change the whole system, and with a clean balance sheet pay as we go? With such a system it would make no difference about the time of holding Conference. The fat and the lean seasons would be embraced within the year, the seed time and the harvest, and the general income of the year would be reflected in the finances of the church for the year. The way with many of our churches is to let the finances take care of themselves during the first half or three-quarters of the year, or to make very little systematic or vigorous effort to collect money, and then to have a terrible scramble and uproar toward the close of the year. Where there is a purpose to support the preacher there is no thought of paying up till some time after the year closes. Money, it is hoped, will be more plenty then, and thus the balances go over, and next year is expected to pay what is due this year, and we have an endless trouble; a demoralizing system, and one that, as a rule, works injustice and hardship to the preachers.

We exhort our good stewards to work with all their might to pay their pastors before Conference, and to begin the next year with no unpaid balances, and with no debt to be a curse and a stumbling block to pastors and people.

## No Whisky Sold To-Day.

This is general election day in Mississippi, and in several other States of the Union, and intoxicating drinks are forbidden by law to be sold on this day. If it were a presidential election none would be allowed to be sold in the United States. Neither the State governments nor the Federal government will allow their interests to be imperiled by the sale of ardent spirit on election days. Men may not handle ballots under the influence of whisky. Election days must be days of peace, quiet and order. On other days men may curse, abuse, threaten or shoot their neighbors, disgrace and starve their families, and do a hundred things subversive of the welfare of society, if whisky incline them so to do, and only a doubtful catching lies between them and a more doubtful hanging. But on election days the interests of the State may be endangered by open dram-shops. Hence they are closed. We ask why does the State provide better protection for her own rights and interests than for those of the people at large? Why shall this Cerberus of destruction be chained on election days, and loosed on others? No drinking establishments shall be open between midnight preceding and midnight succeeding an election day. No drunken man is wanted for a voter. He may practice law or medicine, teach school, or fill any office, civil or military, but he is not desired as a voter. The State intends that voting shall be done by sober men, in the midst of order. The State believes that drinking saloons are destructive of both sobriety and order. Hence the State abolishes saloons, and forbids all dram-selling on election days.

Now, all laws, State and Federal, prohibiting the sale of intoxicating drinks on election days are a positive proof that all our legislative assemblies regard whisky selling as inimical to the highest good of each and all the States. I might safely assert that the intelligence and moral sense of Legislatures has generally been ahead of those of the people on this subject. Our Legislatures are ready to do for us, on every day, what they have done for the States on election days if we will ask them to do it. Let the people send up their petitions, signed by thousands and tens of thousands, asking their Legislatures to close the saloons every day in the year. Let Mississippians and Alabamians and Louisianians go to work and get petitions, signed in every county and parish, and give their Legislatures no rest till they suppress the curse of whisky selling. Do not say it can not be done. Try. We created the traffic. The people have created the evil, and the people can destroy it. Within fifty miles

of the place where I now write eight men have been shot dead within less than as many weeks. Whisky and pistols have been in almost every instance, the cause. Yesterday morning, at ten o'clock, Col. Powell shot and killed James Robinson, near Bartonia, in Washington county. Three pistols were first drawn, then a shotgun was sent for, and the contents of one barrel took the life of Robinson, while those of the other narrowly missed his brother. Whisky was at the bottom of it all. The man slayer, I am told, now steeps his body, and strives in vain to still his conscience with whisky. I am ashamed to tell these things, and would not, but that I would help to put whisky out of the world. The devil of the bowl has outwitted us all, but we shall outwit him at last. Let every lover of his country say: Away with whisky selling forever! Yes, my countrymen, let us put a stop to the deadly traffic. It can be done. Let us say it shall be done, and it will be done.

W. L. C. H.  
SEVENTH AVENUE, NOV. 17, 1881.

## Worldliness.

Bishop McTear preached in City Road Chapel, London, on the Old Path. In his sermon the Bishop has this to say about Worldliness:

The possible perils to Methodism from this source have been discussed in the deliberations of the Ecumenical Conference. Is there not a cause? Other perils are confined, more or less, to particular localities; this one confronts us everywhere. Shall we give back? Worldliness is a fact—an evil—a sin. How to describe it, to identify it, to locate it is not so easy. Like malaria, chill-pox, you can not weigh it or measure it. It must be studied by its manifestations—in the various forms of disease produced by it: potent, but subtle; prevailing, but impalpable; felt, but not seen.

Hardly any words can be used that will not leave the worldling a loophole of escape. "The candle may be silenced, but not the evil." That an enemy of the soul to which the Holy Scriptures give this name does exist none who believe the Holy Scriptures can doubt—a deadly enemy and active. Let us mention a few signs that may detect its presence: criteria by which it may be judged; for it is important that we arrive at principles, and not condemn this or that thing as a mere matter of taste or opinion.

Worldliness is developed principally in amusements. Two men may work in the same shop for a month, and not drink into each other's spirit so much as they will in a day of pleasure-taking together. Work is generally regulated by necessity. It is in amusements that we follow our tastes, and unbend, and tend to a common level with our companions. The church encounters worldliness mainly in the form of worldly amusements.

Let us appeal to your own consciousness. In your most spiritual frames, when your communion is close with God, and you can say, "All my springs are in thee," do you desire the opera or theatre? When your prayers are helped by the Spirit, are not these vanities loathed?

Inquire for the men and women, in any of the churches, who are foremost in usefulness; pillars, in whose piety all have confidence. Are they the patrons of the turf or the dice table? If a dying sinner calls for help, if a mourner is to be comforted, would they be sent for? Nay, the awakened soul would turn on them with warnings, rather than seek light and guidance and prayer from them.

Suppose a thorough gospel revival to be in progress in any city or town that can be compassed by one topic and permeated by one influence. The work of repentance, and restitution and confession, and salvation is going on. Old grudges and enmities are being buried; alien hearts reconciled; prodigal sons are returning; the people think and talk of conversion, of holiness and eternal life; backsliders are reclaimed; and hardened sinners are yielding to be saved by grace. Would that be a good time for a star turn to come along? Think you the "Moral Combination Circuit" would pay expenses? Would the "hop" be a success? These are contrary. The war between the flesh and the Spirit—the irreconcilable conflict—is evident. The theatre and the dancing-party are felt to be a grand superfluity at such a time. They succeed best when religion is at a low ebb; when a cold ministry and lukewarm membership prevail. That is their opportunity for patronage. One or two churches notoriously give much license to their members in this direction, and thereby weaken the testimony of all those who profess and call themselves Christians, and make discipline in other churches more difficult. Lent is with them a season of penitence and prayer and special devotion to a religious life. For forty days they endeavor, in a kind of protracted meeting, to bring the people to realize spiritual and eternal things, and to mortify the flesh with the lusts and affections thereof. No dancing is allowed in Lent. The fashionable theatres close during Lent. No balls and routes and masquerades now. Why? Because these things are felt and declared to be inconsistent with an effort to be very religious for a given time. But it is hard to yield to godliness for forty days, why not for three hundred and sixty-five days? Who has granted to them a dispensation from the observance of the conditions of Christianity for three hundred and sixty-five days in the year?

The Hebrews had their sacred dances in common with other ancient nations. Bands of females were principally employed. (Exodus xv, 20; Samuel xviii, 6.) David danced before the Lord on the glad occasion of bringing up the ark to Jerusalem. As we would say, he was shouting hallelujah. He danced with all his might, and not to the admiration of his aristocratic wife. (2 Samuel vi, 14.) In early times, indeed, those who perverted the exercise from a sacred use to purposes of amusement were considered profane and infamous. Job describes the character of the ungodly rich: "Their houses are safe from fear, neither is the rod of God upon them. They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave." Amusement in high life was not uncommon in the voluptuous times of the late Emperors. In the age of Herod it was rare; hence the compliment and condescension of Salome in making herself—a princess—a spectacle, and offering amusement in honor of Herod's birthday, was so highly esteemed and rewarded by him.

The Jewish dance was performed by the sexes separately. There is no evidence from sacred history that the diversion was promiscuously enjoyed except at the erection of the defiled calf, when, in imitation of the Egyptians, the sexes were mingled. (Lev. xxviii, 25; Jeremiah, xxxi, 13.) Methodists have always been steadfast and outspoken in their opposition to such "diversions as can not be used in the name of the Lord Jesus." Some have supposed that this position is peculiar to them, and that, but for the Methodists, their consciences might have a good time; but here are these Methodists—they have come out a new thing and have come forth to torment them before the time. Say, verily, Ours is the old truth. The church, in the early centuries, bore the testimony that we bear, and exercised similar discipline. We stand on ancient ground, and are fighting the ancient battles. In the proceedings of provincial church councils in the third, fourth, and fifth centuries are found as strong utterances and enactments as ever were put forth by a Methodist Conference in the eighteenth or nineteenth centuries against these forms of worldliness.

The games and shows, which were part of the devil's pomp, were sometimes expressly mentioned in the baptismal renunciation: "Refrain the devil, his pomp, his shows and his works." That a person was seen attending them was generally understood as a declaration of his apostasy from Christianity. The "Fathers" are severe in their invectives against all frequenters of the public stage-plays, because they were nurseries of impurity. There, as Cyril says, "adultery was leavened by seeing it acted—the nation who, perhaps, came thence to the theatre, returned back with a contrary disposition." The very gestures of the actors were enough to corrupt men's morals, being fountains of vice and purveyors of "innumerable for corrupting tempers."

The theatre was the devil's own ground—his own property and possession. "Fertile fields of a woman who was seized at the theatre and became a subject of demoralized possession." The Christian exorcist who was called in to ask how the devil dared to enter a baptized person—how he presumed to possess a Christian? The devil answered, "I had a right, for I found her upon my own ground."

They prohibited all promiscuous and lascivious dancing of men and women together. The bonfires of Chrysostom abound in invectives against it, as one of those "pompas of Satan" denounced in baptism. He says, speaking of the dancing of Herod's daughter, "Christians now do not deliver up half a kingdom, nor another man's head, but their own souls, to inevitable destruction."

We lose many members by adhering to the "old paths." We are much embarrassed by other pastors and churches who forbid us in terms of discipline and thus prosecute from our ranks. It is no new thing for a steward to say, "How much owed thou unto my Lord? An hundred measures of oil. Take thy bill and sit down quietly and write fifty." But we must not, dare not, deal thus with our Lord's debtors, who owe him service and self-denial. It is required of stewards that a man be found faithful.

If we lose the worldly, we shall gain the godly. A holy numbers do not make a strong church. Be patient, forbearing; be courteous, and even tears; but we must not give place to the demands of the world. Its friendship is enmity to our God, its alliance is death.

Methodism, with all numerical losses from a godly discipline, has grown to what we today see and humbly rejoice in. Who hath bewitched us that we should surrender, not only the victory won, but the means by which it was achieved? Having begun in the Spirit, shall we end in the flesh? God forbid.

## About Paris.

MR. EDITOR: BY C. G. ANDREWS, D. D.

MR. EDITOR: In the most delightful drive from the Place de l'Etoile through the Bois de Boulogne, along the Seine, to St. Cloud, thence through forests natural and artificial, to Versailles, I could scarcely realize that less than ten years ago this was the theater of the desperate siege of Paris, and that all through these groves of beautiful trees, not large, but certainly much more than ten years old, the besieging Germans had their camps. Why were these trees spared; why did not the victorious invaders slay right and left, and build high their camp fires? One would think that they would have taken a savage delight in laying waste the pride of their enemies. I inquired of our conductor, who was

a man of intelligence, and generally well posted, but he could give no satisfactory answer. It is surely a great credit to the German leaders, and to the common soldiery as well, that, even in the midst of an implacable strife for conquest, they were influenced by such an appreciation of the beautiful and the useful as to abstain from a wanton and useless destruction of the products of nature and art. Alas! for the character of the American soldiery, how their conduct suffers in the comparison! In their efforts to crush out the rebellion, nothing was held sacred; the rights of nature, of humanity, of art and of religion were all disregarded. I have seen groves of primeval trees ruthlessly destroyed, the tasteful residences and grounds of even non-combatants reduced to blackened ruins and desolate wastes, specimens of art and relics that could not be replaced mutilated and desecrated, and even temples of religion, with their sacred altar places and venerable memories, devoted to the torch of the Vandal. Oliver Cromwell said it was the best policy to make war just as terrible as possible, as then nations would be less apt to engage in it. This being true, Butler, Sherman and other remorseless pillagers of the fair South can claim to have performed their duty to mankind right royally. I confess, however, that as I rode through the wood of Boulogne, and felt my soul elevated by the wide expanse and the undisturbed seclusion, I was unmistakably impressed that the policy of military leaders, which, though sparing no effort to crush their opponents, yet forbore to wantonly mar nature, had a more humanizing effect, and would be more apt to prevent a repetition of war than the policy which stamps as contraband everything belonging to our opponent, even though its beauty or innocence might assert the superior claim of God and humanity.

The grand and spacious palace of St. Cloud, the favorite residence of Napoleon I and Josephine, as well as that of Napoleon III, beyond the wood of Boulogne and across the Seine, was destroyed during the war, and is still in ruins. But the blame of its destruction rests with the French themselves and not with the Germans. It was occupied by the latter as headquarters, and as the center of their operation. It furnished the best position for the bombardment of the city and its environs, and the French fired it with combustible shells that they might dislodge the Germans from a position so favorable. The beautiful park in the rear, and the long lines of horse-chestnut trees still standing intact, are evidences of the consideration of the Germans. The Grand Cascade, an artificial waterfall, forty-five feet high, issuing from a grotto, is one of the attractions of the Boulogne; and also the Hippodrome de Longchamp, the principal race course, the "French Derby," where, about the beginning of June, the annual purse of 100,000 francs is competed for, after which the fashionable world of Paris prepares for its summer exit to the seaside and the watering places. Not far in the distance, and towering 650 feet above the level of the Seine, rises the battlemented heights of Mont Valerien, one of the most important of the defensive forts around Paris. It played a prominent part in both the sieges of Paris in 1870-71, and was indeed the only fortress which was not captured by the Germans; this was still occupied by the French when the fall of all their other strongholds made the voluntary surrender of this necessary.

The approach to the palace of the Grand Trianon is for miles through a magnificent avenue of elms, their branches meeting overhead, and kept trimmed in a perfect arch. As each principal avenue crossed the one in which we were traveling we could look right and left, as well as front and rear, and see stretching away in each direction the same verdant archway, supported by the voluted trunk of tall, straight trunks, and dispensing its grateful shade to the constant stream of passers to and fro. The palace is not imposing, but it is a handsome villa of one story, built in the form of a horse-shoe. The apartments are quite numerous, and some of them richly ornamented by tapestries, statues and paintings. It was erected for Madame de Maintenon, but has been occupied by Josephine, Eugenie, as well as other queens of France. We were shown the principal saloon of the villa, where the famous trial of Marshal Bazaine took place in 1873. He was sentenced to degradation and death because he surrendered at Metz his army, consisting of three marshals, 6,000 officers and 173,000 men. His sentence was finally commuted to twenty years of imprisonment, from which he managed to make his escape in little less than a year. The French took with no degree of allowance upon any of the principal actors in their war with the Germans. Napo-



been consigned to an undisturbed oblivion. You can not see in city or outside a bust or portrait, or any personal reminder of him. Noting an empty, vacant panel in one of the picture galleries, we asked the conductor the cause. "Ah, sir," said he, "that panel was once filled with the portrait of Napoleon, but now he is no longer considered worthy of this association." Another evidence that the results of the German conquests are still treasured up as unwelcome memories, to be borne simply as a matter of necessity, is very suggestively demonstrated in the place de la Concorde; around the beautiful square are placed statues representing the several provinces of France, and the one representing France Lorraine, though the French flag is flying over it, is draped in mourning, as if its loss to France were only temporary.

The palace and gardens of Versailles, of all the residences of royalty, the grandest and most costly. Numerous armies have been expended on them, and the labor of years has been lavished upon the gorgeous establishment. The vista, as you enter in the grand plaza looking west, is incomparably fine; away across the "Grand Croix Canal," the porticoes, hummerlike, with statues interspersed, the view seems bounded only by the horizon. The statues, or Grandes Dames, we saw in their quietest state, as they exhibited on special occasions, the rise of the water in the best of them is seventy-four feet, and the imposing spectacle for one exhibition is said to be from eight to a thousand francs. The art galleries are so numerous and well filled as to be absolutely bewildering. Passing down the various corridors, on the side with costly pictures, one at a time and at every successive step before a painting executed in the highest style of art, one of the famous battles in which the French arms were victorious. As we were admiring a representation of Jem and Nagram, of Austerlitz and Lodi, a group of the party said to the conductor, "Will you please show us a picture of Metz and Waterloo?" "Impossible, madam," he replied in happy repartee, "they are still the hands of the artist."

## First Sermon in Chinese.

Rev. W. W. Royall, writing to the Richmond Christian Advocate, on Neziam, China, says: "On Tuesday, August 23, I made my first attempt at preaching to the Chinese. The subject was 'Paradise Lost to Sinners.' As they could not read or write, I had to deliver three times. The word 'paradise' and 'deliver' being the same, it made a pretty good start on the subject of the uselessness of idolatry, and the great need of trust in the mercy and love of him who is able to save. I notice the Chinese Christians in all their talks to have a fondness for the true heavenly Father, as applied to the Saviour. The heathen, as seen to like it, and so in speaking I used it to a considerable extent."

As to the character of the sermon, as a good deal like what we do in our home, and what was well fitted off by Rev. J. J. Lafferty in his preaching before the Chinese in 1875. "Now," he said, "about twelve o'clock, when I am lying awake thinking about what I did here, I am glad to make one of the best sermons you ever heard." Even so, and the case is so plain, it needs no comment here. They listened, however, and I could only commend the Chinese to the hands of the Holy Spirit. It takes something to make one speak in Chinese; for one must think in Chinese; and one can not make up one's sermon in English and then translate it into Chinese. Hence, you see, that while one may have a fair good stock of Chinese on one's mind, it must also be well assimilated to one's mind unconsciously. I have been reading it and speaking it all one case in conversation, and have been able to hold prayers; and all these do not prevent rejoicing in the preaching of the first Chinese. I am expecting your first time. I must not expect to have to come to a church, but got through with ease, and hardly at a loss for a word. I feel that my work here has only begun; and more and more do I intend to devote all my energies to it. Our congregations at the New Street chapel are good; and the people are so attentive that I am sometimes really surprised. I dare not build too great hopes on this one thing, yet surely it is reason for rejoicing. We are truly rejoiced that the Board has allowed us money to support a new and commodious church. We have an excellent and well-located site for it, and only wait the money sent out to begin work. A Richmond brother has promised as a plan, and we hope to see what will be so far the most important and useful, though not the finest house of worship in the city.

**JOHN WELL AT EMORY.**—The Wesleyan Christian Advocate, of November 12, says: "The promise at Emory is good—unbroken. November 7, there were 185 students on the roll, and more than 1000 in the hall. There are many more students for the Spring Term than last. Last week the Atlanta train brought in one day three young men—

one from Georgia, one from Arkansas, and one from Western New York. A good day was last Sunday in Oxford. The pastor, Dr. Callaway, received to the church six young men who had applied for membership since the term opened. There have been no protracted services, but these young men had been moved of the Spirit to give themselves to Christ. There is a good custom in the Oxford Church, as we believe. For years it has been understood that during the singing of the last hymn at any service, any person, for any reason good to himself, is at liberty, without special invitation, to present himself for prayer. Invitations are rarely made but some present themselves almost every service and nobody is surprised, at any time, if some new convert should present himself for church membership.

## The Alabama Christian Advocate.

We see from the last number of the Alabama Christian Advocate that some changes have been recently made in the editorial staff and publishers. We give the proceedings of the meeting of the Publishing Committee:

The committee on the Advocate met, according to previous arrangement. The following members were present: Anson West, D. D., A. S. Andrews, D. D., R. H. Rivers, D. D., T. J. Rutledge, J. A. Thompson and J. W. Christian. We give the low condensed minutes of the committee:

The committee on the Alabama Christian Advocate met in the Advocate office, November 8, at eleven A. M., Dr. Anson West in the chair. The following members were present: Anson West, A. S. Andrews, R. H. Rivers, T. J. Rutledge, J. W. Christian, John A. Thompson.

John A. Thompson was elected secretary.

On motion W. C. McCoy was invited to a seat and to participate in the proceedings.

T. J. Rutledge, general agent, offered his resignation, which was accepted.

It was moved and carried that J. W. Christian and T. J. Rutledge be joint publishers of the paper. Dr. Allen S. Andrews, chief editor; J. W. Christian, associate editor; J. A. Thompson, W. A. McCoy, W. C. McCoy and John A. Thompson, corresponding editors, offered their resignations, which were accepted.

The following resolution was adopted:

In accepting the resignation of Dr. A. S. Andrews as editor in chief of the Alabama Christian Advocate, and J. W. Christian as associate editor, and T. J. Rutledge as general agent, the joint committee of the two Conferences do hereby

Resolve: That these brethren have discharged their duties with great fidelity, and have secured for themselves the appreciation, affection and confidence of their brethren.

It is further resolved, that the Rev. Dr. Andrews deserves, and is hereby tendered, our sincere thanks for doing his labors with so much devotion and compensation.

Dr. R. H. Rivers nominated J. W. Christian editor, seconded by Dr. Allen S. Andrews. He was unanimously elected.

Committee then adjourned, with benediction by Dr. West.

ANSON WEST, Chairman.  
JOHN A. THOMPSON, Secretary.

We are glad to know that Fort Gibson Collegiate Academy, at Fort Gibson, Miss., under its new president, Rev. T. C. Bradford, is doing well. We clip the following from "The Southern Reformer," of November 3:

"The weekly Review published at Fort Gibson, Ark., speaking of the Collegiate Academy says: 'This school is first class in every particular, and some of the most accomplished bodies of this and other States are its graduates. The principal, Rev. T. C. Bradford, was formerly pastor of the Methodist Episcopal Church here, and everyone knows him to be a cultivated scholar and Christian gentleman. Those having daughters to educate would do well to patronize this school.'"

Our contemporary makes no mistake in calling the Collegiate Academy a first class school. It has a large number of teachers of the very highest order. Our people are highly pleased with Mr. Bradford, and this college is in a most prosperous condition. Students are here from adjoining counties and parishes, and all are delighted. Shirley is handsomely represented, and one contemporary will do well to commend the college to his people."

**DEATH OF PROF. DAVID HESSEN.**—A dispatch received last Monday morning, says the Southern Christian Advocate of November 5, that (at 10 o'clock on Thursday) Prof. David Hesse, of Wolford College, died in Spartanburg. Though not greatly surprised, we are nevertheless shocked at this intelligence. The Professor must have been about ninety years old, and yet when we saw him and conversed with him the past summer we found him in excellent health and in the enjoyment of his faculties unimpaired by his great age. He was an Irishman—a graduate of the University of Glasgow.

He came to this country in early life and gave himself to teaching; was professor of ancient languages for many years at Randolph Mason College, and of the same chair in Wolford College from the foundation of that institution until a few years ago he retired from the active work of his chair to be made Professor Emeritus. He was one of the profoundest scholars in his peculiar field in the entire country. He was a modest, Christian gentleman and a devoted and thorough-going Methodist. We exceedingly regret his death in the absence of his son, Prof. W. W. Dumas, now on his way home from the Eastern Conference. The bereaved family will have the hearty sympathy of many of our readers. The bereaved sketch of the life and labors of our glorified friend.

Rev. F. P. Schuch, who has lately been elected and looked, says the Atlanta Christian Advocate, for some particulars of the death of our beloved brother whose name heads these lines:

but little has come to our attention. We visited Bro. Schuch in August, and were with him. He was confined to his bed, as he had been for some weeks before. He was ready and anxious to depart, yet fully willing to "abide still in the flesh," if it were the Master's will. He died on the twenty-ninth day of September, 1881, no doubt as he had long lived—a devoted and consecrated Christian, whose only desire in life was to do good. He was a member of the Tennessee Conference, though he felt that he had been for some time suffering from a fatal illness. He passed his last days in the arms of his friends. He was a man of more than ordinary ability as a preacher and as a theologian. He loved the true old-fashioned Methodism in particular. We doubt not he has many stars in his crown, as a faithful minister of the World of Life.

## Death of Mrs. L. D. Dameron.

The St. Louis Christian Advocate, of the 14th, contains the sad announcement of the death of the wife of the publisher of that paper, Mrs. L. D. Dameron. The editor, Dr. McAnally, says:

At about ten o'clock A. M. on the 13th instant, she breathed her last, after suffering for more than twelve months, and during a great part of that time suffering most intensely. The best medical skill the city could afford, and the kindest attention that human hands and human love could bestow, were given her from first to last, but over all disease prevailed. Some twenty years ago she contracted herself with the Presbyterian Church, under the ministry of the Rev. Mr. Quigley, and when she fell ill, her dear husband earnestly requested that her funeral services should be performed by him and Mr. Brank, pastor of that church.

Certainly, we owe Dr. Cottrell an apology for omitting his name in our copy of the appointments of the Louisville Conference. We left the proof-reading in that instance to the printer. Probably he took it for granted that everybody knew where Dr. Cottrell went. That all may be satisfied, read the doctor's letter on our third page.

Rev. J. A. Oates, of Chertanooga, North Mississippi Conference, was in the city last week. We regret having missed seeing him.

The New York Methodist, November 12, in its Baltimore Notes, says:

Dr. J. W. F. Hank, a well-known physician and active member of Trinity Methodist Episcopal Church, South, died in this city last week, aged fifty-five years. Dr. Hank married a daughter of the late Christian Keener, father of Bishop Keener, and was brother of the Rev. J. Newman Hank, of the church South, and the Rev. A. S. Hank of the Baltimore Conference. He was buried last Saturday, when Dr. L. F. Morgan and the Rev. W. H. Harper conducted the services. Burial at Greenwood Cemetery.

We are sorry to learn that Bishop Wigham's health does not improve. The Southern Christian Advocate, of November 12, says:

Bishop Wigham has been suffering the past several days from a slight attack of rheumatism resulting from a cold. For the present he is confined to his bed.

**BISHOP McNAMARA BECOMING A BAPTIST.**—The Rev. J. V. McNamara, late Bishop of the Independent Catholic Church, was persuaded to become immersed and unite with the Baptist Church during a conversation with the Rev. J. E. Fulton, of Brooklyn, and the reading of a sermon on immersion by the latter. The Bishop came to Dr. Fulton's study Sunday, 11, and returned with his Presbyterian wife from the Moody meeting at Northfield, and wanted to talk over his plans. He was moved to preach the gospel in Rome, the seven-hilled city of the Tiber, and very there, "Come out of her, my people, and do not a partaker of her sins," after which he desired to make the tour of Ireland, and tell his people the way of life. He proposed that Fulton should him to McNamara was "not ready for Rome or Ireland." "Why?" "Because you have not been baptized." He then urged upon him the Baptist views of immersion and restricted communion, and persuaded him that baptismism was from Rome. He then gave him his sermon on immersion, and bade him go home and read it. The next evening McNamara, with his wife, announced his purpose to be baptized and unite with the Baptist Church. Arrangements were at once made for his ordination as an evangelist. New York Christian Advocate.

The Gray, of the Chicago Interior, has been looking around the city of Paris. One thing impresses him—the people are throwing off the bondage of Roman superstition, but they are ignorant and indifferent to the religion of Christ. He says, "Here, as elsewhere, it is more difficult to convert the masses of Roman Catholic superstition, than it is to convert the masses of other forms of idolatry and superstition to Christianity. Those who have the mark of the beast on their foreheads and in their hands were prophetically designated as the most heathen of men."

We are glad to hear of the continuing increasing prosperity of our colleges at Spartanburg and Columbia. The patronage at both is already beyond that of the ardent expectation of the friends of our college, and it is daily increasing. Our educational outlook taken altogether, was never better. We thank the Lord and take courage. Southern Christian Advocate.

Rev. H. S. Hoffman, of the Holy Trinity Moravian Church, Philadelphia, has gone over to the Reformed Episcopal Church, carrying the church property and most of his congregation with him. Among other reasons for the change is objected to the foreign element in the government of the Moravian Church through its general synod.

Rev. B. P. Waters, pastor of the church at Rosedale, Bolivar county, Miss., died on the fourth ultimo, after a very brief illness.

The Manual Labor School maintained by the missionary board of the Methodist Episcopal Church, South, among the Creek Indians, has been destroyed by the fire. The school was doing an excellent work; its students numbered upwards of 100.

The venerable Dr. Tyng has lost the whole of his valuable theological library and all his household furniture and winter clothing by the late fire at Merrill's warehouse. Many valuable manuscripts belonging to him were also stored in the same place.

At the Woman's Christian Temperance Union Convention in Washington City last week, Miss F. E. Willard was re-elected president and Mrs. C. B. Hatch, corresponding secretary.

European drinking habits sustain 10,000 breweries and consume annually 2,250,000,000 gallons of malt liquor.

## Mississippi Annual Conference.

The Louisville and Nashville railroad and the Chicago, St. Louis and New Orleans railroad give no special rates. Their charges have been reduced to three cents per mile when tickets are bought. The Vicksburg and Meridian railroad and Mobile and Ohio railroad will sell to members attending the Conference round trip tickets at six cents per mile. Tickets must be bought before entering the train.

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## Annual Conferences.

CONFERENCE.	PLACE.	BISHOP.	DATE.
Western	Urbana, Ill.	Pierce	Sept. 7
Kentucky	Danville	Keener	Sept. 7
Missouri	St. Louis	Pierce	Sept. 14
Indiana	Indianapolis	Keener	Sept. 14
Los Angeles	San Francisco	Keener	Sept. 14
St. Louis	St. Louis	Pierce	Sept. 21
Illinois	Urbana	Keener	Sept. 21
S. W. Missouri	St. Louis	Pierce	Sept. 21
Indiana	Indianapolis	Keener	Sept. 21
Louisiana	New Orleans	Pierce	Oct. 12
Alabama	Montgomery	Keener	Oct. 12
Arkansas	Fayetteville	Pierce	Oct. 19
Tennessee	Memphis	Keener	Oct. 19
Wisconsin	Madison	Pierce	Oct. 26
Denver	Denver	Keener	Oct. 26
Memphis	Memphis	Pierce	Nov. 9
Washington	Washington	Keener	Nov. 9
N. Georgia	Atlanta	Pierce	Nov. 16
Virginia	Richmond	Keener	Nov. 16
N. Carolina	Raleigh	Pierce	Nov. 23
S. Carolina	Columbia	Keener	Nov. 23
Texas	Houston	Pierce	Nov. 23
Alabama	Montgomery	Keener	Nov. 23
South Texas	San Antonio	Pierce	Nov. 23
Florida	St. Augustine	Keener	Nov. 23
Georgia	Savannah	Pierce	Nov. 23
South Georgia	Waycross	Keener	Nov. 23
White River	Clinton	Pierce	Dec. 7
Mississippi	Brookhaven	Keener	Dec. 14
N. Carolina	Farmington	Pierce	Dec. 14
East Texas	Rockwall	Keener	Dec. 14
Little Rock	Little Rock	Pierce	Dec. 14
Arkansas	Fayetteville	Keener	Dec. 14
Florida	St. Augustine	Pierce	Dec. 14
Baltimore	Frederick	Keener	Dec. 14

Bishop McTear's charge of the Missions in China and Brazil.

Bishop Keener's charge of the Missions in Africa.

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Bishop







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by G. C. T. Lathrop.  
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# Christian Advocate.

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WHOLE NO. 1381

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## Christian Advocate.

LINUS PARKER, D. D., Editor.  
G. T. LATHROP, Publisher.

OFFICE—119 CAMP ST., NEW ORLEANS.

Subscription, \$2 per annum.

Ministers and wives of deceased preachers half price.

Preachers of the M. E. Church, South, are authorized Agents to whom payments may be made.

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REV. LINUS PARKER, D. D.  
REV. CHRISTIAN KENNER.

## HARVEST HOME.

BY MRS. R. H. TURNER.

Most gratefully we gather  
The fruits of the year,  
And offer our thanksgiving  
With heart and voice glad.  
The sowing and the planting  
Have brought their harvest home,  
We place our offerings  
Low at thy feet, O Lord—  
Our Harvest Home.

What wealth of treasure givest  
To those who labor here,  
How hard the work and watching,  
How sweet the triumph won!  
What golden gleams of beauty  
The ripened harvest yields!  
With songs of joy and gladness  
We glean the fragrant fields—  
Sweet Harvest Home!

O Lord, when thou dost gather  
Thy sheaves of golden wheat,  
And from the world's harvest  
Select the pure and meet—  
When all earth's harvests over,  
Thine own is just begun—  
Grant, our Heavenly Father,  
We thank thy call, "Well done!"  
Thy Harvest Home!

## "Having Faithful Children."

BY REV. CHARLES F. DEKINS, D.D.

The apostle Paul, in writing to Titus, tells him "that he had been left in Crete, that he might 'set in order the things which the apostle had left unfinished, and ordain elders.'"

Among a man's qualifications for being made an elder, he includes "having faithful children." The importance to the influence of any church officer of having good and devoted Christian children can not be overestimated. If a man have not care for his own children, how shall he properly care for those of others? If a minister of the gospel have not faithful children, how can he have power in the community? If his daughters be frivolous, and his sons open sinners, or dissolute, or even conspicuously worldly, those who wait upon the clergyman's ministrations will instinctively feel that there must be some lack of spiritual power in him, or some weak spot in his moral constitution.

More than any other man, a minister requires a good wife; a wife who will assist him in his work, and who will be a helpmate to him in his life. If a minister of the gospel have not a good wife, how can he have power in the community? If his daughters be frivolous, and his sons open sinners, or dissolute, or even conspicuously worldly, those who wait upon the clergyman's ministrations will instinctively feel that there must be some lack of spiritual power in him, or some weak spot in his moral constitution.

Much of the training of a pastor's children must depend upon the pastor's wife. We are not of those who adopt the style of talk about the "badness of ministers' children." It is not true that they are generally bad. Take them as a class, the children of the ministers of the gospel, in the United States and in Great Britain, are actually better than the children of any other class of men, in proportion to their numbers. We may suppose that this foolish place of generalization in regard to ministers' children was made upon the recollection of those who were bad children in ministers' families, the good children not being taken into account.

Parents have a harder time in rearing their children than any other class of men. Every body helps to ruin the children; and, under the influence of alternate indulgence and severe discipline, the children must be brought up to associate with those who are in affluent circumstances, while the father's attend is wholly unaided for the purpose. It is a triumph of grace when a minister's children are not driven by the congregation into idleness.

In spite of all these difficulties, however, and thousands have followed in the footsteps of their fathers in lives of piety, and very many have

followed their fathers in the work of the ministry. It must be admitted that this blessed result comes from maternal influence. Only God knows the trials of a woman, who is at once the mother of children and the wife of a Christian pastor. But he will remember such women for good. He, who enjoys the privilege, and he only, knows what a blessed thing it is to be the husband of "one" such "wife." With what freedom he can move among his people! With what mainly confidence he can preach the doctrines and the ethics of the gospel to them!

If these lines should come under the eye of any child of any deacon, or elder, or pastor in any department of the Christian church, he is earnestly besought to bethink himself if his influence on his father's ministry is wholesome, or detrimental. If he were another man's son, his influence would be limited, but being the son of a Christian preacher, his influence touches a thousand men. Let him think how many passages of Scripture his father dare not read to his people, without blushing, under the feeling that they direct the attention of all his flock to the conspicuous defects in his own child.

Let him think how many points of exhortation the father must omit, because it looks like reproving his own child in the presence of the congregation, and will certainly sting the sensibility of that child's mother, the pastor's own wife.

It is a terrible thing for the sons of those who serve the altar to become the sons of Belial. How can Eli be just and good when Hophni and Phineas are notoriously lewd fellows of the baser sort?

As yet, so far as we know, no church has requested a pastor to retire from the ministry because his children are "unfaithful," but certainly no man can be allowed with unfaithful children to enter the ministry, any more than a man with two wives.

The children of Christian pastors should lay this to heart, and feel that if they themselves should not be called to succeed their fathers in the work of the ministry, they are at least bound to uphold him by setting a pure, godly and beautiful example to all the young, and thus crown him with glory.

## Living Heroes.

Some few months back, I heard a certain man (one called a Christian) make use of the following language: "We have no pure, brave men in this iron age of ours. Every man has his price, and pure disinterestedness is one of the lost arts." Now, this assertion put me to thinking. I rubbed and rubbed my mental eye-glasses, for they were dimmed by the dust of youthfulness and inexperience, hoping thereby to be able to detect one or two green oases in the great desert of life. I thought that I might be able to find a little sage-harbor even in this much abused epoch of ours. Did you inquire whether I had found it or not? Yes, my friend, I did. And, strange as it may seem, I had not far to go. I found it large, yes, a very large quantity of it in the Methodist Episcopal Church, South. I met with a body of men called itinerant preachers; and it was no mere tramp of neutral indifference at that. No, his composition was made up of men that could fill any station in life with ease and who would lend a faithful laud to all they touched. Yet every year these men come up to the Annual Conference and place themselves in the hands of the Bishop, thereby authorizing him to make their "future" for them. All my friends, you need not take up the members of the body past to find out genuine bravery and pure disinterestedness. The Roman Church points with pride to their legends and names, saying, Behold the men and women who have given up all for Christ. Yes, and even some of our modern Protestants, (I mean the High Churchites,) insist that our ministers do not suffer and undergo as much mental and bodily pain as the said monks and nuns do. Well, let us weigh and measure both sides of the question. What does the monk give up? One home. For after he takes the vows the cloister becomes a life time home to him. Now, what does the traveling preacher give up? All homes! Every year, or at most, every four years, he passes through the agony of home-breaking. Ah! who can picture the faithfulness of that agony? It is a yearly Thor welding a hammer whose every stroke beats back the local aspirations of the soul; it implies "the turning over" of the new-made grave to the care of strangers; it lifts us out of the reach of those motherly hands that so often smoothed away our childish sorrows; it means the giving up of all well-remembered faces, and it makes perpetual pilgrims of us. The monk stays in his walled monastery while the poor Methodist preacher rides across bleak prairies and pushes through lonely pine woods. At night, the monk and nun can always retire to their cells; but this luxury very often remains far ahead of the belated itinerant, and, in the meantime, he must sleep under the shadow of some ancient tree. Poor homeless

one! no morning bell shall call thee to refreshment! The monk goes through the Gethsemane of broken friendship once in a lifetime; the itinerant passes through it every year. See him as he lifts his hands up in the act of giving the farewell benediction. Ah! I can not see him. Did you say why? Because I can feel the deep poignant sorrow of the man's heart in every part of that blessing. "He is singing his requiem over places, friends and joys." Again his whole life is one continuation of doubts and fears. He can not tell how the people will receive him. He fears that he "has not enough talent, and very often he fears that they have not enough religion. Oh, you that are looking for heaven! Just stop and think over the inward struggle that is going on in the mind of the man of God, as he for the first time casts his eye over the people to whom he has been sent. "Is all that sea of faces there is not one to whom he can point and say, 'That is my friend.' He knows that some will help to cheer and brighten his path-way by their acts of kindness and words of love. But, on the other hand, he remembers that some will add many a thorn to his 'already' heavy crown of sorrows by their cold looks, unfeeling remarks, the hands and kindly smiles. The monk can always find a pillow, but the poor itinerant very often finds no resting place for his throbbing head. There is no ready ear into which he may pour his sorrows and secret failures. The monk has his Abbot, and the Methodist preacher—stands alone. Yet, wonderful fact! our youths as well as our old men leave warm friends and loving friends without a murmur. The whole future is unreadable—a hieroglyphic—whose meaning and promises belong to the "yet-to-be." Thomas Carlyle once said that if he could see men holding to the things that they believed; and lifting up their voices against what they thought was wrong, he would have hope for the world at large. If he was alive, I would point to a true itinerant, we have a few false ones, preachers. Why, sometimes, he preaches a sermon that has caused him weeks of hard labor, many prayers and unnumbered tears; yet, strange as it may seem, that very sermon turns a large number against him. And he does it with his eyes open. Here then, in our own church, we see that the old soil which sent a Paul to Rome and a John to sea-encompassed Patmos has not yet lost its power of true manly productivity. It is full of spiritual cedar trees. Men that soil forth holy odors every day of their lives, and whose durability of self-immolation forever hushes the pretensions of monkish legendry, and causes the spectator to exclaim, "Behold the men!"

"Faith, Without Works, is Dead."

This is a truth that needs to be constantly impressed on the hearts of the professors of religion. The "fruits" of the Christian religion are the "works" to which the apostle alludes, and to which he attaches so much importance; and these "fruits" are the actions and conduct of men in the daily scenes of life. Morality is an essential part of religion, but it is not the least shadow of the religion of Christ. Nicodemus was a pattern of morality; yet the Saviour assured him his morality was insufficient, and that he must be born again—must become a Christian to secure salvation. Morality is merely an absence from that which is immoral, and is inactive and lifeless; while religion is an active, energetic principle, carried out into practice and exemplified in conduct. It is a religion upon God, not on ourselves. Men of the world suppose that morality will save them at the day of judgment; but that Christians should fall into such a delusion is absolutely astonishing! If this was the case, then were the ministrations, sufferings and death of Christ unnecessary and useless, and the church of Christ with all its ceremonies and ordinances might be dispensed with as entirely useless. If morality alone is sufficient for salvation, Christians were in error in uniting with the visible church of Christ. But, strange as it is, to see professors of religion confiding in the sufficiency of mere morality, we meet with numbers of them who are under this delusion. They flatter themselves that they have assured the salvation of their souls by the simple act of making a profession of religion and joining the church, provided their lives be but free from vice and immorality.

This belief has done and is doing great injury to the cause of evangelical religion. It brings reproach on the cross of Christ and encourages the enemies of God to renew their attacks on the Scripture. Nominally Christians are so much dead weight hanging on religion—a by-word and a reproach. The Christian must be always in a state of progress; growing in grace; drawing nearer and nearer to God; more and more abounding in good works; more and more delighting in prayer; more and more increasing in heavenly-mindedness, and more and more deeply imbued with a sense of his own unworthiness and helplessness. He can not stand still in the race he is set to

run, nor sleep at his post; but must press on every moment toward the mark of the prize of his calling. He is a soldier, under arms and in the field, while on earth.

It is true, "good works" are powerless to save the soul of man. No man is justified by "good works," though they were as sand in number and as the morning star in brightness, still would they have no power to unlock the door of heaven. But, God requires us to do "good works," as the evidences and the manifestations of the actuality and sincerity of our regeneration and faith. Christ, who is the foundation of the hope of the Christian, while on earth, "went about doing good," and we are required to walk in his footsteps and to imitate his example. The more closely we resemble our incomparable model, the Lord Jesus Christ, in our actions and conduct, the surer ground we have to hope for eternal bliss. What a spur is here to "good works," what an incentive not to grow weary in well-doing; what a call to work while it is still called to day. "Lo, the night cometh when no man can work." Let us make the best use of our time; omit no opportunity of doing "good works," seek occasions for showing kindness, charity and brotherly love, and labor to "fill our days." The "good tree bringeth forth good fruit." A Christian that bringeth forth none of the "fruits of righteousness" is a sluggard, and his faith is "dead."

"The world is perishing from lack of the 'fruits of righteousness.' The men of the world continually point to the glaring inconsistency between the creed and the practice of professors of religion, and undervalue Christianity on account of the failure of professors to display the 'fruits of righteousness' in all the scenes and occurrences of life. Verily, this reproach should quicken the zeal and fan the ardor of Christians to glorify God by holy lives and 'good works.' Peter gives a catalogue of the 'fruits of righteousness': 'Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly love, and to brotherly love charity,' and he fortifies and clinches it by declaring that 'he that lacketh these things is blind and can not see afar off, and hath forgotten that he was purged, from his old sins.' And to the sincere and earnest seeker after truth, he says: 'He that saith, 'I know him,' and keepeth not his commandments, is a liar, and the truth is not in him; and 'Every man that hath this hope in him (of being like Christ, when he shall appear) perilleth himself, even as he is pure.'"

What rapid progress would the gospel make, were professors diligent in "good works," abundant in the "fruits of righteousness," clothed with humility, and full of personal holiness! How would vice disappear! What a spur should this thought be to every Christian in the land! Let each and all dedicate themselves afresh to God and strive to be constant in reason and out of season in imitating Christ.

Edward Eggleston on "Journalism."

I remember to have read that many years ago, Wendell Phillips, riding to a town where he was to lecture, was surprised to find that the farmer in whose vehicle he traveled believed that Mr. Greeley, the editor of the beloved Weekly Tribune, wrote all that was in it. When Mr. Phillips had explained to him that many minds were needed to make a great paper, the man said: "Well, I suppose that's so; but there's the farmer's club articles—them's old Thoreau all over!" A journal is an epic with but one hero, in the mind of the man who does not know with what variety a great newspaper cuts up human lives, and swallows the reputations and talents of able men in all departments of writing and oratoricalness. All the labor, all the skill of literary judgment and business conduct, are carried up to the credit of the editorial head by some people, and they will even persist in reprinting subscription money to an editor. It is hard for those at a distance to imagine the highly organized cooperation of many diverse abilities that go to make a supreme periodical, and people are surprised when a great editor dies, that the genius of journalistic conduct does not at once forsake his periodical. They find the same alertness, the same discretion, the very same labor as before, when, according to their notions, all of this should have been buried with Cæsar. I once met a lady, who being an enthusiastic admirer of the Plymouth pastor, was utterly disgusted to find that certain beautiful editorial articles in the Christian Union, which she had been enjoying, were "not written by Beecher at all, but by a man named M——" of whom she had never before heard. The characteristic quality of a periodical does not inhere in one man. It is the resultant of many diverse geniuses, an effect produced like that seen in a light window by the sunlight passing through various media, so arranged as to form a complete whole. The chief editor gets all the credit of this, as a sort of offset for having to take

all the blame; but neither credit nor blame belongs wholly to him.

The great mass of gifted and effective workers in periodical literature necessarily go down into the waters of forgetfulness. They work with the heartiest enthusiasm, though the admiring public will never know them, but will clap its hands in applause of somebody else. Only when a great editor like Dr. Holland dies, and the magazine or paper goes straight ahead in the path carefully marked out by him and his associates, do they realize that there were other men of noble gifts at work as well as the responsible leader. Even then, the amount and variety of individual gifts that are used, absorbed, devoured to make a magazine great never enters into the imagination of the public, which enjoys the reprint but does not wish to be troubled by complex ideas as to the modes of preparation. It is, indeed, one chief aim of a master journalist to make his periodical so great that its quality will not depend on any man's life or continued service.—The Century Co., New York.

## "Rough on Rats."

Mr. Editor: I saw a short article in the New Orleans Democrat, of August 3, that is very suggestive. Some four or five persons have been poisoned by the misappropriation of the rat-poison, and an earnest call is made for investigation and arrest of sale of the poison. That sounds like earnest work and honest dealing with the public, and, doubtless, is so intended. Against the poisoning of one or many a remedy is appropriately sought, and what found should be applied.

But, how does it happen that men are permitted to sell an article, under various forms and names, that destroys not only in many thousands, but many thousands throughout the State, and no call for investigation and remedy for such wholesale destruction! O, consistency!

Mr. Editor, it is time to speak out on this wholesale slaying of men in all the relations and walks of life. A remedy ought to be sought and applied. When the Democrat takes hold on that subject, he will find an object worthy of his steel. I hope soon to see him turn his vigorous pen and extending influence in direction to check and stop this drain on the lives and property of the citizens of this State. "Sapientibus verbum sat." DUKAKOS.

## Good Words.

Thou must be true thyself,  
And the truth wouldst teach  
Thy soul must overflow, it flows  
Another's soul would reach:  
It needs the overflow of heart  
To give the lips full speech.  
Think truly, and thy thoughts  
Shall be the world's treasure food;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Love truly, and the life shall be  
A great and noble deed.  
—Horatio Bonar.

What is my influence? Are people who have most to do with me better or worse people on account of my relation to them? I saw the pestiferous Campaign of Rome plumed with the encyclops tree. In some way its waxy leaves counteracted the poisonous influence. No man, Christian by profession or man of the world, will dispute the statement that there are moral influences in our society that poison the atmosphere like the exhalations of a swamp. Well, what am I to this tainted world—a encyclops tree or a poisoned Ivy? In one word—what is the moral effect of my influence?—Bishop Cheney.

I will take heed to my ways. That is the sweetest life in the world, for the soul to be dressing itself for the esponsals of the great King, putting on more of the ornaments and beauties of holiness. It is a piece of strange folly that we defer the whole or great part of our day's work to the twilight of the evening, and are so cruel to ourselves as to keep the great load of our labor for a few hours or days, and for a pained, sickly body. He who makes his daily work to observe his ways, is not astounded when that day comes, which long before was familiar to him every day.—Leighton.

Oh! what a weariness is it to live amongst men, and find so few men; and amongst Christians, and find so few Christians; so much talk, and so little action; religion turned almost to a time and a lot of words; and amidst all our pretty discourses, quillanisms and base, and so easily dragged into the mire, self and flesh and pride and passion domineering, while we speak of being in Christ and clothed with him, and believe it because we speak it so often and so confidently.—Archbishop Leighton.

To practice righteousness and resist sin requires the indwelling strength of God. "Renew a right spirit within me," prayed the Psalmist. The original word signifies a firm, constant spirit that has no waverings. A steady hand writes a clear, strong line; the shaking tremulous hand makes the crooked scrawl. Faith is likened to an anchor, because it has a holding power; and that comes from the hold which God

has upon the man who exercises it.—Rev. P. L. Cuyler.

What is it that God hates or punishes but self-will. Self-will is a cruel beast, the meanest animal, the most rapacious wolf, the most raging lion. The self-will do not know the righteousness of God; but strive to establish a righteousness of their own; they please only themselves, and are great only in their own eyes. Such leprosy can be washed away only in the waters of the Jordan.—Bernard of Clairvaux.

Let us serve God in the sunshine, while he makes the sun shine. We shall then serve him all the better in the dark when he sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—F. W. Faber.

Nothing is intolerable that is necessary. Now, God hath bound thy trouble upon thee by his special Providence, and with purposes to reward and to crown thee. These words thou shalt not break, and, therefore, lie thou down quietly, and suffer the hand of God to do what he please.—Jeremy Taylor.

A certain amount of opposition is a great help to a man. Kites rise against, and not with, the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition.—John Neal.

Every good principle is more strengthened by its exercise, and every good affection is more strengthened by its indulgence, than before. Acts of virtue ripen into habits; and the goodly and permanent result is the formation or establishment of a virtuous character.—Chalmers.

As the shadows of evening point to the east, where the sun shall rise in the morning; so should all the shadows of our life point, with prophetic vision, to the day dawn of our dying hope in Christ. Blessed is he in whose experience they fall in the line of his appearing!

If our souls indeed thirst for the living water, then will they drop as the rain and distill as the dew, reviving every plant upon Father's planing, bringing up, "instead of the thorn the fir tree, and instead of the brier the myrtle."—A. P. Peabody.

The root of the divine life is faith. The chief branches are love of God, charity to man, purity and humility. These are the highest perfections that either men or angels are capable of, the very foundation of heaven, laid in the soul.—Scougal.

The trial is father to the triumph and the song owes its paternity to the sigh. He who loves and trusts God can count his distresses and his deliverances at the same time, for the number of the one is the number of the other.

Isabella F. Mayo was in the habit of saying, with a sweet, meaningful smile, that "people would be glad to grow old if they realized the superior privileges of years, and that growing old is not growing down but growing up."

The life of a true Christian is like a beautiful river; it flows on in a steady even course; the storms of life may rattle its surface, but the deep undercurrent moves on undisturbed.

Though Easter be passed, the open sepulchre of my Lord Jesus still preaches of newness of life, and bids me come forth from any death in sin.

Have you learned to know your own ignorance? This is God's way of making wise; he bids you ask wisdom, and promises to give.

You are always welcome to grace upon God; over the throne of grace is written, "Behold, now is the accepted time."

## Princely Giving.

The will of Mrs. Alice B. Schoonmaker of Pittsburg, disposed of about \$700,000 worth of property. Among the bequests is a bequest of one of \$30,000 to found a hospital in Allegheny City for crippled children, similar to the one in New York, to which the sum of \$10,000 is also bequeathed. The sum of \$30,000 goes to the third Presbyterian Church, \$5,000 to the Homeopathic Hospital, and \$10,000 to found a children's department in that hospital, provided the institution is out of debt within five years.

The late Francis P. Schoonmaker bequeathed to the American Bible Society, \$25,000; American Tract Society, \$25,000; American Home Missionary Society, \$25,000; Board of Home Missions of the Presbyterian Church, \$50,000; Board of Foreign Missions of the Presbyterian Church, \$50,000; the General Assembly of the Presbyterian Church for the relief of disabled ministers, \$10,000; New York Presbyterian Home for Aged Women, \$10,000; the Board of Education of the Presbyterian Church, \$10,000; the New York Presbyterian Hospital, \$10,000; the Missions of the Presbyterian Church in the West, \$10,000; the Presbytery of New York, for church extension, \$10,000; Union Theological Seminary, \$5,000; American Seamen's Friend Society, \$10,000; the Hampton Normal and Agricultural Institute, \$5,000; Children's Aid Society, \$5,000; Wilson Industrial School, \$5,000; the American Fund for the Blind, \$5,000; Howard University, \$5,000; total, \$270,000.—Western Christian Advocate.







## BY DR. J. G. MICHANOS.

much to it as she could, and to get  
most to where she chose. "Only  
it from spilling," he said.

Day after day passed with the  
return of Richard Connor, and  
his house was once more occu-  
pied for an occupant accented  
with a pleasant face and snow-  
white hair. But her advent was not  
a surprise as the change in the  
Connor household, who became  
kind and contented, and in the  
even called him "Uncle."

It was all a mystery except  
favored few, to whom Mrs. Tom  
of the reconciliation between her  
and herself after a separation of  
long years.

It was a foolish quarrel, and  
long ago have told my son so, but  
not know where to find him, and  
came to me one bright and  
"Thanksgiving day."

She would say that, and that  
would call to her side a bright  
girl, who stole with her most  
time and waited on her, and who  
had decided in her own mind she  
deserve.

"Julius was the means," she  
sometimes say, "that our father  
for bringing us together. She  
something to Richard that touched  
and made him think he would  
see his old mother, and that I  
should like to see him, too. Oh,  
I could make a Thanksgiving  
happy for some one else as she  
was for Richard and me." So  
school "thines."

MOTHER DON'T KNOW.—We  
along side of the streets of Boston  
laying, we met two plainly  
boys carrying the basket of  
which the mother and father  
might be thirteen and one named  
were smoking. As we said,  
evening, boys," they both put  
the basket and took their cigars  
their mouths. "We have a boy  
your age," addressing the elder,  
we are kind of boys." Then  
brightened. "We should feel he  
have this smoke as you are do-  
cousa here to world. I am  
mind and his body, and one named  
mothers depend upon their be-  
very much in this world. How  
does your cigar cost you?"  
cents, and I smoke three a day."

"And that would make over five  
dollars a year, which would buy  
or books. How long have you sm-  
(Since I was eight) five years."  
Finally, what is he, has smoked  
year, "thous you father smoke  
if he has the habit, and one named  
precept, usually. "He is dead,"  
what does your mother say?"  
mother," and the boy, with a do-  
look, she don't know I smoke."

A smoker for five years, car-  
home the clothes she had worked  
to wash, despoiling her all the  
conscience seemed tormented. We  
looked, looking boy on the street  
as we said, "You are a boy, but  
that, and we went on thinking  
of so many mothers who don't  
know."

And why don't they know?—  
from the mother-love that bluffs  
possibly; partly from their ab-  
sence in other things. Besides the im-  
sions given to their care; partly be-  
they have failed to keep the sym-  
of their child, and partly because  
of their own sins. She who has  
"don't know" what their boys and  
happens their girls are reading, what  
versations they are having day by  
whether they are on the street  
night, what promises are  
they are receiving or giving, and  
their business to know. "Ouzeg  
all."

THE LOST KEY.—Jed was only  
years old, but she was a busy him-  
and wanted to do everything  
possible. One day there  
a key lay in the pocket of Jed's  
and mamma said, "Let's see where  
that key is."

"Yes, mamma, he is a gentle," and  
Jed led.

But she was a forgetful little girl,  
some others that I know; and a  
while, when dad gave her the key,  
Jed always carried it with her, and  
think at about the hole, but put  
key into her pocket. It was not  
before the key was lost, and, un-  
said for it. "Come, Jed, quickly, and  
look for it. I need it right now."

Teddy came into Jed's pretty big  
eyes and a bright red spot showed  
on both her cheeks. "Oh, mamma,  
it into my pocket, and now it is g-  
"Up stairs, my sister, and look-  
ing for it. We can well as find it  
at home. At last, the little girl sat  
on the nursery rug, and hid her lit-  
her hands, for the bars came so fast  
could not see. She did not even  
kitty playing about the room, and  
merry puss came and sprang right  
her lap."

"And what was that in kitty's  
Jed looked down with her teeth  
"What was that playing with  
think!" The dear little puss had  
the lost key, and was amusing her  
by dragging it after her and biting  
string to which it was tied.

"Up scamp Jed and ran with the  
to mamma. Then she sat right  
and mended the hole in her po-  
thinking, "I will go on, never, to  
again delay doing my mamma's  
ing." New York Observer.

THE LAD AND THE MAN.—An  
boy begins, so the man will end.  
The lad was very so affecting  
and his long hair, and his eyes  
understand at school, will be a  
chrome in character all his life.  
boy who cheats his teachers into  
his bag him devout at chapel, will be  
man who will make religion a  
and bring Christianity into contempt  
and the boy who wins the first  
average by stealing the answers, will  
man who will carry him day after  
politician. The lad who, whether  
or poor, dull or clever, looks  
straight in the eye and keeps his  
sweat inside of the truth, already  
friends who will last all his life,  
holds a capital which will bring him  
a safer interest than money.

Then, let, to the bottom of the  
"What was that is already in it."  
It was the student who was grou-  
in the grammar that took the  
prize; it was that slow, steady  
boy, who practiced firing every day  
winter, that haggled the most gain-  
the mountains; it is the clerk  
studies the specialty of the horse in  
hours who is to be promoted,  
brilliant, happy-go-lucky, "lit-or-  
weight at the family by forty-  
Don't take anything for granted; go  
to the bottom of things. Neither

THE WILLIAM HOWARD

...added, "that you don't steal the

*(continued)*

"All say 'so,' I'm saying up, 'Hea money,' Well, suppose I am; it's no to keep up suppose I made as good as I could, I'd get any more from it till then. Anything else, yes, I live on nothing four days in a week, and on the other three, mother cooks for me. Well, that's us back to the starting point. All you come to-day when it's our market day?"

"But, sir, the child, Miss Thea, is dying."

"And, saying-day, is it?"

"Well, guess that's as good as any other day."

"Oh, sir, it's a great deal better."

"We thought you might want to have turkey cooked."

"A turkey, eh?"

"And I what I'd like to spend my money on turkeys for."

"Because it's Thanksgiving day."

"Umph! so you're going to die, turkey, are you, because it's Thea's giving-day?"

"Oh, no, father's been sick, and says he can't stay in a turkey year."

"And you thought, did you, that you could get one to cook for me, you're able to sluvre round it or he piece in some way?"

"Oh, no, no, indeed!" said little Thea. "We thought you might be too busy to buy, and, as you didn't go to the market, I thought you might be as busy as I am."

"Or, perhaps, you thought you'd like it as much like home, as you could get it?"

"Home?" echoed Richard Conroy, knitting his brows. "How do you know I have a home?"

"Oh, I'm sorry," said the child, interpreting the frown, "I didn't say you hadn't any. I was thinking much your mother would like to see you, and you say to-day, to help her on a turkey, but she's sending him straight to bed."

"Oh, haven't you any more either?"

Richard Conroy was walking in the door when the last question put to him, but he stopped suddenly and began murrining the two words "Home, mother—mother, home."

"As if remembering the child, he looked back at her."

"Well, I suppose every one is mother-some time during his natural life, and so I suppose I must have one, too; but," changing his tone in manner to a sharper one still, "I told you to come here and talk at such things, eh?"

"No one," said the child, bravely, "but he is home."

"Then won't you have a turkey?" said Louie, visibly, as she came back a little.

"He came, I told you!" he screamed, so that Louie, really frightened now at his threatening expression, moved away from the door, and slid down the path with a sorrowful look.

Hardly had she reached the path before Richard Conroy called her back, and, putting a dark note in her hand, told her gruffly he had changed his mind and would have a turkey, but he had something else to attend to would like her mother to do some marketing for him, and she was spending all the money he sent, and what would do for a dinner of five persons, as he should invite one

[illegible]



## Christian Advocate.

ORIGIN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCE OF THE M. E. CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:  
REV. J. W. RICE, REV. W. L. C. HENNINGTON  
REV. C. B. GALLOWAY, REV. C. W. CARTER, D. D.

THURSDAY, NOVEMBER 24, 1881.

## Thanksgiving.

The observance of the day is calculated to keep alive in the people some recognition of God. Such a thing as the appointment of a day of thanksgiving to Almighty God would be impossible if this were a nation of atheists, or if belief in divine Providence were not general. There are infidels in the country. Ingersoll has some followers. Scientific materialism has some devotees. But, in the main, the people have not said in their hearts "there is no God." Such folly is as yet exceptional. Even among those who have gone far astray from the paths of virtue, and from practical piety, the idea of God and of an overruling hand is far from being given up. There is this significance in the public proclamation of a day, by the President and the Governors, and in their official recommendation, that the people, in a public and formal manner, pray and give thanks.

The moral effect of this designation of a day for thanksgiving is good so far as it may serve to call to remembrance a duty blinding upon all. Every day calls for the expression of individual gratitude; and during every waking hour the devout soul will call to mind the mercies of God. This, however, may be regarded as a national expression of faith in God—as the thanksgiving of a people who would, in this voluntary and united service, acknowledge him as the source of every good gift and of every perfect gift. In this manner the action of our chief magistrates is induced by public sentiment, and is in accord with the religious convictions of the people generally. What they do to-day the more religious do every Sabbath of their lives in their several places of worship. And yet it is not the same when we take into account the distinctive national aspect of the service. There are reasons for thanksgiving with every individual, and as individuals in families. These are not excluded from our meditations, but the grounds of this thanksgiving are more general. They take in the national progress, the prevalence of domestic tranquility, peaceful relations with other countries, and such elements of prosperity as are common to an entire people. Manifest are the blessings which have been dispensed to us as a people. As they have come from God, it is meet that all the people should praise him, and that thanksgiving should be rendered for mercies connected with our political and social conditions.

There are shadows on the scene. If we choose to look upon them they are deep—some of them very dark. The death of a President by the hand of an assassin has taken place this year. There have been fearfully destructive fires and floods, and a drought more extensive and damaging than has visited the country in half a century. And yet while these disasters have carried suffering into many localities, such are the resources of the whole country, and the accumulated wealth and prosperity that the general outlook is far from gloomy. The development of the country by increased railroads, by manufactures, by immigration, by mining, by agriculture, by commerce, has gone forward with amazing strides. Our political institutions, and the liberties of the people, have been preserved. If there have been great calamities, there have also been great and signal mercies. On the whole, the country was never so rich, prosperous and powerful as it is to-day.

It is a united country. The war is over, and has been over for many years. Politicalians still draw upon its bitter memories, and these are the capital in trade of sectional partisans. This year, however, the sections have been able more fully to understand each other. The wounding and death of President Garfield afforded the opportunity, and were the occasion for the expression of a reconciliation that already was established in the hearts of the people. The consciousness and assurance of the unity of the people, and of a loyalty to constitutional obligations, have been made clearer and stronger. In the past God has overruled war, emancipation; and the oppressions to the South following, for good. While restraining wrath, he has also made the wrath of man to praise him.

More than any other section, the South has reason for gratitude to God. The divine wing has sheltered her hitherto, and her growth and general prosperity have been excep-

tionally great this year. No epidemic disease has visited us, and while the drought has affected our agriculture to some extent, railroads and manufacturing enterprises have gone forward on a scale heretofore unknown, and scarcely dreamed of. Under the conditions of a benign Providence our educational interests have improved, and a great mental awakening is manifest. The Exposition now in progress at Atlanta is a good text for a Southern thanksgiving sermon. It is not a new South, but the old South under new conditions. It is the evolution of what was in the people, and not the infusion of foreign ideas and enterprise. And we have hope that this Southern development will go on—as regards her relations to other sections, "in the unity of the spirit and in the bonds of peace"—but still a development of the good that is distinctively Southern.

Taking the Providence that has been over us as a nation during the past, as a base of prophecy, the future of the country would seem to be something exceeding all the marvels of history. But the realization depends much upon the moral and religious character of the people. The perpetuity of our political institutions, and the maintenance of our liberties, are not assured. God pulls down as often as he builds up. Corruption in our politics, and the decay of virtue, are far more dangerous than sectional animosities. Nothing but the gospel, as a pervading power among the people, can save the country, sooner or later, from disintegration or a centralized despotism. It is the fashion nowadays of religious men, under political inspiration, to regard God as somehow pledged to perpetuate our government, and to shield its institutions from overthrow. To them the failure of the Confederacy is the final test, and the conclusive assurance that God intends to maintain the nation indefinitely. The sins of the nation, however, must be taken into the account, and the dangers which grow out of our national wealth, and especially of our vast political patronage. As long as there is faith in God, the maintenance of his worship, true thanksgiving and heartfelt gratitude, and reverence for the law of God, there will be stability and peace. Grateful for the blessings of another year, and for those benefits that strew the path of to-day, let all the people praise God.

The course of study for local preachers, which the last General Conference authorized the Bishops to prescribe, and which goes into effect this year, is pretty extensive, especially in comparison with what has heretofore been required. It applies, of course, only to those who desire to be recommended for deacons' or elders' orders; and does not touch the status of those who have been ordained. Neither does it apply to those who come before the Quarterly Conference for license to preach. The reason for this extended course of study is found, in part at least, in the demand of the times for a better educated ministry, and especially in those who are authorized to administer the sacraments of the church. The purpose is to elevate this branch of the service, to make it more efficient, and to prepare it for the largest possible usefulness. So far from the action of the General Conference and of the Bishops indicating an unfavorable estimate of the local ministry it rather declares the high esteem in which it is held, and the conviction that its importance demands an advanced standard of theological study.

We have heard, in some instances, complaint of the course prescribed as being too severe a tax on men who are occupied in secular pursuits, unaccustomed to close study, and with little time for reading. For the credit of our church among the people, as well as for the greater usefulness of the local brethren, it is important that they master the course. It will afford them an incentive to study, and if they feel conscientiously devoted to the work of the Christian ministry the preparation will not seem too exacting. Indeed, with worthy conceptions of the ministerial office, the great responsibility, and the difficulties to be encountered in stating and defending the doctrines and evidences of the gospel, the course laid down will not appear too advanced. A long time is given to each course—four years—sufficient surely for almost any man to prepare to stand the examination. If when first licensed the young local preacher will begin the course at once, by the time he is eligible to the office of a deacon—four years after—he will have his text-books thoroughly at his command.

The benefit of the new regulation depends on the faithfulness with which it is carried out by the presiding elders and Quarterly Conferences. The examination is by the Quarterly Conference. But this can-

not be well done in an hour, and hence, as things now are, either the presiding elder must take responsibility of appointing an examining committee beforehand to report, or the Quarterly Conference must hold long enough for the examination to be completed. Here is the trouble. Quarterly Conferences are generally impatient, in a hurry, and the examinations are likely to be very imperfect. Let the new course be fairly tried, let the examinations at least be something more than a mere pretence, and the good results will appear in the increased effectiveness of our ordained local preachers. Our remembrance comes somewhat late, but it will do for next year. If the local preacher has not passed an examination on the course of study before the Quarterly Conference his recommendation for orders will be thrown out by the Annual Conference. This has been the case at some of the Conferences this fall. It will take a year or two for the new requirement to become generally understood, but we are sure that it will produce gratifying results, and work satisfactorily in a very short time.

## Mississippi Notes.

The election is over and quiet again reigns in political circles. Gen. Lowry, our next governor, is a man of great popularity and distinguished ability, and withal an earnest, sterling Methodist. His friends prophesy for him a successful, if not brilliant administration. One sad occurrence on the day of election has caused great sorrow throughout the State, to every true citizen of whatever political creed—the riot at Marion, in Lauderdale county. That these things occur in our present state of society may not be unexpected, but are none the less sincerely and sadly deplored. If our political parties were divided more on principles and less by races, such scenes would be impossible. But the negroes, alas! herd like sheep together, little regarding the questions at issue, or the men who represent them.

Now that the election is past, and all prejudice of politics is out of the way, the friends of prohibition will renew their activities to secure temperance reform. Petitions will be poured upon the legislature, asking for the submission of a prohibitory constitutional amendment to a vote of the people. In the meantime the repeal of the infamous "pitchlaw" will be demanded, and other modifications of our liquor laws.

The synod of Mississippi has just closed a pleasant session in Vicksburg. The opening sermon was preached by the retiring moderator, Rev. Dr. H. M. Smith, of New Orleans. Dr. Smith is one of the leading men connected with the Presbyterian Church in the Southwest. As editor of the Southwestern Presbyterian, I have long regarded him a foremost champion of Protestantism against the errors and prelections of the papacy. Some interesting questions arose in the synod. Dr. Richardson, their secretary of education, in an address of unusual clearness and force, made some startling statements. He said that the average number of recruits to the ministry from their seminaries throughout the bounds of the Southern Presbyterian Church, for the past five or six years had been only six per annum. He also stated that their recruits were not equal to the number of deaths and removals. The Rev. J. H. Alexander, of Kosciusko, stated that there had been a large decrease of active ministers in the synod of Mississippi. After the war they numbered about one hundred; now the roll of Synod only called for seventy-two. Dr. Richardson also started another inquiry equally pertinent to our Methodism. Why is it so few rich young men enter the gospel ministry? Our preachers, in all the churches, come mostly from the ranks of the poor. Why this, is the church might respond in its meagre support of the pulpit. Young men raised in affluence have not the faith to encounter and endure the poverty of the ministry. Another significant fact was stated in the address. Dr. Richardson stated that the sons of ministers were not now following their fathers and taking up their mantles as in other days. And doubtless the reason for this is they have been so painfully conscious of their fathers' trials and temporal anxieties that they have been driven into other callings and lines of business. At least these were the suggested answers. Each question might profitably engage our Methodist homes and Conferences.

Reports from our Conference colleges are very gratifying. The cause of Christian education has a growing claim upon the conscience and convictions of the church. In this department our Baptist friends are showing increased and commendable zeal. Their colleges at Clinton, male and female, are largely patronized and liberally supported. From them

they are annually sending out earnest, intelligent missionaries into the field. As a consequence, they are enjoying a vigorous and widely-extended success.

The Rev. Dr. C. K. Marshall has returned from Europe in superb health, and has delighted his Vicksburg friends with a lecture on "England and the Methodist Movement." His lecture was intensely enjoyed and regarded as one of striking uniqueness and rare eloquence. If our communities and churches would engage the doctor to repeat this lecture, they would be richly compensated and encourage, or rather inaugurate among us a much-needed reform—the patronage and support of lecture courses. This suggestion is purely gratuitous—without a word of consultation with the distinguished lecturer.

## About Paris.

SEVRES PORCELAIN MANUFACTORY, GOBELIN TAPESTRY, PALACE OF LOUVRE, THE TULLERIES, PALACE AND GARDENS, STATUE OF MARSHALL NEY.

BY C. G. ANDREWS, D. D.

MR. EDITOR: The village of Sevres, a few miles from Paris, and quite near the palace grounds of St. Cloud, is extensively known as the seat of the complete and most artistic porcelain manufactory in the world. Sevres China used in a family is at once a sign of gentility, and to possess a set, or even a part of a set, of antique ware with Sevres stamped upon it confers a distinction quite enviable upon the happy possessor in the estimation of the families of the art Ceramic. It has become a passion with a certain class to hunt up old pottery, and much time is consumed and fabulous sums are expended to procure even odd pieces. I visited the manufactory, therefore, with no little interest. It is quite an extensive establishment, employing 150 hands, and entirely under the control of the government. The facade is adorned with a large mosaic executed in the establishment. Specimens of most exquisite workmanship are on exhibition. The painting was done by the finest artists before the burning process, and still appeared as fresh and bright as when just executed. Some of the vases were very large, and presented subjects for study like the painting of one of the old masters. The price demanded for such specimens is simply astonishing. As an illustration, we were shown a set which was regarded as quite ordinary, yet each of the smaller pieces cost seventy-five francs. It was being manufactured for the present French minister to England.

Another industry under the sole control of the government, the manufacture of Gobelin tapestry and carpets, is one that is indeed most entertaining. Jean Gobelin established a dyeing establishment in 1150, which grew to be a manufactory, and soon acquired such a reputation as that it was purchased by the government, and has thus belonged ever since. It is not a financial success, but is simply kept up to encourage this peculiar kind of the art, and to give the French nation the distinction of being able to produce fabrics that are unrivaled in the rest of the world. The loom somewhat resembles those in ordinary use; the warp stands up perpendicularly before the operator, who puts the brilliant wool filling through with his fingers. The outlines of the figure are chalked on the warp before him, and the picture to be copied is at his side, and in front of him is a basket with wools of every conceivable color. The work requires the most practiced eye. An area of six square inches is the average daily task of each workman, so that many years are sometimes necessary for the completion of the larger designs; which, when finished, are worth, some of them, more than \$10,000. A peculiar feature about the manufactory is that the artist himself never sees the right side of the figure he is executing. He stands in the rear, putting in one by one the threads of wool. With the bright side out, and thus all unconsciously to himself, or at least unseen by him, the threads grow little by little into a beautiful landscape, or a varied historical picture, on which are represented, in glowing colors, men and flowers, and animals and trees. Bishop Simpson made a most telling figure of this in his Ecumenical sermon. He said Christians were, in some sense, like the weavers of Gobelin tapestry; that while they were plodding forward amid sorrow and darkness, seemingly accomplishing nothing that was valuable or engaging, they were presenting to the gaze of the angels and the Almighty a life all attractive, because of the gentler virtues, and all glowing and brilliant with heroic achievements and grand results.

The Palace of the Louvre is simply immense. It stretches over street after street, and under the arches the

traffic and travel of the city goes on with no reference to the dazzling splendor and the abode of royalty just above. This is claimed to be the most important public building in Paris, both architecturally and on account of its treasures of art. One can easily be lost amid the wilderness of galleries and corridors, all filled with the works of the most celebrated artists and sculptors. I have frequently heard, and sometimes used the French phrase, *embarras des richesses*; but I have never seen a place to which it was so applicable as the art collection of the Louvre, in the extent as well as the quality of the specimens. I suppose if one only saw a very few of all the paintings or statues, he would be impressed by any selection of the few that might be made; or if one would take the time to study them the merits of all would grow upon him, but just to be shown in a walk of three hours through these galleries, picture after picture, and statue after statue, and to be told this is a Rembrandt, that is by Michael Angelo, this by Murillo, that by Leonardo da Vinci, that by Guido, that by Rosa Bonheur, and so on *ad infinitum*, you have a sense of bewilderment, not to say surfeit. Some impressed me more than others, the reason doubtless being because I was more familiar with the subjects. The Venus de Milo, claimed to be the finest piece of sculpture in the world, even to my heartless eye, possessed wonderful beauty and majesty. The well rounded limbs and the faultless contour were most attractive, while the noble bearing of the head and neck, and the independent pose of the whole figure, reminded you of Virgil's description, where Venus throws off the guise of a Libyan virgin, and, byrosos neck and gliding motion, discloses to her son, Aeneas, the true goddess.

The painting, by Canaletto, of the Grand Canal with the church of Saint Maria in Venice, is certainly one of the most curious of the paintings I saw. Standing before it, the canal and streets seem to be running directly from you, and as you move either to the left or right, their course would move with you until, from a direct perpendicular to one standing in front, it would change to a complete horizontal. The perfect management of the perspective astonished and delights you. The most celebrated work of Leonardo da Vinci is the portrait of Mona Lisa, but it is so faded that no one would ever be impressed with it. I would never have known of its being in the Louvre collection if it had not been mentioned in the guide books. This portrait has been enshrined in American memory by the cartoons of our own Mrs. Preston. She makes the great master reply to Enriecco, who upbraided him with having been four years upon the picture, and who asked him impatiently if the picture was not done.

Nothing that my pen could ever touch is wholly done. There's some creative force Always beyond, which still I fail to reach. "Done? I marvel you should call To note its incompleteness. Why, this flesh Would pulsate else; this flesh before a drop Under full gaze; these pearls would melt, and With every rippling lapse of tidal breaths And on the white bleaching of her throat."

The Palace of the Tulleries has been in ruins since 1871. The public are not admitted to the ruins, and can only view them from the gardens and the surrounding streets. Perhaps no place in Paris is so rich in historical associations. It was here that Louis XVI was so often attacked and persecuted by mobs, and, when fleeing from one with his family, was captured, and finally led to the scaffold. Also, in 1818, when the conflict between the insurgents and the royal troops gradually approached the Tulleries, Louis Philippe escaped by the garden, and the palace was utterly wrecked. Then, in 1871, the Communists, seeing that the government troops were about to get possession of the city, determined to wreak a mean revenge by burning all the principal buildings. The ravages of the devouring element were stayed in most instances by the timely efforts of the government soldiers; but the conflagration of the Tulleries had assumed such terrible dimensions that all efforts to arrest it were fruitless, and the remains soon became and still continue to be a monument to the blind fury of a Parisian mob. The gardens of the Tulleries remain yet in their original attractiveness. Portions of them seemed to me more like a natural forest of small trees than any artificial garden I had seen. Then, the rare flowers and foliage, the beautiful walks, including figures of almost every conceivable variety, and the numerous statues of bronze and marble, that are thickly interspersed, make the gardens of the Tulleries, to the resident as well as to the visitor, one of the most delightful resorts in Paris.

To stand upon the spot where Marshall Ney was shot filled me with a mournful interest. The bronze statue seemed poorly ex-

ecuted, the attitude unnatural, and the mouth distorted; but the memory of his brilliant charges, of Napoleon's encomium upon him, "the bravest of the brave," and of his own last words, "fire on me, my countrymen," furnishes for him a monument more lasting than brass, and more thrilling in effect than any that could be devised by human art.

The editor of the Richmond Christian Advocate, gives an entertaining account of his recent trip. We quote as follows:

About midday the long train heading towards the setting sun slowly moved out its depot, and presently we were on the prairie. The country was once without timber, but the settlers have planted here and there a few quick growing trees—cottonwood, chiefly.

It is difficult to realize that when Fremont (now governor of Arizona) crossed to the Pacific this vast region was the home of the buffalo and the red Indian. The white man had never reared a hut in this region. The "Pathfinder" made an immense acquisition to the physical knowledge of our country. The plain was crossing, stretching hundreds of miles on either hand, equals the United States east of Chicago. Europe could empty its millions here and find elbow room.

For two hundred miles from the Missouri river there were signs of agriculture. The soil is two and a half feet deep, black, fertile, beneath is gravel. The land is simply the sediment of a vast lake or vegetable mold, the accumulation of ages. The absence of grove of forest, the loneliness of the farm houses, the vast stretches of treeless country, bounded by the horizon, was a new sensation. On and on the train rolled; the villages about the depots grew fewer. The second day out, farms were seen no more. The run from station to station was across a plain of unbroken soil of a yellowish cast, covered with buffalo grass, a short, bunchy growth, ending in the sun and relished by cattle. No road was seen, not a man on foot or horse in sight—nothing but miles on miles of prairie-land, land without a shrub stone, stump, a blank desolation. In early years buffalo by the million roamed this range from Texas far into British America. The locomotive has driven them far away from the railroad. The herds are growing smaller and fewer.

The animal engineered the route for the iron track. The buffalo trail is always to the safest ford on a river and the easiest grade across a mountain. The emigrant train followed the buffalo path across the great ranges. The theodolite of the engineer couldn't mark a better line than along the foot mark of the bisons. The old overland wagon route seldom more than a mile or so from the Union Pacific railway.

The track for long distances is without a curve. I was told that a head-light had been seen for forty miles. There is a straight stretch of two hundred miles. So uniform is the country that on waking in the morning the view from the window seemed the same as at sunset. The cars might as well have been standing still all night as far as change in the outlook was concerned.

I thought there would be great valleys, deep precipices and difficult engineering as we approached the Rocky Mountains. I was never so much mistaken. The vast plain continued from the Missouri for six hundred miles, gently rising till the plateau had attained eight thousand feet. And here in a country as level as Buckingham county they told us we were on the summit of the Rocky Mountains, and crossing the "backbone of the Continent." And we traveled two hundred miles before we got all the vertebrae ridge, which was no ridge at all, but like the bottom of a big dish turned upside down. We had ascended the smooth rim, and now were rolling across the dish surface to the opposite side. The top of the Rocky is a prairie of three hundred miles.

A day before reaching the highest station, we could see far away to the left immense peaks in helmets of snow. The giants were fourteen thousand feet high, and their icy turbanes were never doled. On the right, the Black Hills, of great altitude, with perpetual snow-like glittering hoofs. In Richmond fans were active and soda water fountains were active and overcoats could not prevent shivering, as we ran from the cars to the hotels for dinner. A great stove merely made the room comfortable. Snow was along the track. As we journeyed for a day or more the elevation of eight thousand feet, sometimes more and less, there was evidence on every hand of the contest with the winter. But enough, at present.

## Sound Men for the Ministry.


Dr. Branner says some things in a recent communication to the Holston Methodist, which we heartily endorse. The following will do for all the Conferences:

Preachers are not made at the Annual Conference; they come up from the Quarterly Conference, and apply for admission into the traveling connection. None but sound men should be admitted—mark these words and weigh them well, for they are chosen with care.

But we have not acted upon this plan: we have allowed our sympathies to blind our judgment. We have admitted men who would have been rejected from the Jewish priesthood on account of physical deformity; we have admitted men who would have been rejected by law, once companies on account of bodily disease; we have admitted men who would have been rejected by business firms on account of mental idleness; we have admitted men who would have been rejected on moral grounds, had we done our duty.

Once upon a time there came up to our Conference a brother for admis-





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## MISCELLANEOUS

*Journal of Interpersonal Violence* 26(10)



## Christian Advocate.

Mr. Moody on Preaching.

At the great Northfield, Mass. Conference during the past summer, among much else that was said, the well-known evangelist, Dwight L. Moody, remarked:

It was a great deal easier to criticize and say how a thing ought to be done than to do it; yet if there was anything he could say that would help his brethren he would be glad to say it. We ought all to help one another. In the first place, said he, no man ought to give up his business and enter the ministry unless he feels that he can't help it. There are a great many men in the pulpit who ought never to have been there. They have mistaken their vocation. They might have been much more useful as business men, or lawyers, or doctors, or mechanics. A man should only enter the ministry when he is constrained to do so by love to God and love to man. It cost me the hardest struggle of my life to abandon business and give myself over to the Lord's work. I was driven into it. The best evidence that a man is called to the ministry is the actual consequence of efforts. A man should see souls saved as the fruit of work before he concludes that his entire time ought to be given to that kind of work.

Another thing: If a man is going to preach, he wants to be himself. Let him be perfectly natural. If he tries to be like anybody else, people will soon see it, and his vanity will be exposed. Such a man can do no good.

Another thing: The mode of teaching of Jesus Christ. He taught in parables; and travelers say that there is hardly a natural object in Palestine that he did not make use of to illustrate some truth. He spoke so that even the little children could understand him. There is too much pomp and prodigality in this country. The "Prodigal Son" out of his mind, but he can't. Stories and object lessons help to fix truths in the mind. Often I have heard a speaker trying to explain some truth, and thought, "Oh, if he could only give us an illustration." What is addressed to both the eye and ear makes more impression than what is addressed to the ear alone. Use the imagination. Weave an illustration. Illustrations are to truth like windows that let in the light on the mind.

Another thing: When you talk to people get their attention at once. If you don't get their attention the first ten minutes you have lost your audience. Satan tries to divert their minds, and if you don't get hold of their attention the very first thing, they will be thinking of business, making bargains, marrying wives, and roaming all over the world. Start out with an illustration that will seize their attention, and you will generally manage to hold it.

Another thing: When a man has a reputation for being long he had better get out of the ministry. Did you ever hear any one complain that a minister's sermons and prayers were too short? But how often do you hear complaints that they are too long! Sermons are dwindling away for that reason, when they ought to be increasing. Young people are falling away from the habit of attending church. Remember that we are living in a fast age—a century of railways, telegraphs, and telephones. Men's minds move quicker than they used to. So let us say what we want to say in as striking a manner as we can, and then stop. Many men don't know just where to stop, and think they must mount out a passage nicely so as to leave a good impression.

But it is a great deal better to stop abruptly than to feel around for a good stopping place.

Another thing: I have heard men say, "Now, my friends, I have got a very striking incident—it is a very striking one—very thrilling;" and then go on for four or five minutes without telling it. If you have an impressive story or thought, don't tell the people that it is impressive. Let them find it out themselves. Let it take them by surprise.

Another thing: Don't use big words. Remember that the great majority of people can't understand them. Ministers, discussing this point, asked a man if he could draw an inference. "I don't know that I could," he said, "but I have a strong team of horses and I am pretty sure they could." Then don't mean that in the original, just to show that you know Hebrew and Greek. People don't like that. If you have to refer to the original to explain a point do it in such a way that you can be understood. Say what you mean in a plain, simple way. If you have no inference, Men will say of him, "He cares more for his reputation than he does for his soul."

Another thing: Don't talk to men when they are asleep. How some ministers could do this is to me a mystery. If you find people getting drowsy, make yourself more interesting, or tell a story about something right in that neighborhood—at all events do something to wake them up. If you can't wake them up in any other way, get them to sing. If a man tells us that in a certain part of Scotland it used to be the custom for a man when he got sleepy to stand up. I don't know but we might adopt that custom now.

Another thing: I once read of a lawyer who used to pick out the dullest looking man in the jury and talk to him, believing that what that man could understand the others could. He was generally successful. It helps me in a great deal of places. I have seen a young man of a young girl, and talk as if to that one alone. Of course you shouldn't keep your eye on one person all the time—he might become embarrassed; but if you talk as if to one person you will have more effect on the mass.

Again: Some object to bringing in things that make people laugh. I don't know that I ever intended to make people laugh. If a man tries to make people laugh, it makes a study of it—he will be sure to make a fool of himself. But if your way of illustrating a truth happens to raise a laugh, there is no harm in it, and it may do a great deal of good. You know when you're carrying a pan of milk, if the milk gets to the other side, how easily it moves to the other side. When people have laughed at something, then is the time when you can get at their deepest feelings. At all events, it is a great deal better to have them laugh and smile now and then than to have them go to sleep.

Again: It is a good thing to catch the people a little to see if they understand your sermon. A man said to me in Chicago: "I liked your sermon last Sunday." "Did you?" "What was the subject?" "I can't remember." "What was the subject?" "I can't remember." "What do you remember?"

"Well, I liked the way you talked. If that is all people remember of what you say, you will not do them much good."

Again: Don't be afraid to say things that will make people mad. That may be the only way to bring them to conviction of sin. When a baby has to be waked up, it often wakes up cross. Don't be discouraged if people wake up mad. If they are unforgiven sinners it is better to give them the truth and wake them up mad than to let them sleep on.

Another thing: Don't make yourself too cheap. Some men just talk, talk, talk on any subject—talk all the time—talk by the yard. Be very careful to speak only when you have something to say. If you have nothing to say, don't say it. When men talk just for the sake of talking, the church don't want them, the Sunday-schools don't want them. There is no place in God's vineyard where they are wanted. They are just nuisances. Now I believe that it is the privilege of every child of God to be used by God in his or her voice, but it is a study. We are to study just how and where to speak, and be guided by the Spirit of God.

## Death of the Old Wife.

She had lain all day in a stupor, breathing with heavily-labored breath, but as the sun sank to rest in the far-off western sky, and the red glow on the wall of the room faded into dense shadows, she awoke and called feebly to her aged partner who was sitting motionless by the bedside; he bent over his dying wife and took her hand, wrinkled and in his. "Is it night?" she asked in tremulous tones, looking at him with eyes that saw not. "Yes," he answered softly. "It is growing dark." "Where are the children?" she queried. "Are they all in?"

"Poor old man, how could he answer her; the children who had spent for long years in the old churchyard—who had outlived childhood and borne the heat and burden of the day, and growing old, had laid down the cross and gone to wear the crown, before the old father and mother had finished their sojourn! "The children are safe," answered the old man, tremulously. "Don't think of them, Janet, think of yourself; does the way seem dark?" "My trust is in thee; let me never be confounded." "What does it matter if the way is dark?"

"I'll walk with thee, Janet, as long as I live," he said.

"The night will find us both in the kingdom of light."

"John, where's little Charlie?" she asked. Her mind was again in the past. The grave dust of twenty years had lain on Charlie's golden hair, but the mother had never forgotten him! The old man patted her cold hands, hands that had labored so hard that they were seamed and wrinkled and calloused with years of toil, and the wedding ring was worn to a mere thread of gold. "He is dead," she pressed his thin lips to them, and cried. "She had encouraged and strengthened him in every trial of life! Why, what a woman she had been! What a worker! What a leader in Israel! Always with the gift of prayer or service. They had stood at many a death-bed together—closed the eyes of loved ones, and then sat down with the Bible between them to read the promises. Now she was about to cross the dark river alone."

And it was strange and sad, as the old man and the yellow-haired granddaughter left them, a headstrong lad of walks in the woods, of gathering May flowers and strolling with John, of petty household cares that she had always put down with a strong, resolute hand; of wedding feasts and death-bed triumphs; and when at midnight she heard the bridegroom's voice, and the young man, bending over her, cried pitifully, "Mother, there was a coal-burner kissed her pale brow, there was a coal-burner in her voice as she spoke the names of her children one by one as if she saw them with immortal eyes, and with one glad smile put on immortality. They led the old man sobbing away, and when he saw her again the glad morning sun was shining, the air was fragrant with the song of birds, and she lay asleep on the couch under the north window where he had seen her often lay down to rest, while waiting for the Sabbath bell. And she wore the same best black silk, and the string of gold beads about her thin neck, and the birds of white tulle. Only now the brooch with his miniature was wanting, and in its place was a white rose, and a spray of cedar—she had loved cedar—she had loved to sing over her work."

But what strange transformation was there? The wrinkles were gone. The traces of age and pain, and weariness were all smoothed out; the face had grown strangely young, and a child's smile was laid on the pale lips. The old man was awed by this likeness to the bride of his youth. He kissed the unresponsive lips and said softly:

"You've found heaven first, Janet, but you'll come for me soon! It's our first parting in over seventy years, but it won't be for long; it won't be for long!" And it was not. The winter snows have not fallen, and there is no mother's grave and no daughter's grave in the churchyard. We had planned much for it, and I wonder, I wonder—but not! Where there are, there is neither marriage nor giving up marriage! Detroit Free Press.

CHINESE PRIVATE LIFE.—Here are some hints which may be useful to some of our cooks: "They have a large screen before the doorway, which gives privacy sufficient for their need. The window shades are closed either by a sort of jealousy or this matter. They do not surround their domesticity with the same mystery and secret precautions with which we envelop these proceedings in Europe. Human nature, they argue, has to sleep, and here is the man upon which it stretches itself. Why conceal it? It also wants to eat, and it satisfies its appetite no matter how many eyes are gazing. Tell a Chinese cook you are hungry and he will immediately fetch his fire, his cooking utensils, his provisions and cook under your very nose. He has no idea of concealing his operations in some far away back region, or secret kitchen. He stands down anywhere, makes a fire on the hearth, and there is his dish, pan or pot. There is no limit to the length of the street or in the centre of his guests in a restaurant. Upon one occasion, when on board a junk, I observed an old cooking his own and his neighbor's food together in a tub, and an earthenware sauce containing the char-coal. Wonderful creatures they are, these despised Chinese, with a degree of ingenuity and ingenuity of patience unsurpassed by any nation under the sun."

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Filices and Tassels, Dress Trimmings, Novelties in Buttons, Ribbons, Corsets, Novelties in Ladies' Neckwear, Veilings and Capes, Velvets, Lace Goods, Etc., Etc., Etc.

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tains, Carpets, Saddle and China Matting, Turkish Rugs, Grand Turke, Rugs and Mats in great variety.

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H. D. MCCOWN.

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CLOTHING,

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AND

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CRESCENT INSURANCE COMPANY.

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requiring a complete tonic; es-

pecially Indigestion, Dyspepsia, Inter-

mittent Fevers, Wain, Appetite,

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etc. Enriches the blood, strength-

ens the muscles, and gives new

life to the nerves. Acts like a

charm on the digestive organs,

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such as tasting the food, Belching,

Heads in the Stomach, Heartburn,

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that will not blacken the teeth or

give headache. Sold by all Drug-

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DANIEL PRATT IMPROVED

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Eclipse Hulling Cotton Gin,

WITH REVOLVING HEAD.

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ments have been added. It operates all friction, all

the head of the cotton box, prevents the roll from

breaking, and gives a larger yield of lint from the

same quantity of seed cotton than any other Gin in

use. The Revolving Head lightens the draft and

enables the gin to run faster with less driving power,

thus doing a great deal more work with the same

time, while economizing steam or animal power, than

any other Gin. The seed cotton being very close,

the head of the gin is increased, enabling cotton

on its account, of a greater market value. This

improved value, given by length of staple, with ex-

tra production of lint, added to increased amount of

work done more than covers the cost of the Gin in

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SELF FEEDERS and CONDENSERS with latest

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Celebrated E. Carver Gin Company,

AND

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REAL FINE CHINA DINNER SETS, 124

pieces, for \$12.

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Black



## PRICES CURRENT

ARRIVED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.

New Orleans, Monday, Nov. 21, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

## SOUTHERN STAPLES.

Cotton, P. B.	7-day	8-day
Low ordinary	10 1/2	10 1/2
Ordinary	11 1/2	11 1/2
Good ordinary	12 1/2	12 1/2
Low middling	13 1/2	13 1/2
Middling	14 1/2	14 1/2
Good middling	15 1/2	15 1/2
High middling	16 1/2	16 1/2
Extra	17 1/2	17 1/2
Receipts since our last	6,300 bales	
Receipts previously	47,350 bales	

Sugar, P. B.	7-day	8-day
Full	10 1/2	10 1/2
Prime	11 1/2	11 1/2
Choice	12 1/2	12 1/2
Yellow clarified	13 1/2	13 1/2
White clarified	14 1/2	14 1/2
Crushed	15 1/2	15 1/2

Molasses, in bulk, P. B.	7-day	8-day
Common	10 1/2	10 1/2
Prime	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Groceries, P. B.	7-day	8-day
Wheat	10 1/2	10 1/2
Barley	11 1/2	11 1/2
Oats	12 1/2	12 1/2
Peas	13 1/2	13 1/2
Beans	14 1/2	14 1/2
Flour	15 1/2	15 1/2
Wheat	16 1/2	16 1/2
Barley	17 1/2	17 1/2
Oats	18 1/2	18 1/2
Peas	19 1/2	19 1/2
Beans	20 1/2	20 1/2

Cheese, P. B.	7-day	8-day
Swiss	10 1/2	10 1/2
Cheddar	11 1/2	11 1/2
Colby	12 1/2	12 1/2
Limburger	13 1/2	13 1/2
Emmentaler	14 1/2	14 1/2
Reuven	15 1/2	15 1/2
Alpine	16 1/2	16 1/2
Swiss	17 1/2	17 1/2
Cheddar	18 1/2	18 1/2
Colby	19 1/2	19 1/2
Limburger	20 1/2	20 1/2
Emmentaler	21 1/2	21 1/2
Reuven	22 1/2	22 1/2
Alpine	23 1/2	23 1/2
Swiss	24 1/2	24 1/2
Cheddar	25 1/2	25 1/2
Colby	26 1/2	26 1/2
Limburger	27 1/2	27 1/2
Emmentaler	28 1/2	28 1/2
Reuven	29 1/2	29 1/2
Alpine	30 1/2	30 1/2
Swiss	31 1/2	31 1/2
Cheddar	32 1/2	32 1/2
Colby	33 1/2	33 1/2
Limburger	34 1/2	34 1/2
Emmentaler	35 1/2	35 1/2
Reuven	36 1/2	36 1/2
Alpine	37 1/2	37 1/2
Swiss	38 1/2	38 1/2
Cheddar	39 1/2	39 1/2
Colby	40 1/2	40 1/2
Limburger	41 1/2	41 1/2
Emmentaler	42 1/2	42 1/2
Reuven	43 1/2	43 1/2
Alpine	44 1/2	44 1/2
Swiss	45 1/2	45 1/2
Cheddar	46 1/2	46 1/2
Colby	47 1/2	47 1/2
Limburger	48 1/2	48 1/2
Emmentaler	49 1/2	49 1/2
Reuven	50 1/2	50 1/2
Alpine	51 1/2	51 1/2
Swiss	52 1/2	52 1/2
Cheddar	53 1/2	53 1/2
Colby	54 1/2	54 1/2
Limburger	55 1/2	55 1/2
Emmentaler	56 1/2	56 1/2
Reuven	57 1/2	57 1/2
Alpine	58 1/2	58 1/2
Swiss	59 1/2	59 1/2
Cheddar	60 1/2	60 1/2
Colby	61 1/2	61 1/2
Limburger	62 1/2	62 1/2
Emmentaler	63 1/2	63 1/2
Reuven	64 1/2	64 1/2
Alpine	65 1/2	65 1/2
Swiss	66 1/2	66 1/2
Cheddar	67 1/2	67 1/2
Colby	68 1/2	68 1/2
Limburger	69 1/2	69 1/2
Emmentaler	70 1/2	70 1/2
Reuven	71 1/2	71 1/2
Alpine	72 1/2	72 1/2
Swiss	73 1/2	73 1/2
Cheddar	74 1/2	74 1/2
Colby	75 1/2	75 1/2
Limburger	76 1/2	76 1/2
Emmentaler	77 1/2	77 1/2
Reuven	78 1/2	78 1/2
Alpine	79 1/2	79 1/2
Swiss	80 1/2	80 1/2
Cheddar	81 1/2	81 1/2
Colby	82 1/2	82 1/2
Limburger	83 1/2	83 1/2
Emmentaler	84 1/2	84 1/2
Reuven	85 1/2	85 1/2
Alpine	86 1/2	86 1/2
Swiss	87 1/2	87 1/2
Cheddar	88 1/2	88 1/2
Colby	89 1/2	89 1/2
Limburger	90 1/2	90 1/2
Emmentaler	91 1/2	91 1/2
Reuven	92 1/2	92 1/2
Alpine	93 1/2	93 1/2
Swiss	94 1/2	94 1/2
Cheddar	95 1/2	95 1/2
Colby	96 1/2	96 1/2
Limburger	97 1/2	97 1/2
Emmentaler	98 1/2	98 1/2
Reuven	99 1/2	99 1/2
Alpine	100 1/2	100 1/2

Butter, P. B.	7-day	8-day
Wheat	10 1/2	10 1/2
Barley	11 1/2	11 1/2
Oats	12 1/2	12 1/2
Peas	13 1/2	13 1/2
Beans	14 1/2	14 1/2
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Limburger	97 1/2	97 1/2
Emmentaler	98 1/2	98 1/2
Reuven	99 1/2	99 1/2
Alpine	100 1/2	100 1/2

Butter, P. B.	7-day	8-day
Wheat	10 1/2	10 1/2
Barley	11 1/2	11 1/2
Oats	12 1/2	12 1/2
Peas	13 1/2	13 1/2
Beans	14 1/2	14 1/2
Flour	15 1/2	15 1/2
Wheat	16 1/2	16 1/2
Barley	17 1/2	17 1/2
Oats	18 1/2	18 1/2
Peas	19 1/2	19 1/2
Beans	20 1/2	20 1/2

Cheese, P. B.	7-day	8-day
Swiss	10 1/2	10 1/2
Cheddar	11 1/2	11 1/2
Colby	12 1/2	12 1/2
Limburger	13 1/2	13 1/2
Emmentaler	14 1/2	14 1/2
Reuven	15 1/2	15 1/2
Alpine	16 1/2	16 1/2
Swiss	17 1/2	17 1/2
Cheddar	18 1/2	18 1/2
Colby	19 1/2	19 1/2
Limburger	20 1/2	20 1/2
Emmentaler	21 1/2	21 1/2
Reuven	22 1/2	22 1/2
Alpine	23 1/2	23 1/2
Swiss	24 1/2	24 1/2
Cheddar	25 1/2	25 1/2
Colby	26 1/2	26 1/2
Limburger	27 1/2	27 1/2
Emmentaler	28 1/2	28 1/2
Reuven	29 1/2	29 1/2
Alpine	30 1/2	30 1/2
Swiss	31 1/2	31 1/2
Cheddar	32 1/2	32 1/2
Colby	33 1/2	33 1/2
Limburger	34 1/2	34 1/2
Emmentaler	35 1/2	35 1/2
Reuven	36 1/2	36 1/2
Alpine	37 1/2	37 1/2
Swiss	38 1/2	38 1/2
Cheddar	39 1/2	39 1/2
Colby	40 1/2	40 1/2
Limburger	41 1/2	41 1/2
Emmentaler	42 1/2	42 1/2
Reuven	43 1/2	43 1/2
Alpine	44 1/2	44 1/2
Swiss	45 1/2	45 1/2
Cheddar	46 1/2	46 1/2
Colby	47 1/2	47 1/2
Limburger	48 1/2	48 1/2
Emmentaler	49 1/2	49 1/2
Reuven	50 1/2	50 1/2
Alpine	51 1/2	51 1/2
Swiss	52 1/2	52 1/2
Cheddar	53 1/2	53 1/2
Colby	54 1/2	54 1/2
Limburger	55 1/2	55 1/2
Emmentaler	56 1/2	56 1/2
Reuven	57 1/2	57 1/2
Alpine	58 1/2	58 1/2
Swiss	59 1/2	59 1/2
Cheddar	60 1/2	60 1/2
Colby	61 1/2	61 1/2
Limburger	62 1/2	62 1/2
Emmentaler	63 1/2	63 1/2
Reuven	64 1/2	64 1/2
Alpine	65 1/2	65 1/2
Swiss	66 1/2	66 1/2
Cheddar	67 1/2	67 1/2
Colby	68 1/2	68 1/2
Limburger	69 1/2	69 1/2
Emmentaler	70 1/2	70 1/2
Reuven	71 1/2	71 1/2
Alpine	72 1/2	72 1/2
Swiss	73 1/2	73 1/2
Cheddar	74 1/2	74 1/2
Colby	75 1/2	75 1/2
Limburger	76 1/2	76 1/2
Emmentaler	77 1/2	77 1/2
Reuven	78 1/2	78 1/2
Alpine	79 1/2	79 1/2
Swiss	80 1/2	80 1/2
Cheddar	81 1/2	81 1/2
Colby	82 1/2	82 1/2
Limburger	83 1/2	83 1/2
Emmentaler	84 1/2	84 1/2
Reuven	85 1/2	85 1/2
Alpine	86 1/2	86 1/2
Swiss	87 1/2	87 1/2
Cheddar	88 1/2	88 1/2
Colby	89 1/2	89 1/2
Limburger	90 1/2	90 1/2
Emmentaler	91 1/2	91 1/2
Reuven	92 1/2	92 1/2
Alpine	93 1/2	93 1/2
Swiss	94 1/2	94 1/2
Cheddar	95 1/2	95 1/2
Colby	96 1/2	96 1/2
Limburger	97 1/2	97 1/2
Emmentaler	98 1/2	98 1/2
Reuven	99 1/2	99 1/2
Alpine	100 1/2	100 1/2



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## Christian Advocate.

THURSDAY, DECEMBER 1, 1881.

By the New Orleans Christian Advocate.

A WEEK OF THE PAST.

BY REV. W. H. MILLER.

It is a fact the others come and go,  
Whence from the years gone by,  
And on the tender heart-hordeled,  
More gently than the evening's sigh.

Sad day has yet so distant glow,  
Which has colored light on these  
A sunny day, in a mystic look,  
Said: "I am here, and I am here."

No heart has ever so calmly been,  
In a calm, a calm, a calm,  
And in a calm, a calm, a calm,  
And in a calm, a calm, a calm.

As a dew-dew, which the sun's light  
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the tickets at their places of business, and aid them in many other ways. There is a course of lectures now in progress, and the minister has notified the fact to the people, every Sunday for several weeks. I bring them to assist the ladies in the good work by buying tickets, not only for themselves, but for their friends. The first lecture was delivered by Rev. J. D. Clark, of Brooklyn, the subject "Pluck." "Good Luck." The arguments were forcible, and some of the anecdotes very amusing, all proving the power of "pluck." "To do and dare," while those who trust in "luck" have no reliance on themselves or in the Divine Providence that overrules all. There are two more lectures in the course and some select readings. If the others draw as full a house as the first, the ladies will easily make the three or four hundred dollars still due of the debt. The pews of nearly all the Methodist Churches in this town are rented. I am not prepared to say whether or not this is the best policy, but certain it is that one good result flows from it, and that is the preacher is always paid. It is a point of honor with these people to pay their preachers. Neither has it the effect of keeping people from church, for this one is always well filled. Strangers are provided with comfortable seats. I have forgotten to mention that the ladies of the Aid Society meet one evening in the week to sew, for the poor of the church.

The Woman's Missionary Society had their all-day meeting as arranged on a previous occasion. Mrs. Dr. Butler and Mrs. Taylor made the principal speeches; other ladies were invited to speak, and some complied. Dr. and Mrs. Butler were missionaries to India at the breaking out of the Sepoy rebellion, and were engaged only to the mountains to save their lives. Dr. Butler wrote a very interesting book on India. I did not know when I read it, some years ago, that I would ever see his wife, and hear her relate some of the thrilling incidents mentioned in it. Two cents a week is what each member of this Society pays. At the time of the all-day meeting there was quite an accession to the number of members. That was the object in view when such a meeting was proposed. I can not avoid noticing a fact that strikes me as peculiar, though it may be commendable. That is the deference that prevails, both in this church and the Episcopal, to the opinions and customs of the English. One would suppose that the stamp act a myth, and the Boston tea party had never an existence; or that the water that spoiled the tea had washed the remembrance of these causes of disunion entirely from the memory.

## Discipline.

MR. EDITOR: While we recount the successes, and rejoice in the enlargements of the church, is it not the part of wisdom to note with equal readiness everything that mars its beauty or imperils its usefulness? By the admission of parties, both in high and low places, we gather that the greatest practical defect of our Methodism of to-day is the failure to *select and control* those who, by formal consecration to its service, have become the subjects of its authority, as well as its ministrations. This deficiency, or more properly, inefficiency, as it pertains to the practice rather than the doctrine or polity of the church, is of course not universal, yet so extensive as to excite deep solicitude to the result, and also to make obvious the need of a remedy. It is not intimated here that we are alone, as a denomination, in this regard, yet it is no consolation that others are unfortunate or delinquent as well as ourselves, and, besides, endeavor compels us to admit that there may be some truth in the oft-repeated assertion that "the Methodists lose more of their members than any other church." It is certain, when brought into competition with some others, the comparison is not favorable to us. But our numerical losses are among the least of the unfavorable results that obtain wherever there is a lack of that conserving power which gives stability and perpetuity to any organization, and for which, as I conceive, the church is given its present organic form. Added to these may be found not only a state of inertia and stagnation, that fatally impedes growth, and forestalls all efforts looking to a revival, or an aggression upon the world, but frequently, on account of an inefficient exercise of that vital self-preserving power by which the church is to resist the "gates of hell," we see, in fellowship with those who represent the honor and purity of the "kingdom of Christ," some who, by their unholiness and immoral practices, have not only stilled the life of the church in their locality, brought shame and contempt upon the cause they represent, but sent out a deadly contagion to communities near and remote. Now, this is no fancy sketch, but a sad reality, as the present and past history of many congregations and charges in our connection plainly indicate. Neither have I penned these remarks in a capricious fault-finding spirit; but under a sense of fidelity to the truth, and of devotion to the best interests of the church, I have been impelled, yet with reluctance, to make this presentation of facts. The great mistake that is being made by those to whom the government of the church is committed is the effort to control the various and diverse classes which generally compose our congregations by or from the pulpit alone. In fact, there is

a strong tendency, in many instances, to let the pulpit monopolize everything, both of service and as a supervisory power over the conduct and lives of the membership. If the pulpit is used, yet only to *dominate and edify*, but also to warn the unruly, and even to *punish the offender*. This might do if connected with it, there was a firm yet judicious administration of the law against those who do not heed these admonitions. But unfortunately the law, as a factor in conserving the purity and power of the church, is practically unknown. There is an exclusive reliance upon moral suasion as a means to accomplish this end. A government in which it is the sole factor for controlling the subjects thereof is held up as the highest pattern known to human life, when in fact such a government is wholly unknown to human or divine administrations that the way in which such failures to execute law is frequently defended presents by far the most serious phase of the subject. It is not done upon the ground of delinquency, or neglect of duty on the part of the pastor or other officials, nor yet that the delinquencies that attend such execution are often so great as not only to impair, but even to defeat the result. These might justly be received in representation or defense of such a state. But it is done in a way that strongly suggests a doubt, not merely as to the wisdom, but as to the *Scriptural authority* for such a procedure on the part of the church. More than once have I heard it affirmed, and even on the part of those "high in authority," in justification of such a discipline of disciplinary measures, that the Saviour said, "Let them, the tares and wheat, grow together." And again he said, "My Father is the husbandman; he will take away the unprofitable branch, and the abomination was that if other had a right to take away. Now, if these Scriptures relate to the question in hand, they do not caution against the indiscreet use of authority, but they *forbid* such an exercise of authority altogether, at least in regard to expulsion. But I think an investigation will discover that they relate solely to another subject—that Providence which permits the evil and the good to dwell together in this life, and the special visitations of his judgments upon the barren and unprofitable. An application of these, therefore, to the action of the church is not only erroneous, but decidedly hurtful.

—JOHN W. HALL.

## Doing and Trusting.

Perhaps one of the greatest evils in the world is that there is so little of duty done, and the probable cause of this is the want of faith. Men can see their duty, and would like to do it, but have not the courage, for the simple reason that they can not trust the Lord any further than they can see. The man in office frequently sees his duty clearly, and refuses to do it because he fears the consequences to himself. The candidate for office frequently fears to define his position and speak out his conscientious sentiments lest he should lose votes and weaken his chance to get into office. The voter, doubtless, often does violence to his conscience, and casts his vote for the man or the party that his judgment tells him is wrong, because he fears to be in the minority. The business man engages in monopolies, and resorts to expedients that his conscience condemns, because he fears that he can not otherwise successfully compete with his unprincipled rivals. He suppresses his most despised to the plane of these unprincipled men, and put himself on an equal footing with them before he can successfully contend with them.

Unfortunately the ministry itself is not always blameless at this point. Even with the ambassadors of Christ principle is sometimes allowed to yield to policy, and the preacher leaves something unsaid or undone, about which his conscience is not easy. There are hard appointments to be filled, and he feels that he has borne his part of the hard work, and supposes that others are seeking the easier places, and he is thus being crowded out. Principle says to him, "go on and do your work, and trust the Lord," but policy whispers, "you must deal on the same principle your brethren do, or you will always be kept in the back ground." Policy triumphs, and he is induced to attempt to manipulate his appointment. Again, there is something wrong in the church or the community, and duty demands that he be outspoken in condemning it, but public sentiment is all against him, and the fear of becoming unpopular, keeps his lips sealed, and the fire of the Holy Spirit, shut up in his bones, continues to burn till it destroys the vitals of his religion and consumes his peace.

Then there is somebody in the church whose life is corrupt and whose influence is bad. The preacher knows he ought to be expelled, but firm adherence to principle and rigid enforcement of discipline will imply financial loss either from the offender or his friends, and the question of "meat and bread" comes in, and principle is made to yield to expediency. And this is not an exaggerated illustration. "We know whereof we speak."

It is needless to say that this principle of action is all wrong. It has its foundation in infidelity. A failure to recognize in God the fountain, not only of all goodness, but also of all power, and an unwillingness to put his word to the test. "Trust in the Lord and do good; so shall thou dwell in the land, and verily thou shalt be fed."

Let policy yield to principle and expediency to right, and the Lord won't let anybody suffer from it. J. R. H.

Darius, Alabama.

## Religion and Business a Unit.

BY REV. W. H. MILLER.

There are some men in the world who think, or at least seem to think that a diligent pursuit of the business concerns of life is antagonistic to a life of Christianity; if so it would argue that the Almighty had made a failure in man's organism, or that the world in which we live is not a suitable one for man's probationary state. This seeming incompatibility existing in the mind of some, with regard to the business pursuits of life and Christianity, arises from improper views of both, and which any man with an ordinary mind can clearly understand when he considers that God, as a just and holy being, would not enjoin any duty or labor on man that would be incompatible with his future well-being. We find, however, that God has enjoined it on man to labor, with head or hands, for his daily bread.

When our federal head and representative had been driven out of the garden of Eden the Almighty assured him that "In the sweat of his face shalt thou eat bread." In the dialogue man is as much commanded to work "six days as he is to rest on the seventh." Again, in Exodus xxiii, 12, we find the same command reiterated: "Six days shalt thou do all thy labor, and on the seventh thou shalt rest." Solomon says: "The sower shall not plow by reason of the cold, neither shall he beg in harvest, and have nothing." And again: "Stagnation, such as a deep sleep and a dead soul shall suffer hunger." St. Paul, in his letter to Timothy, said: "If any provide for his own household he hath obtained the faith, and is good, and commendable in the Lord." The man, then, that labors as a duty, enjoined by the Almighty, is not a moral man, unless he possesses that kind of morality that can do as he is commanded to do, and as he is commanded to do, he is a Christian.

The intimate connection existing between labor and spiritual duties is clearly set forth in St. Paul's letter to the Romans. His language is: "Not slothful in business; fervent in spirit, serving the Lord." He conveys the same idea in his first letter to the Corinthians: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

God has wisely connected temporal and spiritual duties so that they need not conflict. He has so regulated time as to give us six days for temporal duties, and one to be exclusively devoted to spiritual duties, requiring us during the six days to be "fervent in spirit, serving the Lord."

Is there any valid reason then why a man can not serve God as acceptably during the six days in which he is commanded "to work" as on the seventh, which he is commanded to "keep holy"? One reason of the worldly-minded may be, and probably is, that the religion of the Bible is something separate and distinct from all secular pursuits, and this idea has been encouraged by superstitious monks and nuns from the early ages of Christianity to the present time, and also by many professors of Christianity of Protestant churches, whose appearance is always so long-faced and sad, as to render themselves repulsive to others. A poet uttered the words of truth when he said:

Christ admonished his followers, even in the midst of persecutions, to "rejoice and be exceeding glad," and therefore, because their reward would be great in heaven. St. Paul said: "We glory in tribulation, knowing that tribulation worketh patience." And James said: "Count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience."

What God has joined together, then, as constituents of "religion pure and unadorned," let no man put asunder, nor any one say I have no time to serve the Lord, for it matters not what kind of honest business he may be engaged in, he may and should do all to the glory of God.

## Different Ways of Finding Christ.

MR. EDITOR: I have been reading Bishop Paine's account of his conversion, as well as some of your words on the subject.

I noticed more particularly on account of the circumstances being very similar to those a lady was giving me, not long since, of her conversion. She said she thought it looked like and indeed the way the people were doing at the mourner's bench, and her idea was to get religion at home in her room; but after trying it without success for some days, she concluded she would go up and be prayed for, which she did, and while she was there resolved she would not leave until God had spoken peace to her soul, and she had hardly made the resolution when she felt her sins forgiven.

This goes to prove that religion can not be kept a secret; it is not a thing to be hid under a bushel. But, Mr. Editor, I wanted to tell you the circumstances of my conversion, which was different from other of these. Indeed, the very way these two persons wanted to get religion was the way I got it, at home, in my room, at my bedside, as I was saying my evening prayers, when no one was near but the blessed

Saviour, who spoke peace to my soul. And "there was no outburst, no overwhelming ecstasy, but in humble, loving trust in my heavenly Father and a serene rest." I arose from my knees, got in bed, and was soon wrapped in slumber. The next day my peace flowed as a river.

"I could not believe that I ever should grieve, that I ever should suffer again."

But, Mr. Editor, there was no such thing as a mourner's bench or revivals for me to go to, nor was I encouraged by seeing other sinners converted. So God did not require of me what he did of these others I am speaking of. Although the circumstances of my conversion were not public, yet I felt it a burdened duty to make it known, both before and after my conversion, to the members of the family, and the change in my life seemed to be noticed by the whole community.

I have heard persons say that this Methodist style of religion is only animal excitement. I once heard one say (or rather heard her words repeated) that she had seen young men play off on the minister, and she seemed to think because they could fool the minister that the religion he was preaching was all foolish, a very poor proof indeed.

If any one could convince me that it was all animal excitement I should never ask him for any religion afterward, but that of the infidel.

## The Question Occurs.

In these days of the popular press, the weekly newspaper, with a sermon in each number, Sunday-School Magazines and other less helpful, the question has occurred to me, why busy and lay readers and a better purpose than that of poor preachers as the like of me? I found in my library, and in a good many periodicals, better sermons than I can originate, but of such a nature as to be of little use to me. I have seen the age in which we live, it would be easy to make appropriate selections for every Sunday. On any topic within the range of pulpit discussion, I can find more eloquent and evangelical sermons. To memorize and deliver without giving credit is plagiarism. To deliver a sermon, giving due credit, is no better if so good as to read. To digest them and clothe them in my own language, if any better than literary theft, is to put them in language so homely and so diffuse as to fall in my own estimation. What am I to do? To plough the unbroken forests of truth is to become heterodox. In the light of theological knowledge orthodoxy is plagiarism; originality is heterodoxy. It may be argued against reading sermons that the practice would dwarf the powers of invention and arrangement and stagnate thought, and that if a man is called to preach he is not called to read to his congregations the sermons of other men. Be it so, I shall continue to preach, but I am strongly tempted sometimes to read to my congregation a much better sermon than I can preach.

## Baptism.

A certain man, having been baptized in infancy, is a candidate for church membership; being dissatisfied with his baptism, desires it again, and will not be received into the communion until it is administered. Baptism is not now, as in the first instance, to be by sprinkling.

Is it right to baptize him?

What would be the force of such a proceeding?

Is the administration of Timothy by Paul analogous in any way to this case?

It is decided that the brethren throw some light on this point through the medium of the *Advocate*.

## Marriage.

A lady, who was in the parish of St. Louis, Mo., by Rev. W. H. Miller, M. D., was married to Mr. J. H. Miller, M. D., by Rev. W. H. Miller, M. D., on the 1st of Nov. 1881.

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watched over and cared for them. I was her pastor for two years; and I always found her ready for every good word and work. She was among the first to engage in building up a Woman's Missionary Society in this pastoral charge. Time, money and influence were given to make it a success. She died a friend to, and worked for, the healing of the world. Her death was more in deed than in word. She was loyal to Christ.

Sister Holcomb's death was very sudden. Just a day before, without warning to her, or husband, or mother, or children, death "knocked the silver cord and broke the golden bowl." The scene in that room was sad beyond description—God knows the bitterness of the grief of loved ones and friends, over her death. Our consolation was that, when she died, there was joy in heaven as another soul safely housed forever. — W. H. MILLER.

PORTER—Died, at the residence of his brother, J. A. Slamburger, Howard W. Porter, son of the late Benjamin P. and Susan J. Porter, aged twenty-five years.

The deceased was afflicted with a lingering, painful, and incurable disease, and he had been for many months confined to his room, and he had never connected himself with the church, and he had never received the sacraments of the church, and he had never been baptized, and he had never been a member of the church, and he had never been a Christian, and he had never been a saint, and he had never been a sinner, and he had never been a man, and he had never been a woman, and he had never been a child, and he had never been a parent, and he had never been a friend, and he had never been an enemy, and he had never been a neighbor, and he had never been a stranger, and he had never been a citizen, and he had never been a subject, and he had never been a free man, and he had never been a slave, and he had never been a man of color, and he had never been a man of white, and he had never been a man of any other color, and he had never been a man of any other race, and he had never been a man of any other religion, and he had never been a man of any other faith, and he had never been a man of any other belief, and he had never been a man of any other opinion, and he had never been a man of any other feeling, and he had never been a man of any other passion, and he had never been a man of any other desire, and he had never been a man of any other hope, and he had never been a man of any other fear, and he had never been a man of any other love, and he had never been a man of any other hate, and he had never been a man of any other joy, and he had never been a man of any other sorrow, and he had never been a man of any other peace, and he had never been a man of any other war, and he had never been a man of any other life, and he had never been a man of any other death, and he had never been a man of any other resurrection, and he had never been a man of any other judgment, and he had never been a man of any other glory, and he had never been a man of any other shame, and he had never been a man of any other honor, and he had never been a man of any other dishonor, and he had never been a man of any other praise, and he had never been a man of any other blame, and he had never been a man of any other reward, and he had never been a man of any other punishment, and he had never been a man of any other blessing, and he had never been a man of any other curse, and he had never been a man of any other mercy, and he had never been a man of any other wrath, and he had never been a man of any other kindness, and he had never been a man of any other cruelty, and he had never been a man of any other gentleness, and he had never been a man of any other fierceness, and he had never been a man of any other meekness, and he had never been a man of any other anger, and he had never been a man of any other patience, and he had never been a man of any other impatience, and he had never been a man of any other humility, and he had never been a man of any other pride, and he had never been a man of any other modesty, and he had never been a man of any other immodesty, and he had never been a man of any other chastity, and he had never been a man of any other uncleanness, and he had never been a man of any other purity, and he had never been a man of any other impurity, and he had never been a man of any other holiness, and he had never been a man of any other unholiness, and he had never been a man of any other righteousness, and he had never been a man of any other unrighteousness, and he had never been a man of any other justice, and he had never been a man of any other injustice, and he had never been a man of any other truth, and he had never been a man of any other falsehood, and he had never been a man of any other goodness, and he had never been a man of any other evil, and he had never been a man of any other beauty, and he had never been a man of any other ugliness, and he had never been a man of any other strength, and he had never been a man of any other weakness, and he had never been a man of any other power, and he had never been a man of any other impotence, and he had never been a man of any other wisdom, and he had never been a man of any other foolishness, and he had never been a man of any other knowledge, and he had never been a man of any other ignorance, and he had never been a man of any other science, and he had never been a man of any other unscience, and he had never been a man of any other art, and he had never been a man of any other unart, and he had never been a man of any other skill, and he had never been a man of any other unskill, and he had never been a man of any other labor, and he had never been a man of any other idleness, and he had never been a man of any other industry, and he had never been a man of any other slo







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THURSDAY, DECEMBER 1, 1881.

Planted in the House of the Lord.

Such are to flourish in the courts of our God; they are to be fat and flourishing, and to bring forth fruit in old age. We would put the emphasis on "planted." This is more than merely to be in the house of the Lord; it is something different from transplanting. Generally this cluster of promises is dependent upon the planting. The Psalmist must have had in view the religious training of children, the conversion of the young. Special blessings rest upon them. Old sinners, and middle aged transgressors, and those who have ripened in worldliness, may be saved. In some instances they may be more than saved—helping to save others, and doing a great work of usefulness. But those who start early have many advantages, they hold out better, they are more fruitful. Samuel may have been an eminent illustration of this planting, and the original of the portrait. Literally he was planted in the house of the Lord. Placed there in his childhood, and kept there.

Home influence and religious instruction are, of course, necessary, but the church aspect of piety is here set forth. The children are connected with the house by their public baptism, by the enrollment of their names on the register, and by recognition as the subjects of pastoral as well as of parental oversight. But this process of planting in the house of the Lord embraces also the habitual attendance on public worship at a very early age, and participating in that worship. The child is to be taught the duties and truths of the gospel, the practice of religion, and the need of personal experience of the work of the Holy Spirit. But besides, he must also be instructed in regard to his relations to the church of Christ, and that he is called to identify himself formally with the people of God.

The Sunday-school, in a measure, meets this demand, as it is a school of public worship of prayer and praise, as well as of religious instruction. Its services are usually in the house of the Lord, and the church idea, with its institutions and ordinances, is exhibited and impressed. Still the Sunday-school does not meet the full requirement. The child must become a part of the congregation, hear the word from the lips of the preacher, and form a part of the assembly that may be described as the church and as the house of the Lord. Religion may be taught at home, in the school, and by various agencies, but something would be lacking if there were no public ordinances, no social, worship, and no training in the duties of God's house. Conversion is the main thing, and yet, to secure a thorough religious education, and to develop and give permanence and usefulness to religious character, there must be this planting in the house of the Lord. There must be an early induction into the public worship of God, and early instruction in the nature and obligation of the ordinances and institutions of religion.

In our dealing with children this is a serious defect, that we do not, even with sufficient literalness, plant them in the house of the Lord. We do not instruct them clearly in regard to the import of their baptism, and concerning the open profession of Christ, and the duty to claim the privilege of recognition as members of the visible church. Besides Christian morals and doctrines, this special phase of religious training requires more than incidental attention on the part of parents, pastors and teachers. There is a partial neglect—often entire neglect—of the church discipline and training, and the result is that children, as they grow up, practically repudiate all outward ties to the church, and all obligations to conform to its rules. With some notions of religion, and with imperfect conceptions of the nature of the church, they drift away from the house of God, and cease to regard themselves as in any way connected with his people. In childhood they have not been impressed seriously with the fact that they sustain any real relation to the church, and their presence in the congregation has not been insisted on as a matter of any moment. It is not strange that when they become older they should regard themselves as still free to neglect the house of God, and to keep aloof from its services.

It is sad and yet not very uncommon thing for parents, advanced in

years, to sit alone in the house of the Lord, while their grown up children have become indifferent to the exercises, privileges, and instructions of the sanctuary. Their children have not been wholly neglected, there have been religious instruction and example, but the failure has been to plant them in the house of the Lord. The children went to Sunday-school perhaps, but they did not attend preaching. It was not impressed upon them that they were to worship with the congregation. They were practically taught to consider the prayer meeting as exclusively for the older people. Thus they have come to years unconverted, without the habit of worship, and with no taste for the service of God's house.

Is it possible for religious parents to so attach their children to the church, and to so imbue them with the love of it, that they shall cling to its worship as long as they live? Not in every case, probably, and yet much can be done to secure this result. If care is taken to plant them in the house of the Lord, the presumption is that they will grow and flourish therein.

## The Unchanging Saviour.

Unchangeable as the Saviour. What he was in other times he is now, and will ever be. In contrast possibly with the human or earthly preachers and ministers. They pass away, and we are admonished to consider the end of their conversation, the exit or going out of their lives. They died well, and they sealed their testimony with their blood. The grace they preached was illustrated in their dying. As Christ was with them, enabling them to triumph, so he will be with us. "Jesus Christ the same yesterday and to-day and forever." In an atmosphere of death, amidst the dissolution of venerated and loved teachers, "the Author and Finisher of our faith" lives forever. His ministers are removed, but he remains.

The lesson of history is therefore one of encouragement. What Christ was to the first confessors, what he was to Stephen and Paul, and others who were saved from sin, and from the fear of death, and who, through faith in him, triumphed gloriously, he is to us who are in the midst of the conflict. If in other days he saved the chief of sinners, he is still able to save to the uttermost them that come unto God by him. His power to save, his willingness, are what they were when the first penitent looked to him as the Lamb of God. There is for us in him all that has ever been manifested of love, compassion and divine sufficiency. The Saviour of to-day is the same Saviour who sent the baptism of Pentecost upon the first disciples. Our privileges, blessings, and the type of our experience, are such as those which enriched the Primitive Church. And there is to be no change in Christ for the future. As long as time continues, as long as the world stands, and as long as there are sinners to be saved, Jesus Christ is the same.

The salvation of the past, and of the present, is to be the heritage of the coming ages. What Christ is to us he will be to our children, ever mighty to save. Herein the past, present and future of Christian history stand upon the same foundation, and rejoice in the same light. There is for them in Christ a oneness of grace and an equality of privileges. The immutability that is affirmed of God, as to his nature and character, is affirmed of Jesus Christ as the world's Saviour. There is in it the affirmation of divinity and of eternity, and yet this is not precisely the intent. Rather as to his person, his offices as Redeemer, his sufficient merit, his atoning blood, his relations to a sinful world as Mediator and Saviour, he is the same. As our Prophet, Priest and King, as the Way, the Truth and the Life, as he is made unto us wisdom and righteousness, and sanctification and redemption, there is in him no variability, neither shadow of turning.

And as in the historical view, so in the individual experience. The yesterday of grace in the soul is certain to be realized in its to-day, and in all its future. The Captain who has brought us through the battles of the trials of the present, and he will be our victorious leader through all the perils and storms that may still await us. There are the yesterday and to-day and forever of each struggling and tempted heart, and as to it the Saviour is ever the same tender, powerful and mighty friend. As in relation to God all change is in ourselves, so in relation to Jesus Christ, whatever of variability may appear is in the unbelieving and doubting soul. The cleansing blood has lost none of its efficacy, the ever-living Intercessor still appears in the presence of God for us, and however distrustful our hearts, however dark the present hour, Jesus lives, is touched

with the feeling of our infirmity, and is able to succor them that are tempted.

As to doctrine, as to experience, as to faith, Christ is the unchanging Saviour. This foundation never moves, and he that builds upon it can not be shaken. Men may be carried about by divers and strange doctrines, human creeds may vary from age to age, and Christ may be dimly or falsely apprehended. Change is written upon human institutions and upon opinions, philosophies, and the speculations and theories of science, but Jesus Christ is the same yesterday, to-day and forever.

## About Switzerland.

LAKE GENÈVE, THUN, BRIENZ, SARWIN, FREIBERG, BERNE, INTERLACHEN, BRUNIG PASS, MOUNT RIGI.

BY C. G. ANDREWS, D. D.

MR. EDITOR: Leaving Paris at eight P. M., and travelling all night, almost our first introduction to Swiss scenery was to behold at once glance the three characteristics for which it is noted, viz.: lakes, vine-clad hills and lee-crowned mountains. First, Lake Geneva, with its beautiful blue bosom, covered with numerous sailing craft, greeted our vision; then, from the very water's edge, far up the mountain side, appeared the carefully cultivated vineyards, with their foliage of rich green and clusters of now-ripening fruit; then, still away in the distance arose to meet the very heavens the mountain summits glittering with the perpetual snow. The combination of the useful, the beautiful and the sublime was so enrapturing as to fill the soul with a serene gratification.

Leaving the shores of Lake Geneva, and passing through Freiburg, situated on a rocky eminence, encircled by the river Save, we came to Berne, the capital of Switzerland. It takes its name from the fact of a bear having been killed on the site where the town was afterward built. It seems to be a conceit of the inhabitants to keep the legend fresh in mind; a bear is adopted as the municipal emblem. Pictures of bears are seen in the shop windows, statues of bears in bronze and stone, greet you in many places along the streets, the jewellers have golden bears to sell you as mementoes of Berne; on the town clock, when the hour of twelve M. is struck, a procession of bears passes automatically in view, and in the Barengraben, or Bear Den, in the suburbs of the city, are kept, at public expense, a number of large black specimens, which seem by their antics, as they rear upon their hind legs, or climb with awkward agility to the top of a pole, to be conscious of their dignity as the wards of the city. The Terrace in the rear of the cathedral, overlooking the river Aar, with its rapid sparkling current, is a favorite resort of tourists, as well as citizens, as in addition to the beautiful view of the city in the rear, and the river below, in the distance are seen also the snowy peaks of the Bernese Alps stretching in glorious panorama across the horizon. The custom of Berne is largely Protestant, and I was struck by the thrifty, happy and moral appearance of the lower classes. The exuberance of their spirits manifests itself sometimes in conduct which in this country would be called highly indecorous, even if it did not excite the action of the police; there it seems all right. For instance, on Sunday evening I saw groups of men and women singing gaily as they walked through the streets; and the night I spent in Berne I was kept awake until the "wee snn" hours by the loud singing from the crowds in the public square near my hotel. The various parts of the air were sung by well-trained voices, and occasionally the music was very fine, and at first was quite entertaining, but soon grew so annoying that I was indignant at the town authorities for thus allowing the rights of sleep to be invaded.

Interlachen, or, as its name implies, "between the lakes," is situated between the lakes Brienz and Thun, and no place is said to be more visited by tourists. It is a town of hotels, some of which are very imposing, and they all seemed to be filled with guests, some from almost all parts of the world. The table d'hôte at the Hotel Des Alpes presented a brilliant sight indeed. Several long tables in the spacious and elegant dining-hall were filled with gay parties from various nationalities; their lively conversation in several languages, their rich costumes, their feasting upon the rich bill of fare, and free indulgence in the long wine list, all presented truly a festive scene. We had heard how the Swiss landlords had a habit of practicing extortion upon English travelers, so we provided ourselves in London with hotel coupons entitling us to three meals and a lodging per day for a stipulated sum, but in nearly every instance the landlord would insist on bringing in some

extras. At one hotel a bill for wine was brought in, and it was with some difficulty that we could convince ourselves that we had had no wine. At another hotel we called for our bill some hours before starting, but could only get it a few minutes before the train was to leave. Meantime the landlord was out of place, and our bill left in the hands of a clerk who could not speak English. The last item on the bill was "coal tax, one shilling." What did that mean? But the first whistle has sounded, and we have no time to parley, so we paid the shilling. My companion comforted himself by thinking that it was to help the poor to keep warm, and that we ought to be glad to perform a charitable act. But what connection coal tax has with a Swiss hotel bill is yet puzzling my brain. We spent Sabbath at Interlachen, and the bracing scenery around inspired a worshipful frame; so that it was with pleasure that we saw a placard announcing service in English in a chapel near the hotel. We attended, and heard a fine looking Scotchman deliver a good sermon, and conduct all his services in an acceptable form. In both his prayers he made most earnest and continuous petition for the recovery of President Garfield. There, in a strange land, surrounded by an unfamiliar language, to hear a preacher of another nationality pray for the President of the United States, the President of my country, fell so unexpectedly and so gratefully on my ears that I was not a little moved. I found afterward, however, that this sympathy for the President of the United States was well-nigh universal. I rarely ever heard a prayer in the congregation, or in the family, save those delivered by the form, in which mention was not made of his recovery. I have heard it remarked, and my observation goes to prove the truth, that no mortal man ever made so profound an impression upon the sympathies of mankind as did the wounded and dying chief magistrate of this great nation. Some have well said that the calamity will bring the people of our country nearer together, and they might as truthfully have added that it would bring the people of the civilized world nearer together.

The sail on the little steamers over the lakes of Thun and Brienz brought vividly to mind the sentiment of the old ballad: "Oh! have you seen our lakes by night, or sailed in Alpine boat?" The lakes are not wide, scarcely half so wide as the Mississippi river, and through them is a current flowing that becomes a little river, which connects them together. The water of the lakes is principally the melted snow and ice from the mountains, and is of peculiar beauty; unlike the deep blue of the ocean, it is of a transparent blue, and so bright and sparkling that it almost seems a thing of life and joy. Lake Sarwin though not so beautiful as the others, is remarkable for being situated 1,558 feet above the sea level. The road over the Brunnig Pass winds around its banks for several miles. This pass climbs round and round the mountain, so that after a journey of several hours you can look down and see the village from which you set out just beneath you, and seemingly but a stone's throw away. Frequently the crags jut out over the road so nearly to touch your head from the top of the diligence; there is just room for the vehicle to pass between the perpendicular solid wall of rock on one side and the edge of the precipice on the other, over which you can look down into the lake or valley, thousands of feet below. You shudder involuntarily as the dizzy diligence suddenly turns a projecting point.

Mount Rigi, though comparatively insignificant in height, being only about 6,000 feet, is yet claimed to be the most popular mountain in Switzerland, because of its admirable position and varied scenery. You reach the summit by means of a railway, not circling the mountain as usual, but climbing right up almost in a direct line. The grade is one measure—say one foot—in height for every five in distance. A cog wheel on the driving axle fits into corresponding segments in the middle of the track, so that the tremendous engine of 120 horse power literally pulls itself up the rocky steep. Each railway carriage weighs eight tons, yet has a braking apparatus of twenty-four tons, affording, therefore, three times greater an amount of security. It is well for the tourist to know these particulars beforehand, as even with all the assurances of security possible he finds his hair disposed to rise as he reflects that the slightest mishap would hurl the whole train into one of the almost bottomless gorges gashed by the rail, or send it thundering down the iron-sheep into the depths of the lake. So great is the inclination of the railway that, as you sit in the carriage adapted in its construction to this grade, the

very trees seem to be slanting, and the cottages of the peasants about to topple over. Arrived at the summit, one glance around the horizon banishes all thought of danger, and fills you with intense gratification. The lakes of Lucerne and Zug are at your feet, their shores fringed with pretty villages, while the peasants, with their homes and flocks, are seen on the plains. Several other lakes besides these brighten the landscape, and bear the white sails upon their waters. In the distance, on the other half of the horizon, is the snow-capped chain of the Bernese Alps. So exactly is the profile, that looms up sharply against the sky, sketched in the guide-book that you can readily locate each peak, the Jungfrau, the Eiger, the Finsteraarhorn, the Streeckhorn, and countless peaks of lesser height and fame. "Ah!" said a fellow-tourist in my hearing, "I shall be richer and purer for all time to come because of the visions of this morning."

## Letter from Kansas City, Mo.

BY JOHN MATTHEWS, D. D.

This is a city of surprises. On all sides one sees evidences of energy and growth. The business men act on Carlyle's suggestion: "Find the point, and stick to it with deadly energy." There is what Western people call "snap" on almost every line of action.

However, snap is not always to be commended. Our people move with vigor. The oxygen and hillside may have much to do with their momentum. Much is said of the activity of people in the higher latitudes, it is the immature opinion of your correspondent they deserve no special praise—they can hardly help it. There are tones in the very air, and one feels as if on springs. Why? If you could see some of our people going down hill to business, with a hand on each ear, to keep the frost from biting, you would call us "men of deadly energy." There is a sense of exhilaration in this cold region which is simply delightful. This man from away, down South has a clue now to that passage which speaks of "rushing through a troop and leaping over a wall."

Kansas City is like all hill countries, rugged and picturesque, mostly rugged; say about ninety-six per cent. rugged and four per cent. picturesque. Part of the place reminds me of a big boy after a rough and tumble fight rather tangled. Excavating for cellars, building material on all sides, wagons, buggies, finely-dressed ladies, bricks, lumber, dirt, children, all in a jumble, will account for the situation. Some one stated in a law office in New Orleans, in my hearing, in September, "there are twenty-five hundred houses going up in Kansas City in 1881." In riding over the city one does not feel like counting, but they are going up in all directions. You can not look up or down a street without seeing houses going up. Many of them are very fine. They go up as by magic.

The showman's wand of my boyhood seems to be in motion, and the old "Presto change" sounds in my ear. Wide awake is a lame phrase to apply to the business men of Kansas City. Think of a contract for a residence, neat, tasteful and of brick, and the family in it on the thirtieth day. Property rates high, and the prices are steadily advancing. One man purchases a hill, and another allows the dirt dumped into his hollow. If the population increases in the future as in the past three years St. Louis may look out for her prestige. A man who pokes better not stop here. He will be run over and buried before he has time to say his prayers. It takes brass and brains to elbow one's way into the front rank. Young blood is in a fury, and every one moves as if after a chunk of fire. The problem is how they find time to pray or eat.

Competition is great. The longest pole gets the persimmons. Advertising has become one of the fine arts. The pastor of Walnut Street Church has a friend from Alabama who has reduced this to a science. The firm to which he belongs keeps a man whose principle business is to study how to display goods in show windows.

Investments constitute the order of the day. One man invests in a "glucose" factory, another in a porkery, said to be the largest in the world, and another in old rags. A man was noted the other day whose fortune was invested in a bag of old paper; his possibility, the millions! Competition is great in the professions. No one uses dice, as physicians are as thick as blackberries in early summer. Lawyers exceed physicians, if one may be allowed to guess. We stop "reckoning" up here and go to "guessing." Ministers and editors abound; churches and newspapers. People ought to be good.

Variety is said to be the spice of life; if true, religious life should be very spicy. Any one can be suited, even if he is very particular as to his theology. No lack of churches. Boston had her "brimstone corner," in the elder Beecher's day, and why not Kansas City. Then, you can get plenty of theology, minus brimstone. You can get it in the rough, or smooth and glossy as a paper collar. The other day this preacher found on his study desk a theology he knows not how to characterize. Perhaps a quotation from the written page will afford a conception of its nature. Here it is, spelling, punctuation and all: "I call your attention to this, 37 Ps and to what is written in Reference to Gods temporal kingdom which is now set up, and all things are now waiting the action of the people to set his house in order, for satans old rotten fabrick has fell to the ground some months since never to be raised again for his time is out."

Few questions in religion can be discussed without crossing someone's path. However, there is one question we can agitate without giving offense. It is the one the deacon suggested to his minister, who had been advising as to the themes. Do not touch the liquor question, it will affect the pew rent; do not touch business relations either. Well, said the minister, "what shall I preach about?" After looking over the congregation, and finding no one of that ilk present, replied: "Give the Mormons this—none present." One can pour many a broadside into Mormonism almost anywhere.

As to the new minister at Walnut Street Church, he has an open field and strong backing. The outlook is inviting. The reception has been as any minister could wish. The old saying about "the new broom" applies in this case.

Things are lively, notwithstanding the thermometer is nearing zero. Some things are booming. There is one over a new parsonage, to be ready by the first of next February. There is another on the organ question. It is to be ordered from Boston to-morrow. One brother who has an eye to business said, on a certain other question, let us get the money while the boom lasts. It is evident he does not expect the boom to last.

On Sunday the ground was covered with sleet, and one could hardly walk, yet the congregation was large; even at night we had over five hundred present. One thing has surprised me for three Sundays, we had present four men to one woman. This is reversing the old order. Will it last? No one can answer only stating facts. Ours is a handsome house of worship, and our music is often so well rendered people bend over to listen. The pastor enjoys it, and will be delighted when we get a sprinkling of the hallelujah sort mixed in with it. We have an altar in our church. It is not for show either Sunday night we had mourners at it. Some of us like the old ways, as well as the old ways. If we only had Bishop Keener up here, at that time, with one of his altar hymns, the members would have been delighted. Nothing thrills me more than a batch of mourners, save their conversion. Somebody is hoping to see the altar crowded with mourners. One minister, of other denominations, has called to see me. Dr. Bude, of the Presbyterian Church—Southern wing. He has won me. How his conduct recalled the attention of his brethren when my home in New Orleans was a yellow fever hospital. Dr. Markham used to say "Matthews, you are a Methodist Presbyterian." More anon.

## Kentucky Correspondence.

MR. EDITOR: Another revolution of the great system of itinerant wheels, and your correspondent is landed in the village where he preached his first regular sermon, just twenty-three years ago. What changes have come since then! Last Sunday I preached at the church where I was licensed. The presiding elder, and several of the leading members of that Quarterly Conference, have passed over the dark river, having left a blessed testimony behind them. They still live.

Our late Annual Conference was an occasion of more than ordinary interest and—I expect Bishop Keener would say—of trouble. Nearly one whole day was consumed in electing delegates to the General Conference—both morning and afternoon sessions. But we did get a real good delegation, two of them new men. Rev. George R. Browder and Rev. H. C. Morrison. Bro. Browder is a legal tender in any department of church work. Bro. Morrison is our most magnetic preacher. The lay delegation has some men in it. Perhaps it would have been better in this case if the preachers had kept their fingers out of the pie. Consultation is judicious, but more than this cometh of evil. Verily, saith















## PRICES CURRENT

## NEWS OF THE WEEK.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.  
New Orleans, Monday, Nov. 28, 1881.  
Our readers should bear in mind that our quotations refer to the prices of goods in the city, and not to the prices of goods in the country. In all cases, unless otherwise stated, the prices are for cash, and not on credit.

## SOUTHERN STAPLES.

Commodities	Today	Yesterday
Cotton, P. D.		
Low ordinary	10 1/2	10 1/2
Good ordinary	11 1/2	11 1/2
Low middling	12 1/2	12 1/2
Middling	13 1/2	13 1/2
Good middling	14 1/2	14 1/2
High middling	15 1/2	15 1/2
Low extra	16 1/2	16 1/2
Extra	17 1/2	17 1/2
High extra	18 1/2	18 1/2
Receipts since our last	27,211 bales	
Receipts previously	14,475 bales	

Commodities	Today	Yesterday
Sugar, P. D.		
Low ordinary	10 1/2	10 1/2
Good ordinary	11 1/2	11 1/2
Low middling	12 1/2	12 1/2
Middling	13 1/2	13 1/2
Good middling	14 1/2	14 1/2
High middling	15 1/2	15 1/2
Low extra	16 1/2	16 1/2
Extra	17 1/2	17 1/2
High extra	18 1/2	18 1/2

Commodities	Today	Yesterday
Melasses, in this, P. D.		
Common	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2
Yellow refined	13 1/2	13 1/2
Crushed	14 1/2	14 1/2

Commodities	Today	Yesterday
Rice, Louisiana, P. D.		
Common	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2
Yellow refined	13 1/2	13 1/2
Crushed	14 1/2	14 1/2

Commodities	Today	Yesterday
Butter, P. D.		
Western	10 1/2	10 1/2
Low York	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Commodities	Today	Yesterday
Cheese, P. D.		
Western	10 1/2	10 1/2
Low York	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Commodities	Today	Yesterday
Corn Meal, P. D.		
Choice No. 1	10 1/2	10 1/2
Choice No. 2	11 1/2	11 1/2
Choice No. 3	12 1/2	12 1/2

Commodities	Today	Yesterday
Flour, P. D.		
Choice No. 1	10 1/2	10 1/2
Choice No. 2	11 1/2	11 1/2
Choice No. 3	12 1/2	12 1/2

Commodities	Today	Yesterday
Fish, P. D.		
Shad	10 1/2	10 1/2
Salmon	11 1/2	11 1/2
Trout	12 1/2	12 1/2

Commodities	Today	Yesterday
Oil, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Soap, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Wax, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Grain and Feed, P. D.		
Wheat	10 1/2	10 1/2
Barley	11 1/2	11 1/2
Oats	12 1/2	12 1/2

Commodities	Today	Yesterday
Hay, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Cow Peas, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Provisions, P. D.		
Beef	10 1/2	10 1/2
Pork	11 1/2	11 1/2
Lard	12 1/2	12 1/2

Commodities	Today	Yesterday
Butter, P. D.		
Western	10 1/2	10 1/2
Low York	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Commodities	Today	Yesterday
Cheese, P. D.		
Western	10 1/2	10 1/2
Low York	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Commodities	Today	Yesterday
Corn Meal, P. D.		
Choice No. 1	10 1/2	10 1/2
Choice No. 2	11 1/2	11 1/2
Choice No. 3	12 1/2	12 1/2

Commodities	Today	Yesterday
Flour, P. D.		
Choice No. 1	10 1/2	10 1/2
Choice No. 2	11 1/2	11 1/2
Choice No. 3	12 1/2	12 1/2

Commodities	Today	Yesterday
Fish, P. D.		
Shad	10 1/2	10 1/2
Salmon	11 1/2	11 1/2
Trout	12 1/2	12 1/2

Commodities	Today	Yesterday
Oil, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Soap, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Wax, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Grain and Feed, P. D.		
Wheat	10 1/2	10 1/2
Barley	11 1/2	11 1/2
Oats	12 1/2	12 1/2

Commodities	Today	Yesterday
Hay, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Cow Peas, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Provisions, P. D.		
Beef	10 1/2	10 1/2
Pork	11 1/2	11 1/2
Lard	12 1/2	12 1/2

Commodities	Today	Yesterday
Butter, P. D.		
Western	10 1/2	10 1/2
Low York	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Commodities	Today	Yesterday
Cheese, P. D.		
Western	10 1/2	10 1/2
Low York	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Commodities	Today	Yesterday
Corn Meal, P. D.		
Choice No. 1	10 1/2	10 1/2
Choice No. 2	11 1/2	11 1/2
Choice No. 3	12 1/2	12 1/2

Commodities	Today	Yesterday
Flour, P. D.		
Choice No. 1	10 1/2	10 1/2
Choice No. 2	11 1/2	11 1/2
Choice No. 3	12 1/2	12 1/2

Commodities	Today	Yesterday
Fish, P. D.		
Shad	10 1/2	10 1/2
Salmon	11 1/2	11 1/2
Trout	12 1/2	12 1/2

Commodities	Today	Yesterday
Oil, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Soap, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Wax, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Grain and Feed, P. D.		
Wheat	10 1/2	10 1/2
Barley	11 1/2	11 1/2
Oats	12 1/2	12 1/2

Commodities	Today	Yesterday
Hay, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Cow Peas, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Provisions, P. D.		
Beef	10 1/2	10 1/2
Pork	11 1/2	11 1/2
Lard	12 1/2	12 1/2

Commodities	Today	Yesterday
Butter, P. D.		
Western	10 1/2	10 1/2
Low York	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Commodities	Today	Yesterday
Cheese, P. D.		
Western	10 1/2	10 1/2
Low York	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Commodities	Today	Yesterday
Corn Meal, P. D.		
Choice No. 1	10 1/2	10 1/2
Choice No. 2	11 1/2	11 1/2
Choice No. 3	12 1/2	12 1/2

Commodities	Today	Yesterday
Flour, P. D.		
Choice No. 1	10 1/2	10 1/2
Choice No. 2	11 1/2	11 1/2
Choice No. 3	12 1/2	12 1/2

Commodities	Today	Yesterday
Fish, P. D.		
Shad	10 1/2	10 1/2
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Trout	12 1/2	12 1/2

Commodities	Today	Yesterday
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Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Soap, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Wax, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Grain and Feed, P. D.		
Wheat	10 1/2	10 1/2
Barley	11 1/2	11 1/2
Oats	12 1/2	12 1/2

Commodities	Today	Yesterday
Hay, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

Commodities	Today	Yesterday
Cow Peas, P. D.		
Low	10 1/2	10 1/2
Choice	11 1/2	11 1/2
White refined	12 1/2	12 1/2

## DOMESTIC.

GALVESTON, Nov. 22.—A construction train on the Texas and Mexican Railroad, crossed on a temporary bridge near Laredo yesterday. This is the first train to cross the Mexican border.

PHILADELPHIA, Nov. 22.—Robert Shelton Mackenzie, D. C. L., writer and journalist, died last evening.

ATLANTA, Ga., Nov. 21.—The Exposition in this city had its biggest day, since the opening to-day, 19,820 persons being registered at the fairgrounds, among whom were over 3,000 college students and pupils. Among the distinguished visitors were Gov. Hawkins and United States Senator Jackson, of Tennessee.

Intense interest pervades the South as to the convention of planters, agriculturists and mill men that will meet here December 6. All these great interests will be represented by thousands of men, and the outcome is expected to be of vast benefit to every Southern industry. Thirteen thousand strangers are comfortably housed in Atlanta, with room for 10,000 more. Every man's house is open.

The Dental Convention is a great success in point of attendance. Friday the crowd promises to be even larger than to-day. A great boom has come to the Exposition, and every Southern State is sending its people to see it.

SAN FRANCISCO, Nov. 25.—The steamer Garfield arrived here this evening with the following advices from Japan:

The dispute between foreigners and Japanese in reference to the silk trade is still unsettled. Japanese dealers have passed a resolution favoring direct export of the whole staple now in Yokohama, and binding themselves not to dissolve their combination so long as foreigners decline to conform to the rules of the guild. This is a serious agitation in the silk producing districts in consequence of the dearth of money. It is supposed that the Japanese combination can not be sustained in view of the losses already reported by telegraph from the London market.

BATON ROUGE, Nov. 25.—The cane is reported all dead from the freeze last night. Planters will save it if the weather keeps dry and cool.

WILMINGTON, N. C., Nov. 22.—The first killing frost of the season fell last night. The weather was intensely cold during the night, the thermometer falling to 20°. Ice formed in exposed portions half an inch thick. The thermometer at 7 A. M. was 19°.

PENSACOLA, Nov. 25.—The first frost of the season fell last night.

FRANKLIN, La., Nov. 25.—The butts are badly killed by the freeze. The full injury has not yet been ascertained.

BATON ROUGE, Nov. 24.—A memorandum from Michael Scholter, dated Entrepria parish of Iberville, 3 A. M., November 24, says:

Thermometer at 11 P. M., 23, marked 27, 5 below freezing; this morning at 5 o'clock marked 23, 8° below 23°. Cane-frozen under the sheds.

WASHINGTON, Nov. 25.—The third week of the Gilead trial opened bright and balmy, and the attendance in the courtroom was as large as that of any previous day. The marshal delivered his daily admonition to the audience and requested that the same order be observed as would be in church. Mr. Scoville and coadjutors Chas. H. Reed and J. W. Guitan, were early in their seats, but counsel for the prosecution did not enter the room until several minutes after ten. Monotonous "ye-yes" crying having been delivered the names of the jury were called and the prisoner brought in. Mr. Scoville asked counsel to interrupt Mrs. Scoville's examination so as to put upon the stand one or two witnesses from a distance who desired to leave the city to-day. The prosecution, however, objected, and Mrs. Scoville's examination was resumed. She described Guitan's appearance and actions during his visit to her house in 1875. Meanwhile the crowd in the corridors had pressed their way through the marshal's office, and in the effort to effect entrance to the courtroom caused a momentary confusion which necessitated a suspension of court proceedings for ten minutes. Quite a din of female voices were heard vociferating loudly that they would be squeezed to death and begging to be allowed to get out. With some difficulty the hall and corridors leading from the marshal's office to the court room were cleared, and the examination of witnesses resumed. A witness was convinced at the time that Guitan's visit to her that he was insane and should be put in an insane asylum.

ROCKFORD, Miss., Nov. 25, 1881.—A large fire broke out here about four o



—The best of prayers is to act with pure intention, and with a continual reference to the will of God.—  
Lancelot.



## Christian Advocate.

THURSDAY, DECEMBER 8, 1881.

## THE DEATH OF MOSES.

BY FRANK F. BUTLER.

The man of God ascends again  
The southern mountain's mystic height,  
Not as when Israel filled the plain  
And Sinai glowed with heavenly light,  
Took his ancestral host in sight  
Of Canaan's peaks his earthly flight.

Beyond his life extended there  
A vast dark space and lowering gloom,  
With fierce winds all furrowed o'er,  
With waving grain and flocks of wing,  
But Jordan as a mystic life  
Must have found him and him define.

Alone with God he lays him down  
With stones to mark his resting place,  
While visions, such as Jacob found  
At Bethel, glory round him shed,  
Prophecy flows by him as he lies,  
And down like flocks he takes his bed.

Where the first gleam of Sinai's crest  
Lifts up the mountain's mystic height,  
Alone the last time, when day is done,  
East with its fumes from the west,  
God looks on him as he lies,  
And gathers up his feet to rest.

Heathen and idolatry are gone,  
No rock of syncretism or crown,  
No foreign cult, no idolatry,  
No vesting symbolizers round,  
Only Jehovah there is found,  
Only Jehovah there is found.

There like a heavy curtain  
Grown to the very midst of the sky,  
He still shrouds what is to be,  
And though, their future seal of life,  
Exhort the Covenant to fulfill,  
And hence, heaven to best them still.

## Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KENTON.

Fourth Quarter—Lesson XI.

SUNDAY, DECEMBER 11, 1881.—2ND PETER II.

CHAPTER II.

Verses 1-11.

1. And Moses came and took up the bones of the dead.

2. And he buried them in a secret place in the land of Moab.

3. And he went up into the mountain of Abarim.

4. And he said unto the Lord, My Lord, show me thy glory.

5. And the Lord said unto him, Behold, I will show thee my glory.

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to enter into the land of promise. The reason he records against himself, "because ye trespassed against me among the children of Israel." His trespasses, irreverences and anger were the cause of his death at this inopportune moment. He did not die of old age or disease; his eye was not dim nor his natural force abated. He died because of his transgression at Meribah. Oh! there are some things about sin that we can not get over. This great leader, who walked and talked with God, and who was so mighty in power to intercede for others, this meekest, most disinterested man, the greatest in all history, even he could not escape the penalty of his sins. How sacred is God's law, and how anxious God is that men should keep it. Many a life has been brought to a sudden close just at the period when it seemed just to have really begun. Sin is the cause. We often have to die and leave this earth at the moment when we feel best prepared to stay and serve. This world offers to the saint a sphere of praise and service which the angels might well envy. Sin cuts it short. Moses was right when he told the people to obey and believe with their hearts all the words of the Lord; "for it is not a vain thing for you, because it is your life, and through this thing ye shall prolong your days." The character of Moses is one which illustrates what a man may be by living near to God. This man Moses was very meek, above all men that were upon the face of the earth, a meek enduring man; but this characteristic was not natural; but acquired by long walking with God and victory over self. He was not meek when he smote the Egyptian, and broke the tables of the law. He was a mighty man in prayer, and wielded more of omnipotence than any other man. His greatness and power may be seen in the things in which he was the type of Christ. He was a great deliverer. He was a law-giver. He was a great prophet. He was a great mediator between God and man. Christ was spoken of as a prophet, to be raised up like unto Moses. God greatly honored him.

## Colportage Sketches—No. 16.

BY A. M. JONES.

CITY OF JULY, 1881.

On the morning of our great national day, while operating in Landerside county, Ala., I turned aside to be present at a fourth of July celebration, and a union Sunday-school picnic. At Mount Spring, seven miles northeast of Florence, in the midst of a beautiful farming country, occupied by an intelligent, thrifty community, had been wisely selected and suitably prepared for the occasion. This is a lovely spot, the spring large and bold, with the greatest profusion of the most delicious cold, limpid water gushing up from its pebbly fountain, and shaded by a splendid grove of stately, venerable oaks. So elevated the grounds, and high the branches of the ancient trees, that the cool, refreshing breeze fanned us during the pleasant hours, rendering the application of the palmetto altogether unnecessary. We were also free from the annoyance of that consoling insect known as the mosquito, as not one of these agile forms, tuned his harp or presented his bill the entire day. Arriving at an early hour, my luggage was placed in convenient position, Charley hauled in a cool shade, and every preparation made for the work of the day. Soon carriages, buggies, wagons, horsemen, horsewomen and pedestrians began to pour in, from every direction, and did not cease until the number swelled to more than two hundred. While waiting the completion of preparation at the church the idea occurred that it was a good time to introduce and exhibit my books. Having been presented to the audience by the Rev. H. W. Ward, of the North Alabama Conference, my speech, about five minutes long, consisting of mere sentiments, was delivered, and, having at least the merit of brevity, seemed to be well received. With this I should have closed, but unfortunately some thoughtless persons cried out, "Go on, go on; you have plenty time," and I was betrayed into a long horn and bludge story, and, while in the midst of it, the Jeffersonian Debating Society and the Sunday-school processions came, with two bands of music in full blast, which dictated a sudden pause. They never heard the best part of that long story. All being seated, and music by the band, the programme was announced by Mr. C. W. Smith, moderator of the day, and Mr. D. E. Delaney, after explanatory remarks, read the "Declaration of Independence." I had not witnessed a scene like this since the war, and as soon as the reader began the recital of that remarkable instrument my mind naturally reverted to other days; the days of anti-bellum thrift and prosperity. The reader will doubtless remember the many grand fourth of July celebrations, the reading of the Declaration of Independence, the extensive barbecues, the eloquent, patriotic orations, the firing of guns, and the hearty huzzas by the enthused multitude previous to the dark day of civil strife. Whether wisely or not, these enthusiastic, patriotic demonstrations, like the happy plantation negroes' sundown song, have mostly ceased in our bright Southern land. Another strain of music, and Mr. T. B. Price, a young gentleman, perhaps twenty-five years of age, was introduced as the orator of the day, who entertained us by delivering an excellent address. It was timely, eloquent, patriotic, and full of

instruction. His style was both attractive and impressive. He beautifully alluded to the discovery of America, the thirteen colonies, the struggle of our fathers for independence, the glow and glory of the nation, having in over hundred and five years increased her population from four millions to more than fifty millions of people. In pathetic terms he also referred to the unfortunate civil war, which, like mildew, had blighted a large portion of our country, once so fair and lovely, and stained with the blood of heroes the pages of American history. The pleasures of the day were greatly diminished by the terrible, the startling intelligence of the attack made on the President's life, which two days before had flashed over the wires of the world, electrifying the nations, filling the heart of every true American with pain, and the most supreme contempt, and reaching us in the interior while in the act of celebrating the one hundred and fifth anniversary of our national independence. We knew nothing of the particulars, did not learn the name of the perpetrator of the crime, or the circumstances under which it was committed, but contempt for the enormous act could be read in the face of each one present. After the speaker took his seat, amidst the congratulations of friends, an intermission of two hours was given, and a beautiful table spread, to which we did full justice. In the winding up of this very entertaining part of the occasion an amusing incident occurred, which will bear relating. A gentleman, anxious that none should be neglected, said in a loud tone: "If there are those who have not had dinner you are now especially invited to the table; we have plenty left." At this a hungry looking young man advanced, and began to eat as though he had been fasting for a week. Even in a crowd it is difficult for a person to pass unobserved. I was informed that this same hungry looking young man, at the first table, made a good hand, and put in an excellent time. It is supposed he had a summing appetite. When the time arrived to look after the interest of the Sunday-school, the tired and satiated multitude were invited to draw near the speaker's stand, and be seated. Only a few complied with this request, and they very slowly and with much reluctance. The speakers on this part of the programme were James Kile, M. D., and the Rev. W. J. Wright. Their speeches were no doubt good and well prepared, but I was sorry for them. The people were tired, had heard enough for one day, had enjoyed a good dinner, and would not be still. It was worse than preaching on Sunday afternoon to a well-fed, sleepy camp meeting. The speakers acted very wise in being short. In having the patriotic demonstrations in the forenoon, and the Sunday-school interest after dinner, illustrates the truth of Scripture, that the children of this world are wiser in their generation than the children of light. All being over, I unceremoniously took my departure.

## Our Pastor.

BY INVALLID.

From my earliest recollection a preacher was the most welcome and honored guest within my parents' home. Their mission was so often and so fully explained, my acquaintance and intercourse with the pastor so pleasant—yet free from fear—that I was ready to take him into my confidence, and to receive his wise counsel as from a friend.

How my whole being has thrilled as from an electric wave when "the man of God" placed his hand upon my youthful head, and invoked for me a special blessing. Surely these fervent words, "God bless you," were heard in heaven, for I feel their power to-day, while I am the recipient of God's blessings. Of when my pastor administered a justly-deserved rebuke, though I often wept bitter tears of repentance, yet, like the Psalmist, my wounded heart rebelled not, but found comfort in the reproach: "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head."

I was early taught and learned to regard a minister of the gospel as being a very "little lower than the angels," and the truest "noblemen."

The fate of the children who mocked the ancient prophet caused me to stand in "holy awe" of the prophets of my own time, and later, when I could read and comprehend the words of the Saviour in regard to those who refuse to receive his messengers in peace, this fear grew stronger with the desire to honor the servants of God for their own and for their Master's sake. Always according the pastor a welcome to our hearts and home, we felt honored in having him as our guest. Many such angels have been entertained beneath our humble roof, and we love to think that their benediction, "peace be with you," still resides upon us.

If our "crase of oil" and "measure of meal" were falling, it seemed all the better for having our pastor to share it. Our fireside grew brighter when he numbered one of the group that gathered there, and Oh! in the darkest hours of adversity and death, next to the Holy Comforter, is the kind pastor, whose very presence is comforting. His voice alone can bring an acceptable message in repeating the words, as an ambassador of Christ: "Let not your hearts be troubled."

How blessed are they, however humble their circumstances, who have built, beside their own, a "prophet's chamber." Mine is an humble home, but I have been a frequent guest in the "chamber of prayer," and ever glad when a weary pilgrim sought rest beneath our cottage roof. How many honorable, saintly heads have reposed upon "pillows of peace," with angels to guard them while abiding with us. Ah! I have often thought of the crowns in reserve for the ministers of God, and it seems that the brightness beaming from those star-gemmed crowns, up in our Father's house, is often reflected on the brows of the faithful who have put off "this mortality." Oh! I think of them to-day, those who have gone up through much tribulation to wear those crowns of glory, and of those who still work and wait; many of them will soon gather at the approaching Conference, my own kind, faithful pastor being one of that noble body. My heart goes with him, freighted with gratitude, kindest wishes for his welfare, and fervent prayers to God in his behalf. How the poor selfish heart would cry out, "send him back again!" but I will only pray: "Father, thy will be done!" Yes, my daily prayer shall be that God himself may make every appointment, and go with them to their work, believing that he will keep his farewell promise: "Lo! I am with you always, even to the end."

## Thoughts on Elijah at Horeb.

What does that name, Elijah, mean? Yea, thou man of God, who recaptures the power of kings, not the wrath of the prophet of Baal, what does that name here in this cave in a stormy solitude, and in a wilderness, mean? It is a name of power, of authority, of discipline, of a life of prayer, of a life of sacrifice, of a life of service, of a life of love, of a life of faith, of a life of hope, of a life of charity, of a life of purity, of a life of holiness, of a life of righteousness, of a life of truth, of a life of justice, of a life of mercy, of a life of kindness, of a life of gentleness, of a life of meekness, of a life of lowliness, of a life of peace, of a life of patience, of a life of self-control, of a life of temperance, of a life of sobriety, of a life of chastity, of a life of continence, of a life of modesty, of a life of simplicity, of a life of humility, of a life of meekness, of a life of gentleness, of a life of meekness, of a life of lowliness, of a life of peace, of a life of patience, of a life of self-control, of a life of temperance, of a life of sobriety, of a life of chastity, of a life of continence, of a life of modesty, of a life of simplicity, of a life of humility, of a 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## DISGUISED.

### Address by Judge Tucker

for it; and thus, as the result of the ordinary laws of domestic economy, these people were gradually shifted from the North southward to the fertile fields of cotton, tobacco, rice and sugar culture; so that in less than a century the Southern American States became the great Kingdom of the Cotton States and the Northern American States, the non-slave or free States; all having originally become connected in precisely the same manner with the institution of domestic slavery. Within a period of one or two centuries this institution, a question of property, and of political and social status, a matter of law, had become so interwoven and interlaced with the whole frame-work of our social and political fabric—as inextricably one with the body-politic, as to present a problem of the most delicate and difficult character. The statesmen and the philanthropist alike realized the magnitude of the task, and the impossibility of dealing with this great social, moral and political question, as it actually existed in the Southern American

Now, in putting the case too strongly to say, the Southern delegates in the Conference could not have done differently with their solemn, honest convictions of duty, truth, propriety and expediency. And the Southern delegates in the Episcopal Church, Southern from that day to this, has been faithful to her sacred mission of proclaiming the gospel of the Son of God to all and free, to great and small alike; and these efforts have been crowned with splendid manifestations of divine power and gifts of the Holy Spirit. At the same time, maintaining of our separate organization, the Church, South, felt less re-commissioned. In a sense, to the religious instruction of the colored race and in the small division of our work in the South Carolina Conference, we raised in one year the sum of the two small parishes in the same decision. In the same district, nearly all of which was devoted to Christian and ministerial work among the colored people. In the period of the late unhappy war in the United States we had more than

Religious Intelligence.

on March 18, in company with the Wangaia chiefs who were in England last year. The states that they were twenty days on the coast, and that they returned from Kaka, having encountered many storms on the way. He appears to have been well received at Mtesa, who was much pleased with the presents taken out from England, & was particularly anxious in his inquiries about the Egyptian troops and Gordon. The chief also stated that he had made about the latter may be a good deal to some extent in a letter to Mr. Mackay, of the Nyauza Mission who roundly asserts that Mtesa, who according to Mr. Stanley and other travelers, was everything that was dignified, is the greatest scoundrel in Africa. Mr. Mackay, "are rascals for the most part, and the slaves carried on such a gentle scale as by the King of Irambo. Mrambo, another African chieftain, of dubious reputation, has lately made a journey from Irambo, his capital at Uyanwezi, to the south shore of

—The new dean of Westminster Abbey has called a meeting to consider the proposition of erecting a monument to Dean Stanley in the Abbey.

—It is stated that Louisville, Co. has a Methodist Church with a membership of 100.

### APPENDIX

... ..

Half an hour afterward Paul was seated in his class; and presently came a little class-bank with a hole in the middle, into which to drop the money. "Clink, clink, clink," went the pennies. When the bank came to Paul he had to make his clink the loudest. "I got in ten whole cents!" he yelled, and

der in half a score years and their fathers were a life-time in accumulating it, while I could ring it in the ear of every aspiring young man that work, hard work of hands and heads, is the price of success. —Country Gentleman.



## Christian Advocate.

ORIGIN OF THE ALABAMA, MISSISSIPPI AND  
LOUISIANA CONFERENCES OF THE  
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LINUS PARKER, D. D., Editor.

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REV. J. W. EDER, REV. W. L. C. HENRICHT,  
REV. C. B. GALLOWAY, REV. C. W. CARTER, D. D.

THURSDAY, DECEMBER 8, 1881.

## Of Whom the World Was Not Worthy.

This is the eulogy pronounced on those illustrious persons who obtained a good report through faith. The underlying thought must be that these heroes and heroines were gifts to the world, and richer gifts than the world deserved. Theirs was a mission in the world and to it. They came endowed and commissioned to do the world good, and the treatment which they received showed that the world was not worthy of them.

They were not of the world. Themselves mortal, human, imperfect, and needing the Divine mercy, they were separated from their race by their faith in God, and by their singular power to penetrate and apprehend the invisible and the eternal. They were not only different from the rest of their kind, but they were above them, and dwelt apart. They mingled with men, they were robust in strength, and in sagacity they were able to cope with the ablest and the shrewdest, but they moved in a sphere altogether different from others. In one sense, helping to make up the world, and identified with it as the object of Divine love and redemption, they yet fell into a company by themselves, and stand out in contrast with the great body of their fellow-men. The unworthiness of the world is conceivable only as these devoted servants of God were of a character and spirit different from the mass of humanity. Had they been of the world, the world had been worthy of them.

This unworthiness of the world implies that the heroes of the faith were of value and service to the world. They lived lives of suffering, they were tormented and killed by those whom they were sent to bless. Seemingly cast out and rejected by the world, they were its real benefactors. The great principles illustrated in their lives, the great truths uttered by them, were more to the world than all its material progress, than all its merely intellectual growth, or its advancement in art, science and philosophy. They taught the world by the sacrifices they made, by the sublimity of their courage in peril and sufferings, and they kept alive among men the sense of God and the persuasion of a future life. Not directly did they add to the world's store of gold and material possessions, but they contributed to its moral and spiritual enrichment, and planted the seeds of a harvest of righteousness and peace. These men of faith were the most precious of all God's gifts. To have been worthy of them, the world must have been altogether such a world as it is not, a world of heroes, and of noble and pure natures. It is the very preciousness of the great and good, as fountains of living truth, and as orbs of light, amidst that which is dead and dark, that brings out the unworthiness of the world in which they have struggled and suffered. The world has shown itself worthy of those who were partakers of its spirit, of the selfish, the cruel, the sensual, the ambitious, of those who have been its prophets of unbelief, and its leaders in blood and vice and rebellion against God. It has loved, applauded and deified those who have been of its spirit, and conformed to its fashions and opinions.

This description of the good in the world would apply to all who have wrought righteousness and have borne faithful testimony to the truth, and whom the world has treated with indifference, or with contempt, hatred and persecution. Applied to the righteous in general, it would seem to be reserved especially for the grandest of the worthies, whose prominent courage and fidelity have illuminated the world's history. As if this were an encomium consecrated to names lifted highest above the appreciation of worldly and sensual men, and to those who were most neglected or most cruelly treated by the generation in which they lived.

It may have this particularly emphatic and application in the inspired text, and this is also the sense in which we are accustomed to use it. It describes the highest measure of excellence, the standard for all that is purest and best in the range of Christian character and achievement. And, also, it seems to single out and exalt those whose careers have been stamped as failures in the world. They have fallen in the conflict, or they have made no noise, and produced no sensation in their day. They have seemingly lived to little purpose, and in their death the

world has scarcely paused to enquire who they were. The statesmen, soldiers and authors of the world die, and the busy world is arrested in its march of avarice, ambition and pleasure. Much is said, written and sung about them, and costly monuments are built to their memory. But of the saint, whose death is precious in the sight of the Lord, how little the great world knows or cares? With Paul's supreme eulogy of the really great and good before us, how puerile, and even contemptible, is the prize of popularity, or the desire of an indiscriminate and general praise?

"Of whom the world was not worthy" is the phantasm which Divine wisdom has applied to the loftiest of those who have run with patience the heavenly race, and have successfully contended for the incorruptible crown. They are those whom the world has not praised, because it could not take in their greatness, and because it could not understand the life that is hid, with Christ in God. The world does not and can not reward them, because it is unworthy of them. With them it is enough that their testimony for the truth has been delivered, that they have lived and labored to make the world better, and that they have died unknown, if not abused, by the world they have sought to bless. Honored of God and crowned, they wait for the manifestation of the sons of God.

## Alabama Conference.

The Conference met in the basement of the Methodist Church in Selma, at 10 A. M., Wednesday, November 30. Bishop Pierce did not arrive until about midday, and Dr. A. H. Mitchell was elected president. R. B. Crawford was elected secretary—a position he has filled most efficiently for a number of years—and R. H. Holcombe, A. J. Lamar and George Fontaine assistant secretaries. Reaching the Conference on Thursday, we found the business going forward much as usual in Annual Conferences. Besides the preachers, the house was full of people, apparently interested in the proceedings. Bishop Pierce was in the chair, looking better than we had expected, and pushing the business with carefulness and dispatch. Except in the matter of preaching, which for prudential reasons he refrains from at most of his Conferences this year, he performs his duties efficiently, and with no apparent embarrassment. The voice is more husky and less distinct than formerly, but he is heard without difficulty in the Conference-room. He is considerably shrunken, gray, and of slower movement, but there is much of him left—a noble presence, a vigorous mind, and a spirit imbued with devotion to Christ and his church. He is an effective Bishop yet. Dr. McFerrin was present, and, though looking older than four years ago, seemed to be well, and abounded in the humor, pathos and pluck of other days. Among other visitors were Dr. Hinton, of Columbus, Ga., and Dr. C. K. Marshall, of Mississippi. Dr. Anson West, Wilson, Christian and others from the North Alabama Conference were present, and Rev. E. M. Bounds from St. Louis.

The venerable Dr. A. H. Mitchell, in giving account of his district, stated that this was the fiftieth year of his ministerial service, and that in all this time he had been confined to bed by sickness only thirty hours. Bishop Pierce, who began to preach at the same time, insisted that it was the fifty-first year, and, while they were trying to settle the point, with other brethren to help them, Dr. Marshall was introduced. He also had been preaching fifty years, and we learned that Drs. Rivers and Wadsworth were also preachers of half a century. Quite an illustrious group of semi-centenarian preachers. Some of the old men of the Conference, however, are falling. Dr. Wadsworth is infirm, and takes a supernumerary relation. Dr. Ellison and Zachariah Dowling were detained at home by feebleness, and M. C. Turrentine has gone home to heaven. Dr. W. A. McCarty, enfeebled not by age, but by a recent attack of fever, goes on the supernumerary list for rest and recuperation. D. M. Hudson and J. A. Green, along with the venerable Turrentine, are the dead of this year.

In the passage of character the Bishop, by resolution of Conference, was requested to ask each preacher: "Have you faithfully administered the Discipline in your charge during the past year?" The question was put faithfully, and the answer usually was to the effect that each one had endeavored to do it. Some owned up to a degree of laxness, and others laid cases that required considerable explanation. Special attention was given to liquor dealing and drunkenness. Confessedly there was something of these evils in the church, but the determination to

cure them was manifest. This inquisition in reference to administration of Discipline was thorough, timely, and will doubtless do much good. Other conferences might adopt the method to advantage.

Thursday night Rev. E. M. Bounds, of St. Louis, on a visit to his Alabama brethren, preached an excellent sermon on the character of the apostolical ministry. It was clear, forcible, and often sharper than any two-edged sword. Friday night was given to addresses from delegates to the Ecumenical Conference. The church was fearfully crowded, hot and badly ventilated. There was about two hours and a half of Ecumenical talk, and all of excellent quality. Dr. M. S. Andrews occupied one hour and fifteen minutes—first rate as to matter and manner. Dr. McFerrin talked thirty-five or forty minutes in his own way, stirring up the audience wonderfully, and Dr. Marshall filled up the balance of the time, interesting a wearied and oppressed audience, and almost starting a fresh meeting. During the session of Saturday morning the Conference business was nearly finished, including reports. Leaving in the afternoon, we can not tell how Dr. Hinton got on with his missionary address, nor what the results of the anniversary at night were. There was a good line of preachers in view for Sunday, and we have no doubt Selma had the best of Methodist preaching at all except the Protestant Episcopal and Roman Catholic Churches. The report on church publications praised this Advocate highly, but recommended the adoption of the Alabama Christian Advocate as the Conference organ. We are indebted to the courtesy of Bro. Lamar, one of the assistant secretaries, for the following items. Statistics and appointments can not reach us in time for this issue of the Advocate.

**Admitted on Trial.**—Wm. T. Bonfield, J. Adolphus Moore, Walker Bancroft, Pinckney M. Guthrie, Geo. G. Smith, William F. Arnold, J. B. G. Cumming, Walter G. Isaacs, Wm. A. McCann.

**Transferred.**—Wm. P. Hurt, Joseph P. Roberts, Chappell S. Perry, Joseph A. Scott, Wm. J. Price.

**Discontinued.**—Henry T. Johnson at his own request.

**Admitted into Full Connection.**—John Westley, Chas. D. Jordan, Edgar M. Glens, Robert A. Williams, T. M. Albright, James E. McCann.

**Received by Transfer.**—H. D. Hill from North Alabama Conference.

**Persons of the Year.**—James H. Powell, Jefferson P. Hamilton, Robert P. Baker, William M. Cox, Andrew J. Cousins, L. H. S. Chappelle, John H. Simpson, Angus S. Sellers, Samuel H. Nettles, Chas. R. Lamar, Jacob B. Nelson.

**Local Preachers Elected Deacons.**—Geo. Fontaine, John Thomas Chavira, Jas. R. Crawford, Wm. H. Chambers.

**Transferred Preachers Elected Elders.**—C. L. Chilton, C. B. Pilley, I. F. Bilbro, E. E. Cowan.

**Local Preachers Elected Elders.**—Alex. L. McBryde, J. S. C. Glenn.

**Superannuated.**—Geo. F. Ellis, J. H. Lockhart, W. M. Winn, E. Wadsworth, W. A. McCarty.

**Superannuated.**—A. S. Dickinson, C. Strider, J. T. Roper, W. H. Ellison, Z. Dowling, E. W. Storey, I. I. Tatum, T. S. Abernethy, J. W. Jordan, W. B. Adams, E. P. Birch.

**Died During the Year.**—D. M. Hudson, M. C. Turrentine, J. A. Green.

**Delegates to General Conference.**—Clerical: Rev. T. O. Summers, D. D. L. D., Rev. R. B. Crawford, Rev. O. R. Blue, D. D., Rev. W. A. McCarty, D. D., Rev. T. F. Mangum, Messengers: Mitchell, D. D., Lay Delegates: Hon. P. G. Wood, Col. A. W. Fortis, Capt. S. H. Dent, J. L. Harris, E. Law. Resolves: R. H. Powell, Wm. Oils.

## Internal Effusion.

It is always comforting to have a confidant, into whose ear we can breathe our secrets, and from whose heart we can receive sympathy. The social nature of man requires this. "No man liveth to himself, and none dieth to himself." To man, constituted as he is, joy would be impossible and sorrow would be intolerable unless he could find some other to sympathize with him. But experience teaches us that no one is at all times in sympathy with us. So many are the obstacles to complete fellow-feeling that the most congenial spirit of friendship can furnish but a poor grade of confidence. When we are happy our friends are not so happy as we, and when we grieve they do not feel the poignancy of grief that we experience. Failing to consider the thousand things which prevent this complete sympathy, we frequently misjudge our fellows. Misjudgment reacts upon ourselves as well as it affects our friends. Our tendency to confide weakens, and their disposition to sympathize diminishes. This often goes so far that misanthropy turns us to the association of dumb brutes. Many a man has talked to his horse or dog of the sorrows of his lot, and many a woman has bewailed her misfortunes to her favorite cat or canary. The common sense of mankind, however, not to say the spirit of religion, has always set this phase of confidence down as a form of lunacy. Yet the number of lunatics of this class will be found to be quite large, if we take the trouble to count all who tell their griefs to their dogs, horses, cats, canaries, and utter their complaints

to the moon, the woods, the winds, the rocks, and such like. Something like four-fifths of mankind would have to go to bedlam for treatment between the ages of sixteen and twenty-five. But universal as this epidemic is, common consent pronounces it a mild form of lunacy, quite as necessary to be passed through as whooping cough or measles.

But after we have passed through this condition, and are fully persuaded of its folly, we are none the less sensible of the need of one in whom we may confide. Unassisted, we have only one of two things to choose, viz.: Either that form of confidence which we have proved to be insufficient, or to settle down into morose apathy to all mankind and all situations in life. But man was not made to be a misanthrope; nor was he made with social inclinations or needs which are not to be fully supplied. At this point the idea of the supernatural comes to his aid. If now his inventions alone have play, he is apt to people the world with invisible beings, to whom he can communicate his emotions. But the same faculty soon brings as many unfriendly as friendly spirits. The result, therefore, of invention alone is to make man's situation more deplorable rather than to improve it. But in this situation the Creator provided for man by revealing to him Himself. He reveals himself as man's only true sympathizer, and man learns that God is not merely a ruler or protector, but something better than either or both. He therefore gladly accepts the confidence, and will confess the deepest crimes as readily as he will plead the highest virtues with him who pities as a father pities his child.

Yet it not infrequently happens in the life of every devout believer that circumstances of such a character surround him that he feels even this great source of sympathy is hidden or removed so as to be inaccessible. David paints this situation most vividly when he says: "My tears have been my meat day and night, while they say unto me continually, Where is thy God?" Or: "As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?" "When I remember this," says he, "I pour out my soul in me." Friends among my fellow-beings are gone; my own tears are each one silent tormentor, asking me in derision: Where is thy God? Does now gather and echo the question with the bitterest irony, until in despair the soul, no longer able to contain its griefs, empties itself internally in unuttered and unutterable groans. There is no pleasure of insupportable grief which can surpass this. There is relief in giving audible vent to anguish of body or mind. In this light the human who talks or cries to his dog or cat is better off than the stoic who believes it a weakness to give any sign of woe. He who moans to the moon or woods has a consolation and relief that the silent sufferer has not. Extreme agony is never so noisy as that which is lighter. This fact became very familiar to me during the war. The severely wounded seldom cried out, while those who received slight wounds were almost invariably noisy. All have likewise noticed that those who loudly bewail dead relatives generally become cheerful much sooner than those whose grief is muffled and tearless. The most woe begets face I ever saw was that of a lady who was wiping the death damp from the brow of the last member of her family. It was tearless and hopeless. "This is the last one," were her only words, but the tone in which they were spoken made them sadder than if she had filled the house with frantic shrieks. I shall never forget that expression of countenance or voice. Sahara could not look more desolate, nor the howling of its sirens sound more doleful.

"I pour out my soul in me." The bitterness of woe, like the inflamed virus of a wound, diffuses itself throughout the suffering part. The burning blood rushes out upon the already galling sores, intensifying the inflammation and exciting the already abnormally sensitive nerves. The soul, longing for kindred association, must surrender itself to its poor tenement. The echoes of its walls must come back increased by those of anguish-laden mortality. The plea for help and solace is answered by an appeal more hopeless and helpless. But not one intimation of their common-dejection sought go outside. For tears would only repeat the doleful question: "Where is thy God?" And faces from all sides would mockingly repeat: "Where is thy God?"

In such extreme cases, however, God is not unmindful of us. David came at last to another question, which was more pertinent. He became interrogator himself, and asked: "Why art thou cast down, O my soul, and why art thou disquieted within me?" Hope thou in God, for

I shall yet praise him who is the help of my countenance and my God." So it is with all who, in the strength of faith, rise and respond to the doleful interrogations of derision or doubt.

T. A. S. A.

## Switzerland and Germany.

WONDERFUL ORGANS AT BERNE AND LUCERNE, PROTESTANT AND ROMANIST CANTONS, AGRICULTURE, WOMEN AT HAND WORK, WOMEN, LUTHER, CATTENBERG, SCHILLER, STRASBURG, ASTRONOMICAL CLOCK.

BY C. G. ANDREWS, D. D.

MR. EDITOR: I had read most marvelous descriptions of the great compass and variety of tone of the organ in the cathedral at Freiburg, and felt regret that I could not spend an evening there, that I might enjoy the pleasure of hearing for myself. This regret, however, soon ceased, as I had the opportunity of hearing the organ at Bern, and also the one at Lucerne, both of which are acknowledged to be superior to the one at Freiburg. Though both were of wonderful capacity, I had no difficulty in deciding that the one at Lucerne was the superior. Performances are given on each of them every evening in the summer season, beginning about twilight; admittance one franc. Quite a number gathered at each exhibition that I attended, and it was said that it was the same case every evening. The church was dimly lighted, purposely, to heighten the effect. The first notes were as soft and delicate as if wafted from a distance; then, coming nearer, it seemed that a whole orchestra was peeling forth, thrilling you with the exquisite harmony. The tones of different instruments are readily distinguished, the clangor of the cymbals, the shrill pipe, the roll of the drum, the note of the cornet piercing, yet melodious. The representation of battle scenes was most natural. The sullen peal of the siege piece, the deafening boom of the cannonade, the rattle of the musketry, were all there. More wonderful still was the rendering of a thunder storm. The muttering of the distant thunder, the sharp, sudden clap, the continuous roll, jarring and dreadful, were certainly as like to nature as mimetic art could be brought to resemble the artillery of heaven. There you seemed actually to hear the patter of the rain upon the roof, and the humming of the wind among the trees; and, simultaneously with all these minute sounds, the continuous notes of the air would be falling upon your ear with a weird-like sweetness.

Along the highways in the Catholic cantons of Switzerland images of the Saviour upon the cross are erected every few miles. Some of them are rude and inexpensive, while others are much more imposing. As they come opposite to these faithful, devoutly cross themselves and hurriedly repeat their Ave Marias and Pater Nosters. It seemed a pitiful desecration of the Saviour to me, as there on the post just beside would be the mile board to the next village, or, worse still, the tawdry placard of a patent medicine. But, after all, mused I from time to time of the diligence, if people will not be mindful of the Saviour from his goodness and his wonderful works to the children of men, the thrashing of these images before their eyes may be better than no thought of him whatever; and, as men are so notoriously neglectful of prayer, the extorting of even these mechanical devotions might be profitable from sometimes inducing the true homage of the heart. The canton of Bern is Protestant, while that of Lucerne is very largely Roman Catholic; the percentage is nearly twenty to one. Lucerne is much more highly improved, the buildings are finer, the peasantry more thrifty, and the whole aspect of the country more attractive. A fellow-traveler made quite a point on this, and drew the inference that Romanism made better citizens, and more successfully developed a country. But he was laboring under what logicians call the fallacy of irrelevant conclusion. The matter of religion had nothing to do with it. It so happened that the canton of Bern embraced those regions most frequented by tourists, and the money they scattered around so liberally built the houses and cheered the peasants.

The system of agriculture seemed quite primitive in Switzerland as well as in Germany. I saw them frequently mowing grass by hand that was scarcely long enough to reach with the blade. In the West of America it would have been regarded as valuable only for grazing. The plows seemed very rude structures indeed, and turned very shallow furrows. It is quite common to see milk cows pulling a plow. At one place I saw six large sleek milk cows, with immense udders, attached to one plow. I thought it must be a gang plow, but a more careful look showed just one share with point of iron or steel, and moul-board of wood, and it seemed to be cutting a furrow of only ordinary depth. From

passengers in the same compartment of the cars with me I ascertained that they plowed these cows all day, and milked them morning, noon and night. They seemed none the worse for their double duty, as they were magnificent creatures, indicating by their appearance about an equal capacity to draw heavy loads and to produce large quantities of milk. Milk cows harnessed to a plow or wagon was a novel sight to an American. One would think that the exemption of females from exposure and hard labor was attendant upon an advanced civilization and settled states of society, but my observation in the Old World, in more instances than the above, taught me differently. In Germany and Switzerland I frequently saw women mowing hay, and several stacks treading down the hay. In Dieppe, on the shores of France, I saw women along with the men, with the cable on their shoulders towing a boat up the dock, and in Leede the seaport of Edinburgh, I saw large companies of fish women toiling half bent up the hill under loads of fish that seemed almost incredible.

I was much interested in passing through the venerable town of Worms, rich in historical memory. Its former glory seems to have departed, as it is said to have only about one-sixth as many inhabitants as in its palmy days, and it is dependent for all the notoriety and interest that gathers about it upon the life and history of the man whom its magnates sought to crush. Summoned before the Diet of Worms, Luther said: "I'll go though every tile upon every house should be a devil." And go he did, and so deadly was the blow he dealt to the papacy, and so sacred was the doctrine—justification by faith—he preached to the world, that it wrought for him a distinction higher than that of any other uninspired man. The old town of Worms, which once would have lighted the fagots to burn him at the stake, now feels herself honored in culling a public square the "Luther Platz," and erecting in its center a grand monument to his memory.

Statues of distinguished men abound in the cities of Europe. An imposing statue of Gutenberg stands on a public square of Strasburg. On the four sides of the pedestal are sculptured renowned men of various nations. The right side was devoted to Americans; and the marble profiles of Franklin, Washington and others bore exact resemblance to the pictures of our honored countrymen. There is also a statue of Gutenberg at Mayence, and on the same square with it is the statue of another German—Schiller—remarkable alike for his pure character as well as his literary achievement. The figure represents him as tall and spare, the features are clean cut and intensely intellectual; their expression of melancholy inquiry reminded me, as I looked up in pleasant admiration, of his own lines in the Pilgrim:

"Dwelt in the whirling main,  
Saw themselves around me roll—  
Wide and wider spread the ocean  
Far and farther died the goal.  
Ah! the pathway was not given,  
Ah! the goal I could not reach.  
Earth will never meet the heaven,  
Never can the there be here!"

Strasburg is interesting in many other respects. It is most strongly fortified. Since its capture from the French, the Germans seem to realize that their tenure is somewhat uncertain, hence they keep large bodies of troops there, and are making their fortresses as impregnable as possible. They need to fear, however, a foe within as well as one without the walls. The German conquerors are very obnoxious to the natives of Strasburg, as well as to the original people of the province Alsace-Lorraine. The feeling of the common people reminded me very much of the condition of the South soon after the conclusion of our civil war. As we passed some laborers constructing fortifications I asked our conductor, an intelligent Alsatian, who had once lived in America, if those laborers were natives of the province. "No, indeed," he replied, "no money could induce a native to work on a fortification; those workmen are all Germans, brought in for the purpose." At Strasburg I first saw the Rhine; here it has none of the grandeur of scenery that characterizes it farther down, nevertheless I felt a peculiar elation as I looked on its bosom. Our track crossed it on a pontoon bridge, a temporary structure, made by anchoring boats out in the stream, laying beams from one to the other, and covering them with loose planks. I wondered at the perishable character of the bridge, especially as I thought that it was somewhere in this very region that Caesar built his famous bridge, the mechanism of which he so minutely describes in the second book of his Commentaries. The conductor said that one reason for their not building a more permanent bridge was doubtless because the Rhine was subject to



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LESLIE CORNELL CYLINDER, D. D.

To all my readers, who are wondering why a loving God has subjected them so often to the furnace, my only answer is that God *owns you* and has a right to do with us just as He pleases. If He wants to keep his silver in a hot furnace, until He can use his ore as a refined metal, then he has the right to do so. It is the Lord, it is my loving teacher, it is my Heavenly Father; let Him do what seemeth him good. He will not hurt me. On one stroke in eternity or a single hour, He can not give me grace to bear. Life's school-days and nights will soon be ended. Cruelties will not be needed in Heaven.

So, to all my fellow-sufferers who are threshing their way through the furnace of trial, I would say: Tighten your loins with the promises and keep

—Christian teachers have been placed upon three of the islands in the lagoon of Ruk, Pacific Ocean, and the work goes well.

40 **RESEARCHERS IN CATHODIC RAYS, NEW HAVEN, CT.**  
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## PRICES CURRENT

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,  
New Orleans, Monday, Dec. 5, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.	
Cotton, P. B.	
Low ordinary	10 1/2
Good ordinary	10 3/4
Low middling	11 1/2
Middling	11 3/4
Good middling	12 1/2
Middling fair	12 3/4
Sale to-day	4,250 bales
Receipts since our last	18,850 bales
Receipts previously	616,754 bales

SUGAR, P. B.	
Full fair	10 1/2
Prime	11 1/2
Choice	12 1/2
Yellow clarified	13 1/2
White clarified	14 1/2
Forward	15 1/2
Crushed	16 1/2

MOLASSES, in 100 lb. gallon.	
Common	4 1/2
Prime	5 1/2
Choice	6 1/2

RICE, Louisiana, P. B.	
Common	4 1/2
Prime	5 1/2
Choice	6 1/2

GROCERIES.	
Butter, P. B.	
New York	17 1/2
Chicago	18 1/2

Coffee, P. B.	
Rio, ordinary	10 1/2
Rio, fair	11 1/2
Rio, prime	12 1/2

Cheese, P. B.	
West. factory	10 1/2
English factory	11 1/2

Candles, P. B.	
44 lb. tallow	14 1/2
44 lb. kerosene	15 1/2

Corn Meal, P. B.	
Choice, 4 lb.	13 1/2
Choice, 8 lb.	14 1/2

Flour, P. B.	
Super fine	13 1/2
Extra fine	14 1/2
Choice	15 1/2

Fish.	
Shad, N. E. 100 lb.	10 1/2
Shad, N. E. 50 lb.	11 1/2
Shad, N. E. 25 lb.	12 1/2

Oils, P. B.	
Cash, in 100 lb.	10 1/2
Cash, in 50 lb.	11 1/2
Cash, in 25 lb.	12 1/2

Soda, P. B.	
Choice	10 1/2
Prime	11 1/2

GRAIN AND FEED.	
Corn, in sacks, P. B.	
Yellow	10 1/2
White	11 1/2

Oats, P. B.	
Choice	10 1/2
Prime	11 1/2

Hay, P. B.	
Choice	10 1/2
Prime	11 1/2

COW FEED, P. B.	
Choice	10 1/2
Prime	11 1/2

PROVISIONS.	
Beef, P. B.	
Shoulders	10 1/2
Sides, clear	11 1/2

MEAT, P. B.	
Clear ribs	10 1/2
Shoulders	11 1/2

Lard, P. B.	
Choice	10 1/2
Prime	11 1/2

ESCUENTS.	
Potatoes, P. B.	
White	10 1/2
Yellow	11 1/2

Apples, P. B.	
Choice	10 1/2
Prime	11 1/2

BALING STUFFS.	
Hemp, P. B.	
Choice	10 1/2
Prime	11 1/2

TIES, P. B.	
Choice	10 1/2
Prime	11 1/2

AUXILIARIES.	
Green chickens	10 1/2
Yellow chickens	11 1/2

Poultry, P. B.	
Choice	10 1/2
Prime	11 1/2

HONEY, P. B.	
Choice	10 1/2
Prime	11 1/2

PEANUTS, P. B.	
Choice	10 1/2
Prime	11 1/2

ORANGES, P. B.	
Choice	10 1/2
Prime	11 1/2

Wool, P. B.	
Choice	10 1/2
Prime	11 1/2

Feathers, P. B.	
Choice	10 1/2
Prime	11 1/2

Hides, P. B.	
Choice	10 1/2
Prime	11 1/2

Ox Horns, P. B.	
Choice	10 1/2
Prime	11 1/2

Tallow, P. B.	
Choice	10 1/2
Prime	11 1/2

Cotton Seed, P. B.	
Choice	10 1/2
Prime	11 1/2

COGNAC, P. B.	
Choice	10 1/2
Prime	11 1/2

Tobacco, P. B.	
Choice	10 1/2
Prime	11 1/2

HATS, P. B.	
Choice	10 1/2
Prime	11 1/2

SHOES, P. B.	
Choice	10 1/2
Prime	11 1/2

GLOVES, P. B.	
Choice	10 1/2
Prime	11 1/2

JEWELRY, P. B.	
Choice	10 1/2
Prime	11 1/2

## NEWS OF THE WEEK.

## DOMESTIC.

CLINTON, La., Nov. 23.—The mail driver from Jackson to Clinton, was shot, and the mail bag taken from him yesterday afternoon, when about five miles from Jackson. Sheriff Woodward and Deputy Postmaster Eugene Adler visited the scene to-day, and found the empty mail bag cut open and part of the mail concealed in a cane brake near where the robbery occurred. Acting on information they proceeded to Jackson and arrested Edward Johnson, colored, who is now in jail. The mail bag contained about \$30 in currency and over \$3000 in checks and drafts, all of which are missing. The mail driver is not seriously injured. The highwayman's gun was evidently short of powder, and the buckshot glanced, but few penetrating the skin.

WASHINGTON, D. C., Nov. 30.—The report of the naval advisory board was made public by the Secretary of the Navy to-day. It recommends the construction of thirty-eight unarmored cruising vessels and a number of rams, torpedo gunboats and torpedo boats. The numbers and types of vessels that will be available for service in the Navy at the expiration of eight years, if the program devised by the advisory board is adopted, will be as follows: Twenty-one ironclads, seventy unarmored cruisers, five rams, five torpedo gunboats and twenty torpedo boats.

SHREVEPORT, Dec. 3.—The engineer corps locating the road for the Vicksburg, Shreveport and Pacific Railway, have reached the bank of Red River, opposite this city, and the entire survey will be completed by Monday, when profiles and estimates will be made out to advertise for bids for the construction of 47 1/2 miles from Arcadia to Shreveport, which will complete the up gap from here to Monroe, the bids for the construction from Monroe to Arcadia having been given out November 30. This is one of the most important gaps to be filled by the Eringer combination to complete their net-work of roads with the Pacific coast.

ST. LOUIS, Dec. 3.—Gen. Dodge, President of the Pacific Railway, American and International and Great Northern Railway Companies, says the New Orleans Pacific from Shreveport to New Orleans will be completed by the first of the year. A branch of the Missouri Pacific is to be built from Alexandria to the State line of Arkansas, where connection will be made with the Iron Mountain.

Before the expiration of the coming year, direct communication between St. Louis and New Orleans will be established and known as the St. Louis and New Orleans Short Line.

The International and Great Northern from San Antonio to Laredo, Texas, will be finished by December 15th, and as soon as this work is completed, an iron bridge is to be built over the Rio Grande, and then the Mexican Extension will be known as the Mexican Oriental Inter-oceanic and International Railroad Company. It will be seven hundred miles in length, and run on an almost air line from Laredo to the City of Mexico.

GALVESTON, Dec. 3.—A special to the News from Fort Worth says: In the work connecting the Texas Pacific Pacific with that of the Southern Pacific, at 6 o'clock yesterday afternoon two of the last spikes were driven by Mrs. Wm. Hall and Mrs. R. E. Montgomery, the latter a daughter of Gen. Dodge. The last two spikes were driven by H. M. Hoxie and D. W. Washburne, by the light of bonfires.

The first engine passed over from the Texas Pacific to the Southern Pacific track, and after the placing of gold and silver coins on the track by the magistrates present, the party broke up.

ATLANTA, Dec. 3.—The election in the parish of Tangipahoa to take the sense of the voters as to whether the sale of intoxicating liquors shall be licensed in said parish after this year, passed off quietly. The license question was defeated by a handsome majority.

ATLANTA, Dec. 3.—The attendance at the Exposition, this, planners and manufacturers' week is very large, many of the most distinguished men of the country being here. United States Commissioner of Agriculture, Loring, will deliver an address Wednesday on the mutual relations of American industries.

WASHINGTON, Dec. 3.—The first regular session of the 47th Congress began to-day, and both houses were called to order at noon. In the Senate, after the usual interchange of friendly greeting by members, the President pro tem, Senator Davis, of Illinois, formally convened the Chamber, and after prayer by the Chaplain, presented the credentials of Senator-elect William Windom, of Minnesota, chosen to fill the vacancy caused by his resignation in the term ending March 3, 1883, said vacancy having been temporarily filled by the appointment of ex-Senator Ferguson. After the reading of the credentials, Senator Windom, accompanied by Senator Hour, appeared, was duly qualified, and entered upon his duties. Resolutions for committees of notification to the House of Representatives and the President, informing them of the organization of the Senate, were adopted. The annual report of Acting Secretary of the Senate, Sergeant-at-Arms of the Senate, Chief Clerk of the Senate, and Public Printer, were presented by the Clerk, and laid on the table. The hour of meeting was fixed at 12 m.

Two hundred and ninety members answered to roll-call, the absentees being Mosley, Seales and Denton. The vote for Speaker was: Kiefer 148, Randall 129, Ford 8; necessary to a choice 143. Fulkerson and Paul, of Virginia, Readjusters, voted for Kiefer.

Mr. McPherson was then elected Clerk, the vote being: McPherson 148, Adams 129, De la Motte 9. Hooker, Brownlow and Sherwood were also elected Sergeant-at-Arms, Doorkeeper and Postmaster on one vote, and all officers were sworn in.

Messrs. Hiseock, Orth and Reagan were appointed to committees to wait on the President.

Fred. B. Powers, of Washington, was then elected chaplain.

Mr. Seville, Guiteau was pronounced insane by the following physicians: Chas. H. Nichols, of Bloomington, Ill.; Dr. Charles F. Polson, of Harvard University; Dr. Salem Wooster, Salem, Mass.; Dr. Wm. Godding, St. Elizabeth's Asylum, Washington; Dr. Jas. A. McElride, Milwaukee; Dr. Walter Channing and Dr. Theodore Flater, Massachusetts. Guiteau announced that he wanted Grant and Conkling summoned. Adjourned.

## FOREIGN.

LONDON, Dec. 2.—The greatest demonstration ever held in Scotland, in connection with the land agitation took place yesterday at Aberdeen. Two thousand delegates representing 40,000 farmers were present, several Scotch members of parliament attended. Resolutions were passed, demanding a general reduction of rents, compensation for improvements, abolition of laws of entail and other legislation in the interest of tenant farmers. It was urged that the legislative changes required must apply to existing leases. A Farmer's Alliance for Scotland was formed.

TUNIS, Dec. 3.—Mr. Roustan, French Minister here, has started for Paris. It is believed that he will not return.

## Books and Periodicals.

CALIFORNIA SKETCHES. New Series. By O. P. Fitzgerald. Southern Methodist Publishing House, Nashville, Tenn.

"California Sketches," by Dr. Fitzgerald has been before the public for some time. The book received a hearty welcome, and was a work of popular interest, for all enlargement of that, but is made up of new material, although similar in character to the first work. These sketches are graphic, humorous, pathetic, informal, and always entertaining. They are in Dr. Fitzgerald's best vein, and will be read with avidity by all who can appreciate a lively and acute thinker and writer. Bishop Pierce contributes an appreciative and discriminating introduction, and the volume is adorned with an excellent portrait of the author.

CHRISTIAN CRADLEHOOD: or Religion in the Nursery. By R. Abney, D.D. Nashville, Tenn.: Southern Methodist Publishing House. Printed for the author.

Our readers are all familiar with Dr. Abney's strong, paradoxical style, his sharp, incisive, and his facility with which he expresses his ideas. As to style and general tone of thought this work is characteristic of its author. From a rather hasty examination we are impressed favorably. The book is thoughtful, suggestive, and generally just in the views presented. It is one of the most satisfactory of Dr. Abney's works, and calculated to do good. The volume is a 12mo, 258 pages.

SAVED BY FIRE: The Life of John W. Knight, Methodist Preacher. By Geo. G. Smith, of the North Georgia Conference. Macon, Ga.: John W. Burke & Co.

This is a very interesting biographical sketch of a very remarkable man. His story is told by the author kindly, appreciatively, and with good judgment. In Georgia John W. Knight was a celebrity. This brief account of his life and character will prove a readable and instructive work.

MARTIN LUTHER AND HIS WORK. By John H. Treadwell. New York: G. P. Putnam's Sons.

A neat duodecimo of 243 pages, clear and strong in style, and giving, in comparatively brief space, an excellent compendium of the life, work and character of the great reformer.

We have received from Evrich, New Orleans, a pamphlet entitled, "Before and After the Presidency," two sermons preached by Henry W. Bellows, of New York. G. P. Putnam's Sons, publishers.

The Contemporary Review, November, 1881, Geo. Munro, publisher, has: 1. Naseby and Yorktown; 2. The Business Capacity of the Clergy and Laity; 3. City Life in the United States; 4. The Brahmo-Soma versus the New Dispensation; 5. Railway Revolutions; 6. The Irish Question; 7. Commonplace Fallacies Concerning Money; 8. Old Language as the Vehicle of Thought; 9. Two Decades of Industry; Canada and Mr. Goldwin Smith.

The Nineteenth Century, November, 1881, George Munro, publisher, New York. Articles: 1. A dramatic monologue; 2. The Administrative machinery of Egypt; 3. Sir Walter Raleigh in Ireland; 4. Sheep-hunting in the Mountains; 5. The Last Great Dream of the Crusades; 6. International copyright; 7. The Future of Liverpool; 8. The Order of Corporate Reunion; 9. A New Love Poet.

St. Nicholas for December, 1881, has: 1. The King's Favorite; 2. Cap and Bells; 3. The Brave Donald and Dorothy; 4. The Little Back; 5. An Angel in an Ugly Skin; 6. Worthy Schoolmaster; 7. Story of Art and Artists; 8. What Makes the Grasses Grow; 9. The Poor Country's Christmas; 10. Recollections of a Drummer Boy; 11. The Hoosier School-boy; 12. A Hundred Years Ago; 13. Stories from the Northern Myths; 14. The Nervous Little Man, and other articles. Illustrations are numerous, and specially calculated to take the eye of the young folks.

## Virginia Conference.

## APPOINTMENTS.

RICHMOND DISTRICT.—R. N. Medd, P. E. Trinity; J. W. Bledsoe, Broad street; W. G. Starr, Centenary; P. A. Peterson, Park Place; John Ransom, Clay street; S. S. Lambeth, Laurel street; W. P. Wright, Union station; W. C. Vaden, Nicholson street; J. M. Saunders, Manchester and Fifth street; E. P. Wilson, W. J. Taylor; Charles City; J. P. Lubin; New West Kent; John M. Burton; Wm. Hunsburg and Bigler's; P. F. August; Gloucester; H. C. Chatham; J. M. Campbell; Matthews, George C. Vandercie; West Matthews; T. O. Edwards; Warwick mission, to be supplied by S. L. Thrift; Editor of Richmond Christian Advocate, J. J. Lafferty; Professor Vanderbilt University, J. C. Graubner.

CHARLOTTESVILLE DISTRICT.—J. M. Anderson, P. E. Charlottesville; J. C. Morda, T. A. W. Charlottesville; J. C. Albemarle, George E. Booker, Louisa; E. H. Pritchett, Scottsville; A. C. Berryman; Fluvanna; G. W. Wray; Milton; W. A. Tompkins; Batesville; R. W. Watts; Gordonsville and Orange; W. H. Edwards; Orange circuit; J. C. Rosser; Culpeper; E. G. Chandler; Culpeper circuit; J. W. Carroll; Rappahannock; J. H. Cronin; Woodville, to be supplied; Madison; W. H. Payne; Greene, J. F. Brannin; Piedmont mission, to be supplied; Captain University of Virginia, J. T. Whitely.

LYNCHBURG DISTRICT.—D. P. Wells, P. E. Centenary; J. S. Hunter; Court street and Danielstown; W. B. Edwards; C. H. Green, T. H. Early, Superintendence; Madison, J. H. Kabler; Amherst; J. N. Jones; West Amherst; Charles E. Watts; Mount Pleasant; N. B. Foushee; Bedford, J. L. Spencer; West Bedford; R. E. Gayle, J. W. Compton, Superintendence; Middle Bedford, R. H. Younger; North Bedford, M. L. Bishop; Liberty; J. B. Dey; Bedford Springs; J. T. Moore; Nelson, J. W. Howard; Appomattox, W. F. Robins; Campbell, James O. Moss; West Campbell; R. B. Scott; South Campbell; Henry Hunt; Prospect, T. J. Taylor; Bedford mission, to be supplied by J. G. Lennon; Glenmore mission, to be supplied by J. W. Parish.

DANVILLE DISTRICT.—Oscar Littleton, P. E. Main street; A. G. Brown; Lynn street, W. F. Tillett; North Danville, J. H. Patterson; Charlotte, N. J. Pruden, E. A. Gibbs; West Charlotte, J. S. Wallace; South Boston, J. W. Crider; South of Dan, B. S. Herring; Chatham, R. B. Blankenship; Pittsylvania, J. D. Southall; North Pittsylvania, T. P. Duke; Northwest Pittsylvania, to be supplied; Franklin, J. P. Woodward; West Franklin, to be supplied; East Franklin, D. J. Traynham; Henry, J. W. Tucker; Patrick, to be supplied; South Patrick, H. C. Bowles; Superintendence; Halifax, J. E. Gator; East Halifax, to be supplied.

FARMVILLE DISTRICT.—F. J. Hogg, P. E. Farmville, Leo Rosser; Prince Edward, W. B. Rowley; J. S. R. Clarke, Superintendence; Burkeville, J. R. Waggoner; Lunenburg, T. M. Heggan; West Lunenburg, S. H. Johnson; Boynton, J. L. Clark; Boynton circuit, J. D. Lumsden; Clarksville, C. W. Cain; Mecklenburg, W. O. Waggoner; North Mecklenburg, J. H. Maynard; Brunswick, T. L. Williams; West Brunswick, W. A. Crocker; South Brunswick, W. R. Smith; Nottoway, J. D. Hank; Amelia, W. G. Lumpkin; Cumberland, J. W. Blincoe; Cartersville, C. H. Hogg; Buckingham, T. P. Wise.

PETERSBURG DISTRICT.—Bart Whitehead, P. E. Washington street; J. A. Blackwell; Market street; J. E. Edwards; High street; J. C. Reed; W. J. Chapel, W. H. Atwell; Blandford, Joseph Lear; E. R. S. T. McSimpson; Chesterfield, W. G. Williams; Matoes, R. O. Payne; Dinwiddie, D. M. Wallace; West Dinwiddie, W. W. Lear; Sussex, F. M. Edwards; J. A. Riddick, Superintendence; North Sussex, J. H. Gator; Brunswick, W. H. Riddick; L. A. Gator; Superintendence; Prince George, A. B. Warwick; Surry, W. E. Grant; J. W. Connolly; Superintendence; Wakefield, W. P. Jordan; Coalfield, A. C. Jordan; Clover Hill, to be supplied.

MURFREESBORO DISTRICT.—H. H. Christian, P. E. Murfreesboro, Wm. McGee; Northampton, C. E. Hobbins; Meherrin, J. E. McSauran; Bertie, B. F. Tennille; Hertford, E. M. Jordan; Edenton, W. G. Bates; Pasquotank, E. N. S. Bogue; Elizabeth City, R. A. Compton; Suffolk, E. M. Peterson; Gates, J. H. Amos; Southampton, J. Q. Rhodes; North Southampton, M. S. Colonna; Clinchfield, T. J. Bayly; Camden, A. M. Hall; Dare, W. W. Sawyer; Harrellsville, John A. Moss.

NORFOLK DISTRICT.—J. A. Proctor, P. E. Cumberland street; J. H. Haddock; Grubbs street, A. C. Bledsoe; Queen street, J. P. Twitty; Berkeley, H. M. Hope; Monumental, W. E. Jenkins; Central, H. P. Mitchell; Second street, G. M. Wright; Norfolk circuit, J. E. Edwards; East Norfolk, C. C. Wertheimer; R. M. Saunders; South Norfolk, Richard Ferguson; Princess Anne, T. H. Campbell; Currituck, J. B. Berry; Hampton, R. J. Moore; York, J. H. Dally; Smithfield and Benn's, Jacob Manning; Isle of Wight, J. E. Deshazo; Fox Hill, to be supplied; Seaman's Chaplain, J. B. Merritt.

RANDOLPH MACOS DISTRICT.—J. P. Garland, P. E. Ashland, W. E. Evans; J. E. Potts, Superintendence; Spotsylvania, to be supplied; Caroline, R. A. Arnold; Bowling Green, J. T. Mason; J. C. Rowe; Middlesex, D. G. C. Butts; King and Queen, B. C. Spiller; King William, W. T. Crook; Essex, J. B. Askew; Hanover, R. N. Crook; West Hanover, W. E. Allen; Goodland, W. A. Laughon; West Goodland, to be supplied by R. H. Mullen; King George, T. H. Bogue; Montross, Paul Bradley; Westmontross, W. H. Gregory; Heathsville, Alfred Willes; Bethany station, R. M. Chandler; Lancaster, E. B. Bacon; East Louisa mission, to be supplied; President R. M. Collage, W. W. Bennett.

EASTERN SHORE DISTRICT.—H. H. Hilly, P. E. Eastville; W. H. Hilly; Baltimore, J. W. Stiff; Pungue, C. D. Crawley; Onancock, I. Carson Watson; Atlantic, R. B. Bantles; Wicomico, J. W. S. Robins; Salisbury, R. F. Lipscomb; Berlin, J. T. Routten; Dorchester, W. P. Bann; South Dorchester, A. J. Brudshaw; Cambridge, J. R. Angis; Accomac, L. B. Betty; Dorset mission, to be supplied by W. F. Hays.

TRANSFERRED.—Wm. T. Williams to Danvers Conference, and appointed to Los Vegas, New Mexico; Jacob N. Rosser to Columbia Conference.

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NORTH MISSISSIPPI CONFERENCE.



# Christian Advocate.

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### THE MIDNIGHT TRAIN.

Across the Gulf and brooding night.

A great fire with a den of thieves.

And breath of a stormy wind.

Around him while the rolling tide.

And with a flash of lightning.

He cleaves the midnight sea.

To lonely seaports the low wind.

The bell of a ship that is lost.

That summons to the sky.

Till, startled by his own cry.

They seem to keep his cry.

As if he had been there.

Through many a dark, wintry night.

Over the sea, where the waves are.

And the light of a ship that is lost.

A bright, shining light.

Which, in the darkness of the night.

They see the light of a ship that is lost.

And the light of a ship that is lost.

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crucifixion and death? Yes; there is something worse than all this—there is sin. Disease and accident and cruelty and death may maim and torture the body, murder and selfishness may end the life, but sin blasts and corrupts the soul, and many a drunkard's child in England is being trained up deliberately in the habits of sin.

I believe that there are people wicked enough and imbecile enough to say that the mention of these very painful facts is what they call "sensationalism." Now, what have I been doing? I have merely been mentioning one or two facts out of hundreds and hundreds of similar facts, not drawn from disputable sources, but simply derived from the cold, daily, impartial records of justice, and only bearing upon one single fraction of all the terrible evidence which ought to exert all the powers of every Christian man in doing what little he can to resist the tyranny of drink. There are people who talk of "sensationalism" when we speak of facts like these.

## Training of the Child.

MR. EDITOR: Taking it for granted that Christian parents accept the Bible as the word of God, I propose to ask all such, some questions. Brethren, what will be our plan in the day of judgment, if any of our children are lost on account of a failure to train them in the "nurture and admonition of the Lord?" Solomon says: "Train up a child in the way he should go, and when he is old he will not depart from it." We have the exclusive control and custody of our children until they reach their majority; and every converted parent possesses the gifts and qualifications, if rightly used, to train his children religiously, as well as morally, intellectually, and physically. It will not do for us to say, "We have done the best under the circumstances," but the question is, "Have we done what we were commanded to do?" I fear some of us do not believe the passage referred to, otherwise we are neglecting the most important matter that we can be engaged in in this life. The promise is as certain of fulfillment as any other contained in the Bible, and why Christians can believe the passage of Scripture and disbelieve other passages, equally as plain, is a mystery.

Now, brethren, we had better stop and think what excuse we expect to offer in the day of judgment if any of our children should charge us with neglecting their religious training. If we will only take our children and consecrate them to the Lord, together with everything else we possess, we can train them so as to secure their conversion and ultimate salvation. How are we going to "enter in at the door," with a child standing by and charging us with its damnation? Can it be said of us, under such circumstances, "Well done, thou good and faithful servant?"

We are careful enough in regard to the temporal wants of our children. So are brutes careful to provide for and protect their offspring. Parents and children are created by God to live with him forever, and we had better be careful that there be no separation in the day of judgment on account of our neglect of duty to our children. Let us gather up our children from all the streets, on Sundays and at night, provide them with suitable literature to read; carry them to church; dedicate them to the Lord by baptism; train them up in the church; and when we send them from home to be educated, place them under converted teachers, and then we will be training them in the "nurture and admonition of the Lord." Our children need Christian training and education. It will not do to simply rely on educating them under Christian civilization alone; for the worst individuals in this country can boast of having been educated under religious civilization. We have no difficulty in training our children intellectually and professionally, and would find no difficulty in training them religiously, if we felt the responsibility that God places on us, to train them for eternity, as well as for time.

THOMAS ALEX. DEW, 1881.

## Southwestern Bible Society.

At the suggestion of some of the members of the Board of Directors of this society, the agent since July has been prosecuting a series of visits to a number of towns and churches in the interior, rendered necessary by our increasing and extending railroad facilities. He has, with very little loss of time from the postoffice, visited forty-four churches; traveled 4602 miles; preached forty-seven sermons; delivered eight Sunday school and thirty-two Bible addresses.

The objects of these visits is to present the claims of the society, and thus to awaken a wider interest, excite a larger sympathy and secure a more general cooperation in its work among the people. For many years it has had very little aid, except from some of the city churches and the parent society; and, but for the generous help, with many degrees of hesitancy, of the latter, would have been unable to do its work. Two years ago, the American

Bible Society proposed, in view of our impoverished condition, to furnish us books for canvassing and supplying our territory on two conditions. One was that we should show a disposition to help ourselves, by doing what we can to supply our necessities; and the other was that we would furnish proper reports of the work done.

This canvass is now nearly completed. There is but one county in Mississippi, Lawrence, which has not been commenced; and only three, Cameron, St. Mary and Tunica, in Louisiana.

Our reports show 113,664 families visited; 49,601 found destitute; 32,717 supplied; 64,992 volumes distributed, costing \$17,914.34. From this it will be seen that about 17,000 of the families in our territory are still destitute, besides others that have since become so.

The object of this communication is to direct the attention of the churches and the community to this subject, to determine whether this work shall be continued. In view of the fact that the parent society has already granted us about \$15,000 for the work and done what it proposed, is it reasonable to expect it to continue its grants? And in view of the increasing prosperity of our section of the country, ought it to be required to continue its beneficence toward us? It seems to me we ought to assume an independent position and, at least, take care of our own field. The most feasible plan, suggested by my recent operations, is the contemplated formation of a society—annual contributions from members. We want a few hundred annual members from each one of the different denominations represented in it, to contribute three dollars per annum. We have obtained some of these at all the churches recently visited, and have had promises from others. We hope for numerous favorable responses from individuals to this proposition, and also for encouragement from churches and ecclesiastical conventions.

W. L. C. HUNNICUTT, Agent.

## Some Disciplinary Changes.

MR. EDITOR: I am very well satisfied with the government of our church. There are one or two little items in the modes of doing things, that it seems to me would be well to change, viz: Let it be understood that the recording steward is the secretary of the Quarterly Conference. If absent, let a proxy be appointed by the presiding officer. I have witnessed the election of a secretary for a Quarterly Conference, and the recording steward there, took in hand, to do the work, and in confusion ask, "What need of a recording steward?" I suggest that the Discipline be so amended as to make it the duty of the pastor, not simply to report the number of children baptized to the Annual Conference, but that he report the number of baptized children connected with his charge. For a year or two these reports would only approximate the exact number; but with care we would soon be able to report the number of baptized children in the connection. I also suggest that a church letter be written, "is a member," not "has been a member," for the honor is a member (at the time the certificate is given) of the charge over which the pastor presides, who signs the church letter. Then, in every instance, write the names of the children (if any) in the body of the church letter. Thus, A. B. is an acceptable member of the Methodist Episcopal Church, South, Monroe charge, Delhi district, Louisiana Conference, and his children E. B. and G. are baptized children of the church. The pastor notes on his roll book the removal by letter, of the bearer of the certificate, and the removal of the children. The pastor receiving such letter, records the name of the bearer in his proper place, and the names of the baptized children among the names of the baptized children of his charge, noting the fact they come by letter from such a charge, etc. There is slackness in our work for the children, just here, that we must try to remedy. Do not take any authority or work from the Quarterly Conference, nor belonging to it, unless you intend to destroy it and the presiding eldership entirely. We have already reduced it to the minimum of importance, and to go further is to destroy it.

R. P. WHITE.

## Colored Conference at Crystal Springs.

The Mississippi Conference of the Colored Methodist Episcopal Church in America, met at this place, November 30, and adjourned on last night, December 4. There were about twenty-five clergymen and four lay delegates present, this being hardly half of their number. Rev. J. L. Forsyth and the writer attended one or two of their morning sessions, as reconstituted fraternal delegates, were called on for speeches and delivered addresses. The Conference body impressed me favorably; they were dressed well, looked well and behaved well. Business was transacted rapidly. Some few of the brethren, true to old habits, slumbered peacefully on the edges of the Conference, but the majority

were wide-awake and active. The presiding officer, Bishop Isaac Lane, was self-possessed, dignified and deeply in earnest—his heart is evidently in the work. Like other Bishops, however, he knows when and how to unbend—the episcopal humors his to perfection.

Six hundred recessions were reported as a part of this year's work. The writer offered his church, Sunday night, to the Bishop, to preach and read out his appointments.

A congregation of 150 white and 400 colored people assembled to hear. The Bishop preached a most excellent sermon of an hour's length. In it were occasional bursts of real eloquence. Then followed by request a sketch or brief history of his church. Then for half an hour came whole-some advice to his race. He begged the women to keep off the streets on Saturdays; he exhorted families to cleanliness, clean knives and forks, clean table-linen and beds; he grew warmer with his theme and commended soap to them, telling them in a good-humored way to "use it freely." He encouraged them here, while checking at the same time the rising wrath of the whites, by assuring his colored listeners that he was only begging them to do what Bishop Asbury had in a former day enjoined upon the white brethren.

Then came a stirring address to the preachers. In all, the Bishop was over two hours, talking upon these different subjects—yet his congregation never wearied—and the remarkable verdict on the street to day is, that nothing was said last night that could be desired by any one to be unsaid this morning.

In the midst of the lecture that followed the sermon, the gravity of the assembly was completely upset by a little occurrence. A good old colored sister, who was in full sympathy with the occasion, evidenced her satisfaction during a profoundly silent moment, by producing with her mouth a sharp nasal-singing sound with which every Methodist preacher who ever addressed a colored congregation is familiar. It was a sound perfect in its kind, and superior to all its fellows. It arose clear, was prolonged, and died away reluctantly. To use an old saying: "It brought down the house."

## Don't Tilt It.

MR. EDITOR: The account given in "Colporteur Sketches," of the loud-shouting brother, who, in the exuberance of his joy, contributed the enormous sum of ten cents to the Bible cause, reminds me of an incident which came under my observation many years ago, at a camp meeting in California, namely, Miss. A handful of worshippers had assembled at "the stand" one morning before breakfast, for prayer, and "Pole Topping" Owens, well remembered by every old Methodist in Mississippi and North Louisiana, conducted the services.

We shall never forget his opening remarks. In his quaint way, he addressed his audience in about these words: "Come my friends; there are not many of us; let us all get near together. Come up here into the altar. You know that when we want to make a good fire, and have but little to make it with, we pile the sticks close together. Let us all get close together and all unite in earnest prayer to the good Lord for an abundant blessing; and if any of you should get so happy that you can't help shouting—why, shout! If the vessel should get so full that it is bound to run over, let it run. But," he added very impressively, "mind that you don't tilt it." VERITAS.

## System in Giving.

Most Christians agree that it is the duty of church members to give something to the cause of God. Some believe this should be no inconsiderable amount. Others suppose a pittance will suffice. Judging by the practice of professors, with rare exceptions, one might conclude that most of them would be glad to pay just as little as would permit them to enter into the kingdom of heaven. But there are some who give freely wherever an opportunity offers. If we have the means to give, for they will give all we can. How to maintain the means, which to do good, however, is to many a grave question. Let us, then, consider the Bible plan of giving.

Not to refer to the tithes and offerings and sacrifices enjoined in the Old Testament, let us note what is said in the New. The widow who gave two mites was commended of our Lord. She could not contribute a large amount at once. But she could often give two mites by making the sacrifice here recorded of her; and thus in the course of a year or two her gifts would make quite a sum. Now, suppose she made no systematic effort to obtain means, or no regular practice of giving, she would have failed to do all the good she might, and consequently failed to flow from the spiritual blessings that flow from liberal and cheerful giving. When St. Paul was illing a contribution for the poor saints in Jerusalem, he directed the members of

the church at Corinth and in Galatia, "on the first day of the week, to lay by them in store," as God had prospered them, in order that it might be ready on his arrival to be paid over without any trouble, delay, or failure. By thus laying by a part of their earnings every "first day," they would not be so heavily burdened by giving twenty dollars in three or four months, as they would by giving the half of it at that time, if it had not been laid by in small sums for that purpose. So, brethren who pay their pastor in monthly installments, unless they be men of wealth, who rarely give enough to feel it, are enabled to pay much more, and to pay it more easily, than they could if the collection was made only once a year, or even once a quarter. And those who "lay by" missionary money, twenty-five cents now, fifty then, and a dollar at another time, will find it comparatively easy to pay ten, fifteen, or twenty dollars a year; while if no system is practiced, they will feel burdened by the payment of a dollar or two at the close of the year. We hope many of our brethren will try the apostolic plan of "laying by in store on the first day of the week." Missionary Visitor.

How it Was Ruined.—A correspondent of the Sunday School World, writing from South Carolina, relates a touching little incident. He had come into the neighborhood to visit a Sunday school, and seeing a boy, about eight years old, sitting on a doorstep, asked him if he were not going to the school. To this the little fellow answered: "I ain't been there in three Sundays—it is all ruined." Not understanding just what the lad meant, the question was repeated; but the boy again said: "No, sir, it is ruined." "Why, how is that?" asked the missionary. "Have any of the teachers had a fuss?" "Have the children been fighting, or behaving badly?" "No, sir, I reckon not," was the answer; "but it is ruined." "Now, my dear boy," said the missionary, "please tell me, if you can, what has ruined your nice little Sunday school." The little fellow looked up into his face with an expression of great grief in one so young, and replied: "She don't come no more, my teacher don't—it is ruined." The boy's estimate of the absence of that teacher was a great compliment to her. Tongue-tied, the missionary, the Sunday school would be a great deal better off, if it had more teachers in it, whose absence would be its ruin!

## German Mission Conference.

The German Mission Conference convened in Houston, Texas, Wednesday, November 30, and adjourned on the following Sunday night. Bishop Keener was present and presided. Harmony and good-will ruled the day. Two were received on trial, and two into full connection. The collections were full; the assessment for foreign missions complete. Our membership has paid more than one dollar, per capita, for missions. Next year's session will be in New Orleans. Dr. Kelley, of Nashville, was with us for a few hours. The election for delegates to the General Conference resulted as follows: Clerical: J. B. A. Ahrens, Reserve: F. Verdenbaum, Lay: A. Bering, Reserve: F. Zinke. Both of Houston. On Sunday night, after the Lord's Supper, Bishop Keener read out the APPOINTMENTS.

WEST TEXAS DISTRICT.—J. Badler, P. E.; Llano circuit, George A. Rempel; New Braunfels circuit, G. Muller; Grassyville circuit, William Eiser; Fredericksburg mission, P. Verdenbaum; Childo, J. A. Schimper; Welmar, Jacob Kern; Clifton, George H. Zimmermann; New Braunfels, F. W. Hardt; Yorktown, A. Schenrich; Victoria, to be supplied.

EAST TEXAS DISTRICT.—J. Prinzling, P. E.; Houston station, William Knolle; Houston mission, J. A. Parly; Belvidere and Caldwell, C. A. Grote; one to be supplied, D. Schrimpf; Industry mission, J. Prinzling; Long Prairie, Ferd Gerdis; Travis mission, to be supplied; High school, J. A. G. Rabé.

LOUISIANA DISTRICT.—J. B. A. Ahrens, P. E.; Dryden's Street Church, J. B. A. Ahrens; Craps Street Church, J. G. Krauter; Sarraport Street and Carrollton, P. H. Hensch; Osyka mission, to be supplied; Rustoville and Plaquemine, to be supplied; Lake Charles, J. H. Bolmfalk; Mobile mission, J. Merkel; St. Tammany, to be supplied by F. Maubles.

It ought to be the great care of every one of us to follow the Lord fully. We must follow him universally, without dividing; uprightly, without assembling; cheerfully, without despising; constantly, without declining; and this is following him fully.—Matthew Henry.

## North Alabama Conference.

The North Alabama Annual Conference was held in Huntsville, Ala., Nov. 23-27. Bishop McVey presiding, and J. A. Thompson, secretary. A number on trial: R. W. Anderson, H. S. Matthews, Hiram G. Davis, H. A. Burns,

S. P. West, Sampson H. Williams. Traveling preachers ordained deacons: Thos. W. Hays, Angus S. Whitlurst, Thos. K. Thore, Robert A. Thompson, Thos. F. Davis, Geo. L. A. Thompson, J. E. Jones. Traveling preachers or ordained elders: W. McD. Howell, Robert N. Ledbetter, Jas. H. Cameron, Carroll T. O'Neil, Robert E. Mountain, Rohn P. Whiston. Local preachers ordained elders: Robert Moore, Samson H. Williams. Sessions at local preachers, 355; members 35,110; infants baptized, 1,000; adults baptized, 1,277. Number of Sunday schools, 420; teachers, 2,140; scholars, 17,451. Contributed for supernumerary preachers and the widows and orphans of preachers, \$14,324.30. Contributed for missions: Domestic, \$2,600.35; foreign, \$130.40. Bishops' fund, \$22.50. Delegates elected to the General Conference: Clerical, Anson West, J. B. Stevenson, L. M. Wilson and J. A. Thompson; alternates, J. W. Newman, and R. A. Timmon; Lay: E. A. Powell, W. W. Wood, J. H. Harris and M. J. Baldrige; alternates, J. H. Brandon and R. D. Basing.

## ARTICULATIONS.

HELENSVILLE DISTRICT.—A. West, P. E.; Huntsville station, J. A. Thompson; Versailles circuit, G. W. Hamilton; Trane circuit, to be supplied by J. W. Hamer; Limestone circuit, R. E. Mountain; Athens station, W. E. Meek; Pellissippi circuit, R. A. Wilson; Mackville circuit, supplied by R. T. Blackwell; Vienna circuit, J. C. Nott, J. J. Barlow, superintendent; Deposit mission, J. C. Hunkapiller; Larkinsville circuit, W. E. Cameron; Scottsboro station, W. T. Andrews; Bellefonte circuit, J. H. Leslie; Stevenson circuit, to be supplied by J. C. Wallace; Paint Rock mission, M. H. Johnson; New Market circuit, H. A. Horn.

TALLADEGA DISTRICT.—J. T. Moore, P. E.; Talladeega station, W. L. Horn; Talladeega circuit, L. P. Whitten; Mansford circuit, L. Z. T. Morris; Oxford circuit, W. B. Kirk; Austin mission, R. A. Thompson; Alexandria circuit, V. G. Hawkins; Glades circuit, A. S. Whitfield; Cross Plains circuit, C. Godby; Fossa Valley circuit, C. S. L. Lassiter; Haperville circuit, P. K. Brindley; Cummins circuit, M. E. Bull; Fayetteville circuit, L. T. J. Brandon; Plattersville circuit, J. C. Purvis; Chambers Springs circuit, T. W. Hays.

TEXAS DISTRICT.—J. G. Shughart, P. E.; Tascala station, R. T. Nott; North Fort station, P. H. Deane; Carrollton circuit, D. S. McDonald; Yorkville circuit, J. C. Crow; Gordo circuit, J. L. Ferguson; Simpson mission, to be supplied by W. J. W. Chady; Sheffield circuit, J. S. Glasgow; Bayville circuit, G. W. Samples; Loxapulla circuit, R. K. Tierce; Vienna circuit, H. W. Ward; Interlarch mission, L. M. Powell; Clear Creek mission, R. E. Johnson; Captiva circuit, G. L. Hewitt; North River station, to be supplied by J. S. Freeman; R. G. Isbell, President; Godfrey High School.

BIRMINGHAM DISTRICT.—R. C. McCoy, P. E.; Birmingham station, J. W. Newman; South Birmingham, to be supplied; Elyton and Lamoore station, E. Nightingale; Birmingham circuit, B. Gregory; Jones Valley circuit, B. P. Lee; Ashville circuit, R. E. Emerson; Murphree's Valley circuit, R. A. Wilson; Mount Springs circuit, J. E. Anderson; Cummins circuit, S. P. West; Oakton circuit, J. W. Tucker; Jonesboro circuit, T. P. Roberts; Tusculum circuit, R. E. Wilson; Pellham circuit, N. H. Self; Monteville circuit, J. W. Blaine; Elgin Alabama Christian Association, J. W. Christian.

LAFAYETTE DISTRICT.—J. P. Brown, P. E.; Lafayette station, C. E. Edin; Oak Grove circuit, C. L. Robb; Camp Hill circuit, E. B. McCull; Dupree, superintendent; McDowell circuit, Alexander Giv, W. L. Clifton; Searcy circuit, R. W. Jones; Wagonville circuit, H. S. Matthews; Hackneyville circuit, E. W. Jones; Tallapoosa mission, R. W. Anderson; Lineville circuit, W. T. Parillo; Abernethy circuit, P. G. McWhorter; Wedowee mission, J. T. Coleman; Louisa circuit, W. McD. Howell; Bonaparte circuit, M. L. Whitlow; Fredonia circuit, R. N. Ledbetter.

DECATUR DISTRICT.—L. M. Wilson, P. E.; Decatur station, W. M. P. Ripley; Trinity circuit, W. P. Owen, M. N. Morris, superintendent; Fairland station, R. T. Howell; Fawn Creek circuit, J. L. Coleman; Jackson circuit, J. S. Davis; Russellville station, J. T. Miller; Falls mission, to be supplied; Newburg circuit, to be supplied; Mount Vernon circuit, Wilson Williams; Oakville circuit, J. S. Marks; Danville circuit, G. F. Boyd; Hamlet circuit, J. R. Sharpe; Smokeyville circuit, H. P. Berry.

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## Christian Advocate.

OFFICE OF THE MISSISSIPPI AND LOUISIANA  
CONFERENCE OF THE METHODIST  
EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

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REV. C. R. GALLAGHER, REV. C. W. CARTER, D. D.

THURSDAY, DECEMBER 15, 1881.

In accordance with the action of the Alabama Conference, at the recent session in Selma, by which its official relations to this paper were severed, we reluctantly drop the name from our title page. From the foundation of the NEW ORLEANS CHRISTIAN ADVOCATE this Conference has been one of the joint publishers and patrons of the paper. They have come to the conclusion that their interests will be promoted by uniting with the North Alabama Conference in supporting the Alabama Christian Advocate, published at Birmingham. Whether this conclusion is well founded time alone can tell.

If the brethren felt that the establishment of the new paper was important to the work and institutions of the church within their bounds, it was their right, and perhaps their duty, to attempt it. If the movement be for the glory of God, and for the extension of the Saviour's kingdom, we can not but wish it abundant success. This is our prayer, that it may contribute greatly to the upbuilding of our loved Methodism in the State of Alabama.

Our intercourse with the members of the Alabama Conference has been pleasant, and in the severance of our official relation to them as the editor of their Conference organ we believe that nothing but the kindest feelings exist between us. We shall hope to retain many, if not most, of our old subscribers in Alabama, and even to increase the list by new subscribers. Although another paper becomes the organ of the Conference, the NEW ORLEANS CHRISTIAN ADVOCATE still has claims upon the good will and services of the brethren, and they are still recognized as its agents. They will, we doubt not, do what they can to save this paper from loss, and also to increase its usefulness.

In view of the action of the Alabama Conference, it is doubly important that our friends, lay and clerical, work energetically for this paper. It is now under the control of the Mississippi and Louisiana Conferences, and everything depends upon the increased efforts of the members of these Conferences to increase our circulation in their bounds. If the action of the Alabama Conference shall stimulate our friends generally to more diligent efforts, the NEW ORLEANS CHRISTIAN ADVOCATE may gain in one direction what it loses in another, and in the end be more prosperous than ever. No doubt we can do very well if the preachers of the Mississippi and Louisiana Conferences will make a prompt and thorough canvass, and do with their might what their hands find to do. Every Methodist ought to read a church paper, and every Methodist family should have the advantage of the weekly visits of one or more of these disseminators of grace and truth.

## The Suspense.

The time of suspense in many itinerant homes is just over. The good man has come back from Conference, and the destiny for another year is settled. Hope and fear were mingled in the waiting, and these have given place to satisfaction in some instances, and to disappointment in others. But the suspense, how it takes hold of the household, the wife trying to look on the bright side, and yet striving for the grace of resignation. And the children, early learning to be careful, and precocious in their concern for the future.

There is nothing settled certainly. The faithful horse, the pet bird, the dog, peradventure the cat, and may be some cherished shrubs and flowers, are all mobilized. It is with fear and trembling that the pastor or his family permit local attachments to take root. If rooted at all, it is in pots, and ready for the road. Disappointed last year, there is some hope, timidly cherished, that something better is in store. Those in the hard places feel that they can scarcely be worse. Those in the good places are probably the most anxious. Things are often too good to last, when very bad the chances are, that they will mend. When at the bottom there can be but one movement, and that is upward. Anywhere above, a fall is possible. With most preachers there is conjecture, and with a few the coming appointment is probable. Some are tolerably certain to remain where they are, and others, who must move, are in some cases pretty confident of the place to

which they will be assigned. But there is a seasoning of uncertainty in every case. However improbable, still any calculation may be upset. The suspense is of degrees, light, twilight, and the darkness where there is scarcely a shimmering of the day.

Painful as suspense is ordinarily, there is in this itinerant suspense something of pleasure. It is an annual excitement, and there is a stimulating glow in it. It gives variety to a home-life that otherwise would often be monotonous—almost without incident. To the sailor the facilitation of the sea is said to be in its storms. Once a year there is usually the portents of a gale in the itinerant's home, sometimes a gentle breeze. What a strange life it is, this living, a year at a time, always in tents, nomadic, gypsy-like? "Not knowing whither," so Abraham went out, and the itinerants are the children of faithful Abraham, obeying the same Divine voice, and seeking a city which hath foundations.

To be careful for nothing, while the Conference is in session, and Bishops and presiding elders are moving men about as pieces on the chess-board? Paul had no family, and it did not matter, but a greater than Paul has said: "Take no thought"—thanks to the revised version—"be not anxious." It is not exactly like moving pieces on the chess-board, but to arrange, harmonize, adjust, and so that the church shall be best served and the preachers and their families distributed for their greatest comfort and usefulness—here is labor. If we could only believe that God makes the appointments! However this may be, to the faithful man God is in his appointment, and we verily believe that God specially cares for the wives and children of Methodist preachers. The Bishop and presiding elders make the appointments, but God makes them for those who will so receive them as from the Divine wisdom and love. It is in this as in other things, "according to our faith." The faith and consecration of the preacher makes his appointment of God, however given, and assures the blessing of the Infinite Goodness. There is as much fidelity in our views of the appointment of preachers, as in our notions of prayer and Providence. Prayer and Providence nowhere have such play and certitude as in the appointments. God is in them, His hand guided last year, it will guide this year. If Christ, personally visible, were to make them, and read them out, there would be more hard appointments than now, and more that seem unreasonable and even inexplicable. In things unchangeable of God, there are more strange things than Bishops and presiding elders have ever done. Wherefore in the time of suspense let there be no musing.

## The Obedience of Love.

An outward obedience is possible without love. The spirit of bondage to fear is that which moves many religious people. The terrors of the law, and the danger of future torment, are powerful to deter from sin, and even to incite to the pursuit of holiness. This religion of fear may exist as an element in the best type of piety, but it is not alone. It becomes subordinate as the soul grows into the likeness of Christ, and is so modified by spiritual transformation that it ceases to be of bondage. Servility is eliminated. There is something higher and better than this bondage spirit, although none but the converted are capable of it, and, in its highest degree, only those who are going on to perfection.

And yet it will scarcely do to say that these fearful souls are altogether without Christ. Love in them has not become stronger than fear, and it is not yet in the ascendant. Paul declares that "we have not received the spirit of bondage again to fear." That might have been more the staple of Old Testament piety, and also marks a certain stage in our Christian experience in the line of conviction, repentance and a low order of faith. But the believer in Christ who reaches the standard of privilege, and grasps the substance of the gospel, receives the Spirit of adoption. The Holy Spirit is the agent in both cases, working in one the servile fear which is to give place at length to the filial feeling, and working in the other the love and assurance which erases, Abba, Father.

Christ seems to appeal to this higher principle of love when he says to his disciples: "If ye love me keep my commandments." The connection shows that obedience springing from love would bring them into abiding communion with the Comforter, and into the fellowship of the Spirit of truth. If Christ be obeyed from other motives, such as the fear of perdition, or of the Divine judgments in this world, or from a trembling apprehension of his power and

authority, there is in such cases the lack of comfort and the absence of light. The obedience of love has this superiority, and this pre-eminence that it secures to us the riches and fulness of the Holy Spirit. The point is hardly this, that there is no obedience without love, but that the obedience that flows from love brings the soul into a peculiar nearness to Christ, and to the Holy Spirit. Christ points out the path to the greatest blessings of the new covenant, and the way through which its comfort and light are to be reached.

The obedience of love is that which Christ craves. It is that which an earthly parent values in his child; it is that which God approves and honors in those that worship him, and it is that which Christ most highly esteems in his disciples. He requires obedience. His commandments are laid upon us, but the keeping of them must be in love. What he will do with those who render service from other motives need not be determined. He desires this sort of obedience, that our keeping of his commandments flow from a pure and strong love to him. This seems almost a reversal of the order as we are accustomed to think of the service of Christ. If there is obedience, we say there must be love. And this is true of obedience in its largest and truest sense, of the heart and of the life; and yet there is a zealous legalism, a keeping of commandments, in which love does not predominate. Love is obedience of the heart, and this is the obedience that Christ prizes, commands and fully accepts. We say it is that which Christ craves, a service free from servility, torment, or self-righteousness; such as was exhibited in Mary's memorial act, when she poured the costly nard upon the Saviour's person. Christ loves a loving service. We have not reached the spirit of obedience, the glory and beauty of it, the obedience which the Master prizes, until love overflows and subordinates every other motive.

A Christian father dying might appeal to the affection of his children: "If you love me obey my precepts and follow my counsels." This would be far nobler than to make their obedience the condition of inheriting his wealth. It would also be a stronger appeal if the children loved their father. Christ thus appeals to his disciples: "If ye love me keep my commandments." By the strength of their personal devotion and love, and by the supreme love which they owe him, he calls upon them to keep his commandments. Perhaps the thought has this further shade of meaning: "If ye care for me, if ye have any regard or reverence for me, keep my commandments." This would be an obedience for Christ's sake rather than for our own sake. It is thus an obedience stripped of selfishness, or an obedience in which everything less beautiful and noble fades in the brightness of love.

Certainly the blessed Lord appeals thus to all his followers: "If ye love me keep my commandments." Love is manifested in obedience, and without obedience there is no love, but the Saviour means more than this. He delivers, once for all, the appeal of appeals, and sets before us the highest motive, perhaps the only motive, of the most perfect obedience. Obey for my sake, and for the love ye bare me.

This is the mightiest of the forces of the Christian life, the force that alone transforms human life, and the principle that is strongest to overcome the opposition of the world. Keeping the commandments of Christ is the vital point in the conflict; it is the essential thing in the Christian's warfare, the potent influence in his relations to men and society. The pressure against this obedience in the world is fearfully great; there is danger of giving way, of betrayal of a precious trust. The strongest of all principles is needed here. Christ has no other word after this, no request or admonition so full of pathos and of authority blended: "If ye love me keep my commandments."

## Germany and Belgium.

THE RHINE, COLOGNE, CATHEDRAL, ST. PETER'S, ST. CECILIA, BRUSSELS, HOTEL DE VILLE, MAN-STEIN, DESCHAMPS, WATERLOO, ANTWERP, DESCENDING FROM THE CROSS, HARWICH.

BY C. H. ANDREWS, D. D.

MR. EDITOR: A trip up or down the Rhine is essential to complete a tour on the continent of Europe, and this privilege we enjoyed. Boarding the light, swift-running, low-pressure steamer at Mayence, we devoted a day to what is considered the most historical, the most picturesque and the sublimest scenery of this river, so celebrated in history and song, and landed late in the afternoon at Cologne. The aspect of the river is said to be prefer-

able to the descent, as the old castles were nearly all built with a view to repelling an attack from below. We easily remedied this difficulty, however, by directing our observation to the rear of the steamer as we descended the river, and this gave us the same vision of the battlemented heights that frowned down upon the Norman invaders of the sixteenth century, or the besiegers during the progress of the Thirty Years' War. The beautiful bright river sometimes flows on for miles through a narrow channel, walled in by precipitous ledges of solid rock, that seem, as you look up to them, actually to meet the skies. Thickly interspersed along the river are old castles, some in ruins and others kept in repair as residences. Where the slopes rising from the river are not too steep the sides of the mountains are covered with vines in the most careful state of cultivation. Near the castle of Johannisberg was pointed out as the place where the most famous champagne wine is made. One accustomed to the luxuriant growth of the Scuppernon and the Concord grapes of the United States looks with surprise at the insignificant vines that possess such celebrity. They seem, from the steamer's deck, to be not more than two feet high, and to be so severely pruned as not to be more than one foot thick, and also to be trained to rude stakes. While passing through one of the deep rocky cuts, we were startled by what seemed a sudden, deafening clap of thunder; the sound seemed to be hurled against the beetling crags, then to rebound to those opposite, until, echoing from side to side, it was lost in the windings of the stream. A second regard made us perceive that it was the heaving of a cannon in order to let the passengers hear the peculiar freaks of the echo. An intelligent, communicative German sitting near entertained us with many a legend connected with the castles that we passed, some ludicrous, some sad, but all tinged with the extravagance which the wildness of the scenery around would naturally suggest. The castle of Rheinstein, near the vine-clad hills of Binger, fair Binger on the Rhine, has been restored as far as is possible, to the original condition of a castle, with paintings and armour, and serves now as the peaceful summer residence of Princes George and Alexander of Prussia. When one's expectations have been raised very high they are rarely ever realized, but so various are the sources of the beautiful and sublime that present themselves to the sight and to the imagination during the descent of the Rhine that I am free to say that my expectations were fully realized, not to say exceeded.

Little things sometimes give persons a name and fame more widely known than do great things; so the city of Cologne, though famous as having been the chief town of the ancient Ubi, the *Oppidum Ubiorum* of Tacitus, and, though beautiful for situation and rich in statues and magnificent churches, yet has made its name more imperishable by attaching it to the favorite perfume, *eau de Cologne*, first manufactured there. Presuming that tourists arriving in Cologne would naturally be desirous of procuring some of the genuine perfume, there are many shops which proclaim, by conspicuous advertisement and glaring signs, that only there can the veritable original be procured, but we were not curious to test the validity of their claims, nor to discover, by actual experiment, "the sixteen distinct smells," of less pleasant odor, which other explorers claim to have found in Cologne. The glory of the city is its cathedral. It has many large and costly churches, but this one is known as *The Cathedral*. It is claimed to be, all things considered, the grandest Gothic church in the world, and its spire is given up to be the very highest artificial point ever erected. There may be places of greater altitude, because of natural elevation above the sea level; but no other spire can claim to have reached a point in the upper air so far removed from the plane of its own locality. Its height is over 500 feet. The cathedral was begun as early as 1248, every century witnessing some advancement, and it has only been completed in this age. The consequence is that throughout the entire building can be found specimens of architecture of every conceivable style. The exterior is very imposing, every view presenting its own peculiar beauty. The stained glass in the windows of the north aisle is especially noticeable for its brilliant appearance and admirable execution. We went to see St. Peter's Church, because it has for an altar piece Ruben's "Crucifixion of St. Peter." The head is downward, as tradition has it, and such an expression of dreadful agony, as is depicted upon the countenance, can be realized only by being seen. A friend, who ac-

companied me to see the picture, turned quickly away, saying that it was so horrible that he could not bear it. The church of St. Ursula was visited in the early morning, while a large congregation were worshipping. Unlike any Roman service I had ever seen, the lay people were joining in the worship, uttering their responses in quite an earnest, spiritual manner. This church is reported to hold the bones of 11,000 virgins, of whom St. Ursula was one, all martyred by the Huns in the twelfth century. The legend has it that a host of angel warriors smote the murderers and delivered Cologne from their dominion, and that the citizens, out of gratitude, built a church and dedicated it to St. Ursula. The bones of these 11,000 virgins are wrought into the walls in almost every conceivable way, and show the names of the dead, with mottoes and verses of Scripture. The bones of the patroness herself have special prominence given them, and the obsequious priest tells you, with an unctious, that suggests the character of an ogre, or a devotee, you scarcely know which, "this is the thigh bone of St. Ursula, this is the cheek piece of our lady." There in the same sacred (?) room is exhibited one of the veritable water-pots used by the Saviour, in converting water into wine at Cana of Galilee, and *invaluable* diaphanous you are shown also a box that contains two thorns from the Saviour's crown. My indignation or sense of shame was not so much against the sensuous priest, for it was by this he acquired his sleekness, but it was against the authorities of the Roman Church, who would allow such shallow shams to be perpetuated. But, after all, is it not with the authorities—Bishops, Cardinals, Pope—even as with this priest? "Sirs, ye know that by this craft we have our wealth." The very life of the church depends upon the credulity and superstition of the people.

The run by rail from Cologne to Brussels is about six hours, through Aix la Chapelle, Liege and Herethal. Brussels, next to Paris, is the finest city on the continent. The shop windows present a brilliant show in the tempting display of wares, and there are numerous arcades, or covered streets, admitting light from glass roofs which add much to the splendor of the city. The guide-books spoke of a curious mannikin statue, in a certain quarter of the city, but with a reluctance that provoked curiosity, so two Englishmen and two Americans of us hunted very diligently until we found the "curious mannikin statue," and when we found it we no longer wondered at the reference of the guide-books. Suffice it to say that although this "curious mannikin statue" is in the center of the splendid city of Brussels, and on one of its most frequented thoroughfares, still it is of such a peculiar nature as to forbid its accurate description in a newspaper letter. Among the many fine buildings, I looked with more interest upon the elegant Hotel de Ville, with its graceful spire, because it was in these halls, on the eve of the battle of Waterloo, that "Belgium's capital had gathered her beauty and her chivalry, where soft eyes looked love to eyes that spake again, and all went merry as a marriage hall."

Various ways are offered for visiting the battlefield of Waterloo, a private carriage, the dully coach or the railway. We chose the latter, and in forty minutes were set down at Station Braine l'Alleud, in full view of the Lion-Mound. The village of Waterloo is quite distant from the battlefield, and the only reason why its name was given to the battle is that Wellington happened to be at that place when he dictated his dispatch announcing the brilliant victory to his sovereign. We had as guide over the battlefield a valuable Frenchman, with sufficient command of English to make himself easily understood, thoroughly conversant with the plan and history of the battle, and with an ardent admirer of Napoleon. We grew quite enthused as he pointed out to us the Chateau of Hougomont, the key to the whole engagement, where the French made so many desperate attempts to dislodge the British, and they in turn made resistance as desperate. As he detailed with graphic minuteness the brilliant cavalry charges of Ney against the squares of infantry, which filled up as rapidly as the advance line was shot down, and finally, as he explained the engagement around the farm house of La Haie Sainte, which position was lost and won several times, and then showed the crest of the hill behind which Sir Wellington's reserves, whose brilliant charge in response to the command, "up guards and at them," decided the fate of the eventful day. The battlefield is marked by a huge artificial mound of earth, whose base covers five acres of ground, and whose top is surmounted by a huge figure of a lion. The top is reached by a flight of stone

steps, whence you get a view that commands the whole field. Antwerp is the chief seaport of Belgium. It has 120,000 inhabitants, and their number is increasing yearly. The chief attraction, not to say the only reason, of my visit to this place was to enter its remarkable cathedral, which, in addition to its own attractions, enjoys the rare distinction of containing Ruben's masterpiece, "The Descent from the Cross." It has also his "Elevation of the Cross," "Assumption" and "Resurrection." I rejoice that my curiosity is gratified, but, though it may write me down as utterly unappreciative of the merits of the art, I confess that the pleasure of looking at these paintings was nothing like so great as that I had experienced from those of much less celebrity.

Embarking at Antwerp at four p. m., and steaming during the night across the English Channel, we landed next morning at four o'clock at Harwich, whence, after a detention of several hours with the customs officers, and a run of two hours through the delightful rural districts of old England, we again enter the great metropolis.

## Glimpse of Brazil.

We make the following extract from a letter written to "Woman's Missionary Advocate" from Piracicaba, Brazil, September 21, by Miss M. H. Watts:

Nearly all of the old houses are of mud; and while the progressive young people are now building of brick, they still follow the style of architecture and plan of building used by their forefathers. They are of one story mostly, and have the roof to slant at about forty degrees, and covered with clay tiles. These tiles are like the half of a new water-pipe. They are laid on very ingeniously, and it only a few houses were so roofed we could admire them; but we have seen nothing else since we left England, and such a sameness is tiresome. There are chimneys, for there are no fire-places within. Just think of these comfortless houses without fire! Many of them have no flooring throughout, and none have flooring in the kitchen. For cooking they have an arrangement called a "fogão," but when a fire is needed to warm the fingertips and blue noses of the children, it is made on the floor in the corner, which serves as a stove. Oftentimes the roof is set up about a foot above the wall, and there is no trouble about the smoke passing out. The floor of "mother earth," the walls of mud or brick, and the roof of clay, furnish the secret of why there are no fire-places in town, as they never have fires. The parlors and bedrooms are celled, which makes them more comfortable, and gives a neater appearance. There are wide halls, and many windows and doors. The bedrooms are off from larger rooms used as parlors or dining-rooms, through which they get the light, as they seldom have a window. Some have not even a transom over the door. They are generally very small, which suits the Brazilian idea of comfort, but an American can not be satisfied with them. The furniture is scant and ugly. Carpets are thus unknown, but those who are able have rugs scattered about. Curtains are seldom seen. The style of arranging furniture is to have a cane seat sofa against the wall, and three or four chairs at each end, arranged at right angles to the sofa. This is their substitute for our fireplace. The company is expected to sit on the sofa. Every house, I suppose, has a hammock across some corner. The street doors are very high and wide, and have the steps inside. It is against the law to have them outside. They stand open all day, and visitors announce their arrival by clapping their hands. Instead of knocking. The windows are high up from the ground, generally having glass, but many have only the plain wooden shutters inside. There are some nice gardens and yards here, but they are in the back-ground, and not to be seen from the street; for the houses are built altogether with thick mud walls between. There are many banana, orange, lemon, and other fruit-trees, but very few "fruity palms." Now, do you not think I had reason to be disappointed? I have no doubt that it is one of the prettiest towns in the interior, but it is not what I had fancied.

The people dress as well as they do in the States—that is, the better class do. The poor people and the negroes do not meet all the demands of decency at all times. There is no fantastic dressing, however. All of the women, and most men, wrap themselves in shawls, morning and evening, in such a manner as to remind one of pictures of Eastern women. The scenery all around, especially on the river, is very fine. The falls are beautiful. Quite a distance above the town the rapids begin, and as they near the rocks the water runs more swiftly, and then dashes, and plunges, and roars, breaking into spray as it finds its way over and among the rocks. There is no island just below, which is a great resort for pleasure-seekers. When on the island one is constantly surprised at seeing the water dashing through the crevices in the rocks, here, there, and everywhere. It seems to dislodge the many obstructions offered it. Across the river is a natural stone wall, that looks as if careful hands had laid the stones in order. Overhanging this wall are vines, ferns, and wild shrubbery. From that side we have a better view of the falls, and the view of the town and hills beyond is very interesting. Below the falls, where the boats land, the water is so still and smooth that the hills and sky are mirrored on its surface. Of course, this fall affords great power, which has been utilized by



[illegible]











## PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

Our readers should bear in mind that our quotations represent prices for round lots, and that to fill small orders higher prices must be paid.

## SOUTHERN STAPLES.

	To-day.	Week.
Cotton, 50 lb.	10.00	10.00
Low ordinary	9.50	9.50
Good ordinary	9.00	9.00
Medium	8.50	8.50
Good middling	8.00	8.00
Middling	7.50	7.50
Low middling	7.00	7.00
Receipts for the week	10,117 bales	10,117 bales
Receipts for the year	651,120 bales	651,120 bales

	To-day.	Week.
Wool, 50 lb.	1.00	1.00
Wool, 100 lb.	2.00	2.00
Wool, 200 lb.	4.00	4.00
Wool, 300 lb.	6.00	6.00
Wool, 400 lb.	8.00	8.00
Wool, 500 lb.	10.00	10.00

	To-day.	Week.
Wool, 600 lb.	12.00	12.00
Wool, 700 lb.	14.00	14.00
Wool, 800 lb.	16.00	16.00
Wool, 900 lb.	18.00	18.00
Wool, 1000 lb.	20.00	20.00

	To-day.	Week.
Wool, 1100 lb.	22.00	22.00
Wool, 1200 lb.	24.00	24.00
Wool, 1300 lb.	26.00	26.00
Wool, 1400 lb.	28.00	28.00
Wool, 1500 lb.	30.00	30.00

	To-day.	Week.
Wool, 1600 lb.	32.00	32.00
Wool, 1700 lb.	34.00	34.00
Wool, 1800 lb.	36.00	36.00
Wool, 1900 lb.	38.00	38.00
Wool, 2000 lb.	40.00	40.00

	To-day.	Week.
Wool, 2100 lb.	42.00	42.00
Wool, 2200 lb.	44.00	44.00
Wool, 2300 lb.	46.00	46.00
Wool, 2400 lb.	48.00	48.00
Wool, 2500 lb.	50.00	50.00

	To-day.	Week.
Wool, 2600 lb.	52.00	52.00
Wool, 2700 lb.	54.00	54.00
Wool, 2800 lb.	56.00	56.00
Wool, 2900 lb.	58.00	58.00
Wool, 3000 lb.	60.00	60.00

	To-day.	Week.
Wool, 3100 lb.	62.00	62.00
Wool, 3200 lb.	64.00	64.00
Wool, 3300 lb.	66.00	66.00
Wool, 3400 lb.	68.00	68.00
Wool, 3500 lb.	70.00	70.00

	To-day.	Week.
Wool, 3600 lb.	72.00	72.00
Wool, 3700 lb.	74.00	74.00
Wool, 3800 lb.	76.00	76.00
Wool, 3900 lb.	78.00	78.00
Wool, 4000 lb.	80.00	80.00

	To-day.	Week.
Wool, 4100 lb.	82.00	82.00
Wool, 4200 lb.	84.00	84.00
Wool, 4300 lb.	86.00	86.00
Wool, 4400 lb.	88.00	88.00
Wool, 4500 lb.	90.00	90.00

	To-day.	Week.
Wool, 4600 lb.	92.00	92.00
Wool, 4700 lb.	94.00	94.00
Wool, 4800 lb.	96.00	96.00
Wool, 4900 lb.	98.00	98.00
Wool, 5000 lb.	100.00	100.00

	To-day.	Week.
Wool, 5100 lb.	102.00	102.00
Wool, 5200 lb.	104.00	104.00
Wool, 5300 lb.	106.00	106.00
Wool, 5400 lb.	108.00	108.00
Wool, 5500 lb.	110.00	110.00

	To-day.	Week.
Wool, 5600 lb.	112.00	112.00
Wool, 5700 lb.	114.00	114.00
Wool, 5800 lb.	116.00	116.00
Wool, 5900 lb.	118.00	118.00
Wool, 6000 lb.	120.00	120.00

	To-day.	Week.
Wool, 6100 lb.	122.00	122.00
Wool, 6200 lb.	124.00	124.00
Wool, 6300 lb.	126.00	126.00
Wool, 6400 lb.	128.00	128.00
Wool, 6500 lb.	130.00	130.00

	To-day.	Week.
Wool, 6600 lb.	132.00	132.00
Wool, 6700 lb.	134.00	134.00
Wool, 6800 lb.	136.00	136.00
Wool, 6900 lb.	138.00	138.00
Wool, 7000 lb.	140.00	140.00

	To-day.	Week.
Wool, 7100 lb.	142.00	142.00
Wool, 7200 lb.	144.00	144.00
Wool, 7300 lb.	146.00	146.00
Wool, 7400 lb.	148.00	148.00
Wool, 7500 lb.	150.00	150.00

	To-day.	Week.
Wool, 7600 lb.	152.00	152.00
Wool, 7700 lb.	154.00	154.00
Wool, 7800 lb.	156.00	156.00
Wool, 7900 lb.	158.00	158.00
Wool, 8000 lb.	160.00	160.00

	To-day.	Week.
Wool, 8100 lb.	162.00	162.00
Wool, 8200 lb.	164.00	164.00
Wool, 8300 lb.	166.00	166.00
Wool, 8400 lb.	168.00	168.00
Wool, 8500 lb.	170.00	170.00

	To-day.	Week.
Wool, 8600 lb.	172.00	172.00
Wool, 8700 lb.	174.00	174.00
Wool, 8800 lb.	176.00	176.00
Wool, 8900 lb.	178.00	178.00
Wool, 9000 lb.	180.00	180.00

	To-day.	Week.
Wool, 9100 lb.	182.00	182.00
Wool, 9200 lb.	184.00	184.00
Wool, 9300 lb.	186.00	186.00
Wool, 9400 lb.	188.00	188.00
Wool, 9500 lb.	190.00	190.00

	To-day.	Week.
Wool, 9600 lb.	192.00	192.00
Wool, 9700 lb.	194.00	194.00
Wool, 9800 lb.	196.00	196.00
Wool, 9900 lb.	198.00	198.00
Wool, 10000 lb.	200.00	200.00

	To-day.	Week.
Wool, 10100 lb.	202.00	202.00
Wool, 10200 lb.	204.00	204.00
Wool, 10300 lb.	206.00	206.00
Wool, 10400 lb.	208.00	208.00
Wool, 10500 lb.	210.00	210.00

	To-day.	Week.
Wool, 10600 lb.	212.00	212.00
Wool, 10700 lb.	214.00	214.00
Wool, 10800 lb.	216.00	216.00
Wool, 10900 lb.	218.00	218.00
Wool, 11000 lb.	220.00	220.00

	To-day.	Week.
Wool, 11100 lb.	222.00	222.00
Wool, 11200 lb.	224.00	224.00
Wool, 11300 lb.	226.00	226.00
Wool, 11400 lb.	228.00	228.00
Wool, 11500 lb.	230.00	230.00

	To-day.	Week.
Wool, 11600 lb.	232.00	232.00
Wool, 11700 lb.	234.00	234.00
Wool, 11800 lb.	236.00	236.00
Wool, 11900 lb.	238.00	238.00
Wool, 12000 lb.	240.00	240.00

	To-day.	Week.
Wool, 12100 lb.	242.00	242.00
Wool, 12200 lb.	244.00	244.00
Wool, 12300 lb.	246.00	246.00
Wool, 12400 lb.	248.00	248.00
Wool, 12500 lb.	250.00	250.00

	To-day.	Week.
Wool, 12600 lb.	252.00	252.00
Wool, 12700 lb.	254.00	254.00
Wool, 12800 lb.	256.00	256.00
Wool, 12900 lb.	258.00	258.00
Wool, 13000 lb.	260.00	260.00

	To-day.	Week.
Wool, 13100 lb.	262.00	262.00
Wool, 13200 lb.	264.00	264.00
Wool, 13300 lb.	266.00	266.00
Wool, 13400 lb.	268.00	268.00
Wool, 13500 lb.	270.00	270.00

	To-day.	Week.
Wool, 13600 lb.	272.00	272.00
Wool, 13700 lb.	274.00	274.00
Wool, 13800 lb.	276.00	276.00
Wool, 13900 lb.	278.00	278.00
Wool, 14000 lb.	280.00	280.00

	To-day.	Week.
Wool, 14100 lb.	282.00	282.00
Wool, 14200 lb.	284.00	284.00
Wool, 14300 lb.	286.00	286.00
Wool, 14400 lb.	288.00	288.00
Wool, 14500 lb.	290.00	290.00

	To-day.	Week.
Wool, 14600 lb.	292.00	292.00
Wool, 14700 lb.	294.00	294.00
Wool, 14800 lb.	296.00	296.00
Wool, 14900 lb.	298.00	298.00
Wool, 15000 lb.	300.00	300.00

	To-day.	Week.
Wool, 15100 lb.	302.00	302.00
Wool, 15200 lb.	304.00	304.00
Wool, 15300 lb.	306.00	306.00
Wool, 15400 lb.	308.00	308.00
Wool, 15500 lb.	310.00	310.00

	To-day.	Week.
Wool, 15600 lb.	312.00	312.00
Wool, 15700 lb.	314.00	314.00
Wool, 15800 lb.	316.00	316.00
Wool, 15900 lb.	318.00	318.00
Wool, 16000 lb.	320.00	320.00

	To-day.	Week.
Wool, 16100 lb.	322.00	322.00
Wool, 16200 lb.	324.00	324.00
Wool, 16300 lb.	326.00	326.00
Wool, 16400 lb.	328.00	328.00
Wool, 16500 lb.	330.00	330.00

	To-day.	Week.
Wool, 16600 lb.	332.00	332.00
Wool, 16700 lb.	334.00	334.00
Wool, 16800 lb.	336.00	336.00
Wool, 16900 lb.	338.00	338.00
Wool, 17000 lb.	340.00	340.00

	To-day.	Week.
Wool, 17100 lb.	342.00	342.00
Wool, 17200 lb.	344.00	344.00
Wool, 17300 lb.	346.00	346.00
Wool, 17400 lb.	348.00	348.00
Wool, 17500 lb.	350.00	350.00

	To-day.	Week.
Wool, 17600 lb.	352.00	352.00
Wool, 17700 lb.	354.00	354.00
Wool, 17800 lb.	356.00	356.00
Wool, 17900 lb.	358.00	358.00
Wool, 18000 lb.	360.00	360.00

	To-day.	Week.
Wool, 18100 lb.	362.00	362.00
Wool, 18200 lb.	364.00	364.00
Wool, 18300 lb.	366.00	366.00
Wool, 18400 lb.	368.00	368.00
Wool, 18500 lb.	370.00	370.00

	To-day.	Week.
Wool, 18600 lb.	372.00	372.00
Wool, 18700 lb.	374.00	374.00
Wool, 18800 lb.	376.00	376.00
Wool, 18900 lb.	378.00	378.00
Wool, 19000 lb.	380.00	380.00

	To-day.	Week.
Wool, 19100 lb.	382.00	382.00
Wool, 19200 lb.	384.00	384.00
Wool, 19300 lb.	386.00	386.00
Wool, 19400 lb.	388.00	388.00
Wool, 19500 lb.	390.00	390.00

	To-day.	Week.
Wool, 19600 lb.	392.00	392.00
Wool, 19700 lb.	394.00	394.00
Wool, 19800 lb.	396.00	396.00
Wool, 19900 lb.	398.00	398.00
Wool, 20000 lb.	400.00	400.00

## NEWS OF THE WEEK.

## DOMESTIC.

WASHINGTON, Dec. 6.—The United States Consul at Valparaiso telegraphs to the State Department that Minister Klipatrick died at Santiago on Sunday last.

COLUMBUS, Dec. 6.—The South Georgia Conference in this city to-morrow, and will be in session the remainder of the week. Most of the ministers have arrived, and a number of prominent ministers not members of the Conference are in the city. Bishop Pierce is here, and will preside. The citizens are generous in their hospitalities.

ATLANTA, Dec. 6.—Since yesterday morning twelve huge excursion trains have emptied their human loads into the city, and an immense concourse, the largest since the opening of the Exposition, filled the grounds to-day. Everything was crowded, and the grounds were thronged from dawn until dark.

CHICAGO, Dec. 7.—Died, last evening, at his residence in this place, at 11:30 o'clock, after a lingering illness, Judge John E. King.

At 4 o'clock this evening his remains were followed by a large number of mourning friends to the Protestant Episcopal Church, and after divine services by the minister, were taken to the Protestant cemetery and interred with suitable Masonic honors.

WASHINGTON, Dec. 7.—The court room was again densely packed.

Mrs. Julia M. Wilson, of Leadville, Col., was the first witness. She testified that L. W. Guiteau was her uncle and she knew him from earliest recollection. She gave a most feeling account of the life and character of her mother, Mrs. Maynard, who had been alleged by defense, had died insane, who died from pneumonia, in 1853.

Witness was for constant attention up to the hour of death, and never saw the slightest indication of lightness or insanity.

Guiteau, during the examination of this witness, became greatly excited, and interrupted the testimony several times.

At the conclusion of witness's examination, George C. Maynard was called, and corroborated portions of her testimony. The court then took a recess for an hour.

Several other witnesses were examined, all of whom had known Guiteau in the West and in Boston, and none ever supposed him insane, though all thought him looking in moral character.

Rev. H. G. McArthur, pastor of Cavalry Baptist Church, New York, testified that Guiteau had been a member of







## H. W. HUSMAN, JR.

PREPARED BY REV. CHRISTIAN KEFSEK

GOLDEN TEXT.—"For unto us a child is born, unto us a Son is given."—Isaiah ix. 6.

no promise, this secret: was this

...the ... ..

Do you see your poor old parents, hoary-haired and bent with age, how they have prayed and toiled for you, for you, their prodigal son? Soon they will be numbered with the dead, and the scenes of their youth will know

JOURNAL OF THE  
ROYAL ANTHROPOLOGICAL INSTITUTE

Yours fraternally,  
J. P. ROBERTS.  
DAGUERRE, ALA., Nov. 7, 1884.

BY A. M. JONAS.

her husband was not at home, and she had no money. I asked her husband's name, and where he was. "Mr. John Dodd," she said, "who is in the woods hunting a cow." While telling her that a Mr. Dodd had passed me on the mountain, but, as he had a Bible which cost a dollar, could not have been her

—There are eighteen Methodist Churches in Cincinnati, with a membership of nearly 4,000.

at Clark L. M., at the residence of the bride's father, Mr. T. L. Holliday, in Madison county, Miss.  
Rev. T. B. Holloman, Dr. E. M. Smith and M. Fannie Holliday, both of Madison county.

STAFFORD—(CLARK)—December 1881, at the residence of the bride's mother, by Rev. J. Nicholas, Mr. Joseph Stafford, of St. Tammany parish, to M. Louie B. Clark, of New Orleans, La.

her best loved her most. And when she was laid  
ill and her sufferings were intense, she was inspired  
that they would close her probation. It was the  
privilege of the writer to be with her several times,  
and she would say, "My course is finished. I have  
kept the faith. I have raised my children, and they  
are now able to take care of themselves, by the  
of the Lord. Let me depart in peace from my pain,  
nevertheless not my will but the Lord's be done."

The spirit of unaffected kindness reigned all her life, which endeared her to all with whom she associated. Here was a Christian example which recommends our holy religion to all. She carried her religion in all her daily transactions, whether home or abroad, and her religion sustained her while "passing through the valley of the shadow of death," and we sorrow not as those that have hope.

J. W. McIntire







## Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA  
CONFERENCE OF THE METHODIST  
EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

## Corresponding Editors:

REV. J. W. RICE, REV. W. L. C. HUNNICUTT  
REV. C. B. GALLOWAY, REV. C. W. CARTER, D. D.

THURSDAY, DECEMBER 22, 1881.

## Christmas-Tide.

The time has come again. To the children it has come slowly. Reluctantly they saw the last recede and consign them to the every day world; but it was scarcely gone before the anticipation of another Christmas began to light up their path. From and to the Christmas describes the most noted movement of child life. It is rarely out of the young heart, seldom wholly absent from the thoughts of the young folks. The one golden day gladdens all the year. The deeper meaning comes later probably, but it is a part of the Christian schooling, and the educating power of Christmas is something to be considered. Perverted as it is by dissipation, and by the many unseemly and incongruous ways of celebrating it, still there is a faith, and a world-changing truth, wrapped up and not altogether smothered in the mirth and jollity of the season.

Christmas preaching and moralizing must be the gospel of joy. It is the time of faith and hope and singing, rather than of repentance and fasting. The world will have it so. There must be festivity and music, and pleasant reunions, and social festivity, and friendly and generous remembrance, and lavish wishes of good to others. The Christmas sermon is in place, the story of the wonderful birth, but the more impressive sermon is Christmas itself, with its multitudes of glad children, and people of every age and station, pausing in the hurry, toil, care, and even misery of life, to rejoice over the birth of the Saviour of sinners. People are not in the mood to listen to profound discussions, to argue, to split hairs with the doubters.

The children have settled the matter against the infidels: "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." Childhood universally accepts the gospel of the incarnation, and its voice is more powerful than the irreverent drivel of a thousand Ingersolls or Bradlans. Children are judges of character, and they read it truly and profoundly in the faces of those about them. They are also the deepest critics, and the most infallible judges of truth.

And then, however belated with sin, and doubt, born of guilt, the heart-hunger of men declares that a Divine Child is born, and a Son is given. Both the prophecy and the history "of the word made flesh" find a response in the yearnings of men for such a manifestation of the infinite and incomprehensible God.

Rationalists and skeptics are trying to call a halt, and to induce the Christian world to reconsider the accepted faith, and to reject it. But the children and the grown people move on in their joy, insisting that Christ, the Saviour, was born, that the God-man was a babe born in Bethlehem; that the angels came down to open the new dispensation with a song of heavenly rhythm and sweetness, and that the shepherds heard the song, and saw the young Child. The popular heart has settled this. The Christ-child is an element of power in the inspired story. It takes hold upon the children, it sweeps away the doubt of manhood, dispels the distrust of womanhood. It unites all that is genuine and good in humanity in accepting the testimony of prophets and evangelists. Christmas-tide declares this among the things settled. The thing is as it should be. The birth of a Saviour is easily believed, because it meets the needs of humanity, and because the human heart craves such a revelation of Him whom no man hath seen at any time.

The supernatural and the mysterious, in their most imposing aspects, are presented in the birth of Christ. The subsequent miracles, the death, resurrection and ascension, are easily believed, after the fact that God was manifest in the flesh. The very highest of mysteries meets us at this beginning of life; and it is this that secures our earliest and readiest assent. Every birth, that of the meanest insect, and more inconceivably that of the humblest human creature, is invested with mystery. With man it is the beginning of what may be sublimely glorious or fearfully evil.

It is the entrance of a deathless personality into being, of a conscious spiritual being to pulsate with joy, or to throb with pain forever. When a child is born our rejoicing is sub-

duced. We can not certainly say that it is well to be born. For some it were better that they had not been born. In the birth of Jesus is the greatest mystery of all, the pre-existing Son of God assuming human nature, and to wear that nature forever.

And he was born that there might be hope and joy in all that are born of women. The light that takes despair from the grave first beams upon the cradle. The birth hour and the dying hour are kept apart, and yet, with their strange and deep contrasts, they are closely related. The inevitable death shadow rests upon every human birth, but Christ was born that he might abolish death, and bring life and immortality to light. With the birth of Christ was born a new and higher civilization, and a purer and better morality, but his birth was also the beginning of a deeper spiritual life for men, and of a surer hope of life eternal.

Apart from the incarnation as a means to the end of human redemption, it displays the depth of Divine condescension in connection with the loftiest exaltation of man. The deep humiliation of the Son of God is seen in the babe in the manger, and also the advancement of man to the highest pitch of honor. In the infant Jesus culminates the expression of the Divine regard that David and Paul contemplated with equal astonishment: "What is man that thou art mindful of him? and the son of man, that thou visitest him?" It is by virtue of his human birth that the eternal Son becomes Immanuel, God with us, with us as he never was before, as otherwise he never could have been with us, and with us as he is not with angels and all other orders of holy and intelligent creatures.

Would that our readers might enter into the spirit of this wonderful revelation of life and hope. The germ of all gospel truth and comfort is in the birth of Christ. In it shines out the boundless goodness of God, the impartiality of his grace, the fullness of his love, and the greatness of his compassion. This Christmas-tide should find us penetrated with the amazing love that shines upon us from the nativity. The angel's message is for us: "For unto you is born this day in the city of David a Saviour, which is Christ, the Lord."

## Mississippi Conference.

Brookhaven, the seat of the Conference, is one hundred and thirty miles from New Orleans, on the Chicago, St. Louis and New Orleans railroad. It is said to be the highest ground between New Orleans and Memphis, and is chiefly noted as the location of Whitworth Female College. The college buildings make a very handsome appearance, and are well adapted to the purposes of a large and flourishing school; the entire property being valued at about \$75,000. There are this term 120 boarders in the college, the total number of students being 203. As our temporary home was in the college, we can bear witness to the excellent housekeeping of Mrs. Lucy A. Kidd, who has charge of the boarding department. President Johnson is a fine administrator, and has built up here one of the most flourishing schools in the South. Friday, December 16, was the birthday of the founder of the institution, Milton J. Whitworth, and in the afternoon there was a meeting in the chapel, music and exercise in callisthenics by the students, and addresses by C. B. Galloway and Dr. Marshall. It was a very enjoyable hour. Besides the college, the town, we believe, has a population of about sixteen hundred. It is a pleasant and hospitable community, and the Conference was well entertained.

The Conference was opened by Bishop Keener, at nine A. M., Wednesday, December 14. Dr. C. G. Andrews was elected secretary, and J. A. B. Jones, E. H. Moulter and W. C. Black assistant secretaries. Bishop Keener, at the opening of the Conference, made an address, in which he dwelt particularly upon the necessity of enforcing the Discipline of the church. The members of the Conference were so impressed with the Bishops' talk that they, by resolution, requested him to publish it in the NEW ORLEANS CHRISTIAN ADVOCATE.

The regular minute business was finished on Friday morning. In the examination of character the preachers read their statistics—the main items—and the reports were surprisingly good. The collections were more nearly up to the assessments than usual, and we judge that the showing of the statistical tables when completed will be very creditable. Now and then a preacher, however, reported little or nothing for missions, and it was stated that in some sections the people were opposed to missions. This benighted spirit is, however, giving way before the light of intelligent piety. It is to be

hoped that the last vestiges of the anti-mission spirit will soon disappear from among the Methodist people. It was noticeable that a good many Sunday-schools are still in the habit of hibernating—of shutting up for the winter. The Bishop wondered that somebody had not invented a Sunday-school stove—a stove that would run a school through a whole winter. On the whole, there appears to have been progress in the Sunday-school work. The attendance of preachers was unusually full, and there was a good number of laymen present, but by no means a full representation. The Conference impressed us as being strong in body, mind and spirit—a body of earnest, devoted and capable men. The venerable J. G. Jones was present, looking something older than two years ago, but still in good voice and in good heart.

There is a Conference Educational Society in this Conference, the object of which is to aid in the education of young men for the ministry. The anniversary was held on Friday afternoon—addresses by Dr. C. K. Marshall and Chancellor Wood, of Moss Point. The society has raised and expended only \$123 during the year. This organization is as yet feeble, and not adequately appreciated. The members of the Conference and the laymen of Mississippi ought to rally to its support; and it is well to supplement what it can do by an annual collection in the pastoral charges.

Friday night was devoted to Ecumenical addresses by Dr. C. G. Andrews and Dr. Marshall. The church was packed, and the addresses excellent, the most excellent parts being about places, scenes and things, and people in Europe. It seems to us that the opportunity given to so many of our prominent preachers and laymen to travel abroad, and to enrich their minds by observation and study of distant lands, is the most important result of the Ecumenical Conference. The best things we have heard from our delegates were what they saw before and after the Conference. Dr. Andrews' address on this occasion was chiefly about the Old World, a very sketchy and entertaining address. Dr. Marshall gave a condensed view of the proceedings of the Ecumenical Conference, but was pressed for time, although he kept his auditors wide awake and interested.

There were no connectional officers present at the Conference. Mr. L. D. Palmer, business manager of our Publishing House at Nashville was on hand, attending to its business and representing this important interest. He has a clear and forcible way of presenting matters, and everybody seemed delighted with him. Among other things he said, that out of eight hundred preachers with whom he had done a credit business only six had failed to settle promptly. This speaks well for the character of Methodist preachers. As a rule they pay their debts.

The Committee on Memoirs reported Saturday morning. Rev. J. G. Jones reading the memoir of Dr. W. H. Watkins, and Dr. C. G. Andrews that of J. J. Smylie. As we have published full obituary sketches of these lamented and honored men, there is no call for enlargement here. After the obituaries were read several members of the Conference spoke feelingly of them, and there was a deep feeling pervading the large audience. It makes us sad indeed to miss the presence of Dr. Watkins, so long and so prominently connected with the Mississippi Conference, and one whose name was familiar to the entire church. The old men are passing away, but there are in this Conference quite a number of choice young men coming up to fill their places.

The following persons were admitted on trial: J. Wilson Brown, Robert F. Witt, D. Fernando Guice, Thomas W. Adams, James Healy, Martin A. Bell. Readmitted: W. G. Millsaps. Received from the Congregational Methodist Church: Lazarus G. Jones. Received into full connection: Warren W. Cammack, Jos. T. Nicholson, M. C. Callaway, J. W. Chambers, J. J. Lovett. Superannuated: J. G. Jones, W. G. Spillman, Levi Pearce, E. R. Strickland, D. W. Dillehay, E. A. Flowers, Joseph Nicholson, W. E. M. Linfield, J. P. Dancer, located. Collected for foreign missions, apart from Conference anniversary, \$2,782 05.

Saturday night the missionary anniversary was held. Addresses by Judge G. F. Wood and Dr. Marshall. A crowded house—the house was always crowded—excellent addresses, as we were informed, and \$125 collected. The election of delegates took place Saturday afternoon with the following result:

Clerical Delegates: C. G. Andrews, H. F. Johnson, W. L. C. Hunnicutt, C. B. Galloway. Reserves: J. A. Ellis, R. S. Woodward, R. J. Jones. Lay Delegates: W. L. Nugent,

Rev. Irvin Miller, S. B. Watts, C. S. Stewart. Reserves: J. P. Carter, F. D. Wimberly.

At the Methodist Church on Sunday there was a mellow love-feast, at nine o'clock, a truly great sermon by Bishop Keener at eleven, expounding by the editor at three, and at night Dr. Marshall preached the best discourse of his life. The ordinations on Sunday after the eleven o'clock sermon were:

Traveling Deacons: Warren W. Cammack, Joseph T. Nicholson, Joseph J. Lovett. Local: Matthew J. Miller, William R. Sims, D. Fernando Guice, Robert S. Gale, James S. Weems.

After the three o'clock sermon: Traveling Elders: Clarence A. Powell, William W. Simmons, John S. Calhoun. Local: James H. Muse. The Bishop also reported that he had ordained, at Jackson, La., John W. Chambers traveling deacon and D. Webster McLean local, also I. D. Wall, M. C. Callaway and E. F. Edgar, in New Orleans, as traveling deacons; also, in the same city, J. Perry Drake, Inman W. Cooper and B. S. Rayner as traveling elders, and at Seashore Camp Meeting, Alex. Scarborough, local elder.

Monday was chiefly spent in reading and discussing reports of standing committees. The report on temperance, by C. B. Galloway, was applauded, and adopted by a rising vote. We shall publish it next week. The Conference was very hearty and unreserved in its endorsement of the NEW ORLEANS CHRISTIAN ADVOCATE. We quote here so much of the report of the Committee on the Publishing Interests of the church as relates to this paper:

"The NEW ORLEANS CHRISTIAN ADVOCATE, edited by Rev. Linus Parker, D. D., is our own Conference organ, and is a religious paper which, so far as the Mississippi Conference is concerned, has no equal, and with reference to which there is among our people, but one sentiment—unqualified endorsement. We are pained to ascertain from the report of the sub-publishing committee that there has been no increase in the number of subscribers during the year just closing.

We offer the following resolutions for adoption:

"Resolved, That the Publishing Committee from this Conference, on the NEW ORLEANS CHRISTIAN ADVOCATE be composed of the following members: Rev. James A. Goldrey, Rev. W. L. C. Hunnicutt and Rev. C. B. Galloway.

"Resolved, That the members of this Conference, on entering upon their respective charges, will use their best efforts to increase the circulation of the NEW ORLEANS CHRISTIAN ADVOCATE by securing new subscribers and the renewal of those already on the subscription list."

The report on education was comprehensive. Centenary College, Whitworth, East Mississippi and Port Gibson Collegiate Academy are the institutions the Conference has under its wing, and the most of them are prosperous. A resolution was adopted with great unanimity, making an assessment upon each pastoral charge equal to the assessment for Bishops, for the purpose of aiding in the education of young men studying for the ministry in Centenary College. The collection is to be taken by the presiding elders. A Board of Education was appointed to promote the interests of education in the bonds of the Conference. The board consists of John A. Ellis, W. L. C. Hunnicutt, W. C. Black, R. D. Norworthy, Judge G. F. Wood, Col. W. L. Nugent and C. B. Galloway.

The District Conferences are to be composed of those made members by provision of Discipline, and of two delegates from each Quarterly Conference, and the recording steward ex-officio. Collection for expenses of Delegates to General Conference was ordered to be taken in the months of March and April. The appropriations of last year to domestic missions were paid in full. Assessed for Bishops, \$900; raised, \$151. For Conference claimants: assessed, \$2,500; collected, \$2,115 15; interest from Van Houton trust fund, \$54; total distributed to Conference claimants, \$2,169 15. Next Conference to be held at Crystal Springs, Miss.

At six in the evening, Monday the 10, after the lamps had been lighted, thanks to everybody duly voted, and everything had been attended to, the Bishop gave us one of his strong, broad and stirring talks, a hymn was sung, and Conference adjourned with the reading of the

## APPOINTMENTS.

WOODVILLE DISTRICT.—D. A. Little, P. E. Woodville, Benj. Jones; Wilkinson, Thomas W. Brown; North Wilkinson, John W. Chambers; Amite Circuit, Edward F. Edgar; Clinton, Clarence A. Powell; East Feliciana, James S. Parker; Bayou Sara and Mission, Ruffin T. Davis; East Baton Rouge, Curtis D. Cecil; St. Helena, Inman W. Cooper; Amite City, Ira B. Robertson; Livingston Mission, J. Wilson Brown; Jackson, C. G. Andrews; Hopkins

Chapel and Port Hudson, David M. Rush; Ponchartraine, Richard F. Flowers; President of Centenary College, C. G. Andrews; Professor in Centenary College, D. M. Rush.

SEASHORE DISTRICT.—Thor. S. West, P. E. Moss Point, J. M. Weems; East Pascagoula, Charles M. Calhoun; West Pascagoula, J. T. Holland; Ocean Springs, Robert B. Downer; Whittington, C. F. Gillespie; Handsboro, Thomas Price; Pearlinton, J. W. Sandell; Franklinton mission, Joseph Nicholson; Covington, J. J. Lovett; George T. Vickers, supernumerary; China Grove, G. M. Gilmore; Mt. Carmel, B. S. Rayner; Westville, Martin A. Bell; Enon, Lyman Carley; Bethel, Lazarus J. Jones; Spring Cottage mission, D. Fernando Guice.

BROOKHAVEN DISTRICT.—John A. B. Jones, P. E. Brookhaven, James W. McLaurin; Hazlehurst, William G. Millsaps; Wesson and Beauregard, William W. Hopper, A. M. Barrington, supernumerary; Crystal Springs, William B. Lewis; Spring Ridge, Mager C. Callaway; Terry, James L. Forsythe; Providence, A. B. Nicholson; Fair River mission to be supplied by R. C. Betha; Brandywine, N. B. Young; Bayou Pierre, John B. Hays; Scotland, Benj. F. Jones; Adams and Bogue Chitto, Henry P. Lewis; Summit, William B. Blues; McComb City and Magnolia, J. T. Nicholson; Whitworth College, Harvey F. Johnson, president.

JACKSON DISTRICT.—H. L. C. Hammond, P. E. Jackson, Charles B. Galloway; Madison, P. A. Johnson; Hinds mission, John Lusk; Sharon, H. R. Caldwell; Benton and Midway, R. Bradley; Dover, David A. Givens; Traquill, Thomas W. Adams; Silver Creek, Josiah M. Tugh; Camden and Soule chapel, W. P. Andrews; Yazoo City, T. R. Holloman; Richard Abbey, supernumerary; Edwards, Edwin H. Moulter; Raymond, J. Perry Drake; Canton, H. R. Singleton; Missionary to China, W. R. Lambuth.

BRANDON DISTRICT.—J. M. Gump, P. E. Brandon, William R. Sims; Fannin, A. D. Miller; Murvill, N. M. Clark; Cato, J. H. Evans; Trenton, C. McDonald; Raleigh, R. A. Sibley; Lake, L. L. Peebles; Walnut Grove, J. W. Ellison; Carthage, L. P. Mendor; Newton, George Bancroft; Forest, George F. Thompson; Buck Springs mission, John A. Vance; Philadelphia mission, James Healy; Ludlow mission, to be supplied by M. J. Miller; Deatur mission, to be supplied by E. J. Miller.

MERIDIAN DISTRICT.—James A. Godfrey, P. E. Meridian, R. D. Norworthy; Enterprise and Quitman, Joshua T. Heard; Enterprise circuit, Thomas Y. Armstrong; Paulding, John A. Ellis; Shubuta, W. D. Dominick; Waynesboro, F. M. Williams; De Soto, J. C. Brogan; Winchester, W. W. Cammack; Morton, to be supplied; Landerdale, D. D. Langford; De Kalb, O. G. W. Ellis; Linwood, L. S. Jones; Long Creek mission, R. F. Witt; Chickasaw mission, David Merdiant; East Mississippi College, J. W. Adkisson; president, R. J. Jones, professor.

VICKSBURG DISTRICT.—R. S. Woodward, P. E. Vicksburg, J. Carradine; Warren, W. W. Hunt; Clover Hill, A. B. Stewart; Rolling Fork, J. H. Shelton; Mount Olive, P. Howard; Rocky Springs, W. W. Simmons; Cayuga, J. S. Calhoun; Port Gibson, W. E. Ballard; Fayette, J. D. Bradford; Kingston, Isaac D. Wall; Natchez, Warren C. Black; Mendville, Green W. Brown; Port Gibson Collegiate Academy, T. C. Bradford, president.

TRANSFERRED.—W. H. Leith, to Holston Conference; H. M. DeBose, to Texas Conference; B. T. Pearson, to North Mississippi Conference.

SUPERANNUATED.—J. G. Jones, W. Spillman, L. Pearce, E. R. Strickland, D. W. Dillehay, J. N. Williams, E. A. Flowers, J. Nicholson, W. E. M. Linfield.

## The Soul.

As spiritual beings, we need dread no dissolution. Our spiritual entity can suffer no material hurt, as can the body, permeated, as it is, with nerves of sensation; it can not be disintegrated, dissolved and decomposed by chemical agents or other forces. It can not be impoverished by losses, by wars, storms, droughts and fires, and other material causes which destroy financial values. It can not be starved by famines and scarcity of bread. It can not be diseased like the body of pains, inflammations and wasting. The dissolution of the body, so far as we can know, does not seem at all to disturb or destroy spiritual entity; it seems indissoluble and immortal. In changing years, in changing times, in death itself, the soul has naught to fear of physical ill or loss. It will live on, though mountains wear down to level plains, though all the physical structures of man decay, and all the greatness of empires waste away, and even central suns consume their fuel, and burn dim in the light of countless centuries. The soul, imperishable as its divine original, shall never lose its identical, intelligent and conscious existence. How little we need to care about the mere material and temporal, said the Great Apostle, "Laying food and raiment, therewith he content;" said the Great Teacher, "A man's life consisteth not in the abundance of the things which he possesseth."

But the soul can feel keen regret that it has so poorly improved its opportunities to extend the horizon of its view, to store and enrich itself with the treasures of thought. The history of time, the kingdoms of nature constitute a vast library stored with great and various knowledge;

this library is filled with things curious and passing wonderful. Multitudes will no doubt deplore that they have passed through this grand gallery of God, thick lamp and beautified with the matchless pictures from the pencil of Divine.

The soul can and doubtless will suffer the pain of ingratitude for the countless benefactions a beneficent Providence bestowed, so little heeded, so little prized.

The soul can and surely will feel the grief of compunctions, but vain repentance for the good it failed to do when the opportunities were so many and so accessible—that it once had a light, but hid it under a bushel, and left others to grope in darkness; had seed that might have been sown to produce a "hundred fold," but left it to decay and die; had bread, and to spare, but left many to hunger and die of want.

The soul can and certainly will suffer the pangs of a keen remorse when it shall look back and see the evil done by precept, by example, and by the indulgence of impure and malignant passions; shall see the blighted hopes and the ruined and suffering lives of those poisoned by its baleful career on earth. The soul can and shall, if unfaithful to its trust, realize the agony of an unnumbered and unending sorrow when it surveys and sees its past to have been a ceaseless war of resistance, and opposition to goodness and to God.

How it fares with the body, how it is educated or cared for can never be in the view of a really thoughtful man a matter of supreme import. It can never be a matter of more than the most humble secondary importance, but to the thoughtful man no words can exaggerate or overstate the vast importance of the soul's career in time. Take, then, no anxious thought for the body, but labor to enter into rest, give all diligence, all thy mind and strength, to secure eternal life; then, when the dying hour comes, and your hold on material things is losing and letting go forever, when the bodily senses fall, when your all of physical strength gives way, and you feel that you are passing out of the material and entering into the unknown verities of the spiritual and the everlasting, fear not, the soul shall never die. It has been spent in the path of duty, the immutable pledge of God will make sure to you a blessed immortality.

## Chinese Peculiarities.

Rev. W. W. Royall, writing to the Richmond Christian Advocate, from Shanghai, China, September 14, gives some interesting items. We quote as follows:

"The telegraph, it seems, is about to get into trouble. The paper-men, excited, of which I told you in my former letter, is having a revival, and in conjunction with the telegraph, or rather, perhaps springing directly from its erection, may yet bring trouble in the interior. The people have again begun the use of the cross as a means of protection. The Lord, of the Southern Presbyterian Mission at Sochow, says that during the excitement, some five years ago, two Catholics, a man and a woman, were belittled, being accused of connection with the troubles, or of being themselves paper-men. As they knelt down to have their heads cut off, they cried, 'Lord Jesus, save us.' The people feared them, and said, 'You call upon Jesus, but you can't save you!' One night as there in Sochow there were several soldiers occupied for a long time shooting at what was supposed to be a paper-man on the top of a temple. While thus occupied, some one said, 'Come, let us go and kill all the foreigners.' But it was replied: 'They are all away,' and the scheme was frustrated.

The very next day some of the gentlemen returned, but the excitement had abated somewhat. Miss Safford herself went on one occasion to a village to talk to the people, but as she happened to have on a pill hat and a white apron, her sudden appearance gave an old woman such a dreadful fright that she fell. The paper-man hastened to her assistance, and the whole village followed the fashion without delay, so that not a man, woman nor child was to be seen. It was all in vain that her attendant called out, 'It is only a woman.' They were only induced to gaze from a safe distance.

Our own mission and the Southern Presbyterian have some buildings to erect at Sochow, and there is some fear that just now it will not be safe. I have never told you anything special about "foong-swe." This is the popular pronunciation of the two Chinese characters that signify "wind" and "water." The latter is usually in Shanghai called "sz," if you can say that, but "foong-swe" is *sub generic*. I can not do the better than by example what is meant by it. Suppose you wish to build a house, and find that it faces in a certain direction it will have honey-treec in its front. The long pails of the honey-lodger right in your front make a bad foong-swe; for they represent peccant words with which the spirits will kill all your family, unless you use some powerful remedy, or else leave the place. Then, too, a high building is sometimes supposed to spoil the foong-swe of a whole town; and if any epidemic should seize the people, there would be great excitement.







## MISCELLANEOUS

Household articles bought with dis-  
indigent. For circular, address  
Messrs. M. C. ADAMS, Wash.















BY ALEXANDER LAMONT.

For the next year the sanctified intelligence of united Christendom is to be centered on this briefest one of the gospels. It will undergo an investigation microscopic, in the hands of adorning faith, as well as under the quick eye of unbelief. I am glad of it. I have no fears for the result, as much of God can be seen by the microscope as can be gathered by sweeping the heavens of both hemispheres. The learned men have, as a rule, rather discounted this history as being hardly equal in all respects to the other three. Its authenticity has been undoubted, no one has ever hinted that it was not worthy of its place in the canon, but by some unaccountable means, maybe from undue respect for the traditions of the elders and to the opinions of the fathers, or on account of the singular silence of history in regard to its author, or from sheer want of judgment and sound sense, which, by the way, abounds among the wisest, the common opinion has arisen that Mark, because he was not one of the twelve disciples, was not an eye and ear witness of the events which he records. The little history we have of the man himself, and the brief mention we have of him by a few ancient authorities—the most important of which is that of Papias, Bishop of Hierapolis, about the year A. D. 169, who tells us that Mark never saw Christ, but was a follower of Peter, and wrote down what he heard from Peter's lips—is not sufficient to sustain such an opinion. We may be lacking in due reverence and respect for the testimony of the fathers, but we think this opinion is answered to any fair-minded man by reading the gospel of Mark. If he was not an eye witness of the graphic scenes he portrays in his brief book, then he, of all the writers of Christ's life and work, was the most unconscionable imposter, for he is unique in his detail of every circumstance of word and act he records. That he was not a disciple chosen, and that there is but brief mention of him afterward, is not even the shadow of proof that he was not an eye witness and ear witness of what he wrote; he was all eyes and all ears, and his gospel is emphatically

ere. In doctrine the gospel began with the first preaching of Christ, and it was completed in dispensation of the Spirit. The Lord, during his ministry, gave all the materials of the gospel; all utterances were final; nothing was left unsaid; there is nothing more to be said, but the exposition and explication of the gospel in human consciousness was just begun. The Divine power dropped the seed; the seed is the word in human hearts; those seed held the germ of the whole gospel, the germ of every doctrine. Behold the beginning of the gospel in the planted field. What great trees of life have sprung from these seeds, and the skillful culture and husbandry of the Holy Spirit. "The beginning of the gospel of the Son of God." He is the author and the fulfiller of our faith; the gospel is concerning Christ; it is from him to him. Therein is the righteousness of God, revealed from faith to faith, out of faith unto faith. The gospel in action is Mark's theme. With one sentence, combined of two well-known messianic prophecies, he links the gospel on to the scriptures, the new to the old, and therefore makes hardly any reference to the old, purposing to lead his Gentile readers to the old through the new. He was confident that the gospel had power in itself to establish not only its own claims, but also all that had been written. Mark looked upon Jesus as the mighty Worker, creating the gospel by his works, preaching the gospel by his words, and as himself the visible embodiment of the gospel. Hence his haste in coming to the Lord. He finds the beginning of the gospel, separated from promise and prophecy, in active reality, to start, not at the birth of Jesus, but from the time when John did baptize in the wilderness, and Jesus began to show himself and proclaim the word never again to be superseded until it became a completed gospel. In a few short graphic sentences this eager historian rapidly passes over the witness of John, the baptism of Christ, the temptation, the fulfillment of all that held him away from the mighty Worker, confirmed in his authority to begin the work.

These are the arguments of every  
English writer extant; nor does the  
reason of the thing admit of any other.  
And now the gist of the matter is:  
that at the Protestant who admits the new  
church theory—alas! that there are  
—by-might, by a hypocritical argu-  
ment, deny that he affirms the primacy,  
—it is certain he can not deny it.  
There is no room for denial, except on  
—ly historic grounds, and every one  
—s that no historic argument was  
—er settled. The man who admits the  
—w church, and denies the primacy,  
—at of course he pretends to show us  
—at the new constitution actually was.  
—is certainly reasonable to suppose  
—at if the Saviour set up a new govern-  
—ment at all he put it in his hand either  
—twelve collectively or a select one  
—clusively. The former is the Episto-  
—lial High Church doctrine, and the  
—ter that of popery.

Now let it be noted that logical  
—ing does not admit of a denial of  
—ier of these hypotheses in any other  
—y than by denying the new church  
—ory in toto. To appeal to the Scrip-  
—s is only to put Divine revelation  
—st Divine revelation. If the words

Floyd Circuit.

Spiritually, the year has been one, under the blessing of God, of much success, and we have great cause to be devoutly thankful. We have received into the church seventy-six members, quite a number of conversions among them, and we have held scarcely a service without a manifestation of the living presence. Adults baptized, thirty-one; children, nineteen. Have raised more than one hundred dollars for church repairs and other purposes.

family and unquestioning submission to God's will showed me, during one of my last visits to him, that he was ripe for heaven. As I was leaving, he told me of his undimmed hope and of his longing to rest home. He said:

and, and compared himself as one "pur-suanted, awaiting a clean bill of health." He always seemed to me to be ready; but, in the spirit of his tranquillity and entire submission, he chose God's time as his time for getting into port. At last, freighted or glory, he entered the haven of God's eternal rest. A great and good man... a father to Israel, a father Christian, passed from earth when he died. He left a place in the community and church that he had filled with honor and usefulness for nearly half a century. We thank God that he lived, and his children, relatives and friends should be encouraged to love and serve that God who loved and made him the grand man that he was. I feel, developed and mother, pastor and brethren be as true for heaven when called from earth.

J. A. A.

**RAMSEY.**—Died in Ocean Springs, Miss., on the evening of December 10, 1861, of disease of the lungs. **ROBERT QUITMAN RAMSEY.** In the twenty-second year of his age; Y<sup>ou</sup>ngest son of Mrs. Caroline Ramsey and the late Hm. Andrew W. Ramsey of Jackson County, Miss.

The death of his father, while in his infancy, devolved on a mother's care and counsel, so necessary to the proper development of the physical, intellectual and moral elements of the young, so as to qualify them to meet the contests of the temporal and responsibilities of life; and thereby become useful citizens, and attain a respectable and honorable position in society, while this early parent desires his children to attain.

But while he grew up to manhood, under the eye

[illegible]







## Christian Advocate.

ORIGIN OF THE MISSISSIPPI AND LOUISIANA  
CONFERENCE OF THE METHODIST  
EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

## Corresponding Editors:

REV. J. W. RICE, REV. W. L. C. HENNING  
REV. C. B. GALLOWAY, REV. C. W. CARTER, D. D.

THURSDAY, DECEMBER 29, 1881.

MEETING OF THE PUBLISHING  
COMMITTEE.—The regular annual  
meeting of the Publishing Committee  
of the New Orleans Christian  
Advocate will be held at the office  
of the Advocate, Wednesday, Jan-  
uary 25.

## New Year Reflections.

It is the custom of the Advocate  
to have an informal and rambling  
talk with its readers every New  
Year. People can not help being  
mindful of the season. The courtesy  
of New Year's calls is worth much  
in promoting kindness and good  
will; and is humanizing and refin-  
ing, provided, of course, temperance  
principles are observed. The ob-  
servance of a New Year's day is very  
ancient, as may be seen by reference  
to Jewish ceremonies, and also to  
the customs of the Chinese. We  
must needs have dates. Only the  
lowest savages are without a calen-  
dar.

There is a lesson in the *Anno  
Domini* of our annals. The Jews  
start from the creation of the world;  
Christians from the world's redemp-  
tion. With the former the feast of  
expiation or atonement was cele-  
brated on the tenth day of Tisri,  
which was the first day of the civil  
year. The Feast of the Circumcision  
was an ancient festival of the church,  
kept on January 1, in commemora-  
tion of the circumcision of Christ.  
A legal holiday in Christian lands.  
It is now a social festival. The  
Romans, we are told, made an espe-  
cial holiday of New Year's, offering  
sacrifices to Janus, whose principal  
festival occurred on this day. Among  
them the custom of bestowing pres-  
ents on this day prevailed, and this  
custom has obtained more or less  
among Christian nations. It is  
manifest that the more intelligent  
and civilized peoples have had a  
New Year's day, and that they have  
celebrated it. The world stops to  
note the fact that a revolution of the  
seasons has been completed—that  
one year is gone, and that they stand  
upon the threshold of another. And  
wherefore?

Probably there is with most of us  
a feeling of gladness that we live to  
see the end of another year. Its  
dead are numbered by the hundreds  
of thousands. Multitudes have fallen  
by war, pestilence, storm, and the  
hand of violence. Getting safely  
through a year is like making a sea-  
voyage without shipwreck. The  
deep, that has swallowed up its  
countless victims, we have passed  
over in safety. We have escaped for  
this time. Some year we shall cer-  
tainly go down, but one year more  
has come and gone, and left us yet  
alive. The irreligious, we imagine,  
congratulate themselves on their  
good fortune, their luck, and they  
feel that it is a time to congratulate  
everybody. Those who believe in  
God and in Providence have some-  
thing more than joy to have escaped  
death. They are thankful. God has  
given them another year of life to  
their families, and for usefulness in  
this world; and for more perfect  
preparation for eternity. With them  
it has been a "year of the Lord,"  
and the disposition is to render, unto  
him the homage and gratitude that  
are his due.

With the thoughtful New Year's  
day has much of seriousness in it.  
Amidst the general tone of festivity  
and gladness, there is an undertone  
of solemnity. Alive and well, and  
the home circle unbroken, and no  
temporal disaster; but a year is gone,  
a considerable part of our life has  
passed. Voices are in the air, still  
and small voices, but mightier than  
the tumult and babble of worldly  
festivity, whispering: "How old art  
thou?" The touch of a single year  
usually is soft, gentle, and in itself  
not easily felt; but it is upon us, and  
the end must come. The conscience  
may be uneasy. There are neglected  
duties, there are positive sins, things  
gone that can not be recalled—lost  
days and weeks and months—and  
worse, opportunities and privileges  
perverted and turned into curses.  
What impress time has made upon  
the body is of small moment in com-  
parison with that which has been  
made upon the soul. To have come  
through the year with a nobler char-  
acter, with a purer heart, and with  
all the elements of goodness strength-  
ened, is occasion for thanksgiving  
indeed. The real calamities are loss  
of godliness, the decay of conscience,  
the shipwreck of faith. There are  
those who mourn for friends and  
kindred among the dead of the year,  
or pine over broken fortunes, who

are unconscious of the greater disaster  
they have suffered—the loss of the  
light of God's countenance.

No doubt, in the minds of many,  
the New Year is to be the beginning  
of better days. The vicious habits  
of the past are to be buried with the  
old year, and a new and better life is  
to be inaugurated. It is the custom  
of the world to smile incredulously at  
such resolves, and with too much  
reason. And yet it is better to begin  
the year with purposes of reforma-  
tion, and of more devoted service to  
Christ, than to move carelessly on in  
the old way of sin or religious cold-  
ness. The vows made at the watch-  
night services may not all be kept,  
but some of them will be, and to  
many the New Year will be better  
than the old. The Psalmist's prayer  
should be ours: "So teach us to  
number our days that we may apply  
our hearts unto wisdom." Without  
the help of God our good resolutions  
will come to naught. With Christ  
as our guide and strength, there can  
be no failure.

In wishing our readers a happy  
New Year, we would impress upon  
them the conviction that there can  
be no happy year for them apart  
from the presence of Christ as their  
Saviour, or apart from the comfort  
of the Holy Spirit. If they would be  
truly happy, let them consecrate  
themselves to the service of God, and  
set their affections on things above.  
Abiding under the shadow of the  
Almighty, no trouble can over-  
whelm, no enemy can wrest from us  
the exceeding great reward. The  
year may be sown thick with pain  
and tears and afflictions, but, build-  
ing on Christ, it will be to us a year  
of hope, assurance, and of gracious  
triumph.

## A Safe Gospel.

The prophet was commanded to  
say to the righteous "that it shall be  
well with him," and to the wicked,  
"it shall be ill with him." The  
righteous shall eat of the fruit of  
their doings; to the wicked the re-  
ward of his hands shall be given him.  
This is a fixed law that is  
never violated. The righteous may  
fall from righteousness, and be lost;  
the wicked may repent and become  
righteous. But there is safety in  
righteousness always, and every-  
where; there is danger and ruin in  
wickedness.

However it may be, or seem to be,  
in this world, taking both worlds  
into the account, it shall be well  
with the righteous, and it shall be ill  
with the wicked. No other view is  
reasonable. If there were no special  
revelation, this much might be sus-  
pected, that baseness of character  
and wrong doing would end in mis-  
ery, and that uprightness of charac-  
ter and life would somehow wind up  
in sunshine, and in glory forever.

God will punish sinners, but, apart  
from this, there are the elements of  
misery everlasting in sin. To the  
sinner the reward of his hands is  
given him. The wages of sin is  
death. Whatsoever a man soweth  
that shall he also reap. There is a  
necessary and natural connection  
between well-doing and happiness,  
and between evil doing and suffer-  
ing. Of that which is merely phys-  
ical and temporal we need take no  
notice. Many forms of sin bring  
bodily suffering, disease, poverty  
and social trouble. Virtuous living  
promotes health, domestic peace and  
business prosperity. But there are  
wicked men who, apparently prosper  
here, and there are good people who  
suffer terribly. The world is indebted  
to the gospel and to the grace of  
God for all the real happiness that is  
in it, but the wicked do prosper, and  
the righteous are often afflicted.  
There is something better than tem-  
poral success, and there is something  
infinitely worse than the sufferings  
of this present time.

As a general thing as to this world,  
we may say that it shall be well with  
the righteous, and that it shall be ill  
with the wicked. And yet, with our  
proneness to confound the seeming  
with the real, both in that which is  
good and in that which is evil, and  
with apparent exceptions in the  
present world, we must look beyond  
that which is seen. However the  
righteous may fare here, and how-  
ever it may be with the wicked here,  
the future life explains all. This is  
the feeling of men when conscience  
is not perverted; it is the conviction  
that is strongest and most in the as-  
cendant when men approach the  
death hour. Everything in us, of  
reason and conscience, attest the  
truth of rewards and punishments  
in another life.

The Scripture deals in broad and  
irrefragable realities; it declares what  
has a response in the souls of men.  
How well, or how ill, we need not  
attempt to explain. Or how long,  
it shall be well with the righteous,  
ill with the wicked. Righteousness  
ensures all that is best in all worlds  
and forever. Wickedness carries  
with it the menacing, the undeter-  
able, the fearful. The only escape

from the ill is to cease to be wicked;  
the assured possession of the well is  
in the attainment of righteousness.  
How this is to be compassed the gos-  
pel explains; how the sinner is to be  
made righteous, and how the right-  
eous are to persevere and triumph,  
we find set forth in connection with  
the doctrine of Christ, and of repent-  
ance and faith, and the work of the  
Holy Spirit.

But character and conduct are the  
conditions of life or of death. This  
is a safe gospel to preach, because it  
is the gospel. There is no other safe  
message, because no other is true.  
We can risk no other doctrine as the  
ground of hope or of action. We can  
proclaim no other ground of hope or  
of expectation. This is the simple,  
the true, the everlasting gospel; it  
shall be well with the righteous; it  
shall be ill with the wicked. Way-  
faring men can understand it.

## Dead and Buried.

At the recent session of the Missis-  
sippi Conference, after a brother had  
represented the people of his charge  
as opposed to foreign missions, Bishop  
Keener related the following inci-  
dent. Not long ago, while passing  
through a certain section in a private  
conveyance, his attention was drawn  
to a neat looking church, situated in a  
pleasant grove, with a burying  
ground contiguous. On inquiry he  
was informed that the church had  
only one member living, all the rest,  
of a once large membership, had died  
and were buried in the adjoining  
grave-yard. It was an anti-mission-  
ary Baptist Church.

Beyond the mere statement, the  
Bishop made no comment, leaving  
the application to the Conference.  
To us it was about as startling and  
comprehensive a missionary address  
as we had heard in many a day. Our  
churches to-day must be missionary.  
Opposition to missions, or indifference  
to them, is the certain precursor of  
death. That church will die out that  
neither gives nor prays for missions.  
Those churches that are without the  
missionary spirit are but half alive;  
they would be utterly dead if they  
did not form a part of a great con-  
nection from which some vitality is  
derived. Not many churches—per-  
haps none—are altogether indifferent  
to missions. Individuals are saved  
from complete inaction by the spiri-  
tuality of those about them, who feel  
the binding obligation of the great  
commission to preach the gospel to  
every creature.

But these dead branches—anti-  
missionary members—in any of our  
congregations, are a weight, and a  
curse to the general spiritual welfare.  
They infect the whole body to some  
extent, stand in the way of the pas-  
tor in his endeavors to raise the as-  
sessment, and join in the howl of  
worldlings and infidels against the  
folly of sending the gospel to the  
heathen.

We believe the anti-missionary  
Baptists based their opposition to  
missions on the doctrine of predesti-  
nation and reprobation. God would  
bring in the elect somehow, and the  
result was certain. It is not easy to  
understand the ground on which an  
anti-missionary Methodist stands.  
It is as much as we can do to take  
care of ourselves. This is the usual  
plea. In some cases singers and good  
people fall into this delusion, but  
generally opposition to missions is  
connected with lack of religious in-  
telligence and utter ungodliness, or  
a very low type of piety.

Some of our pastors occasionally  
lose heart, and fear for their salaries,  
when the missionary collection is to  
be taken. The more observant and  
enlightened, however, have learned  
that the spirit of missions is the  
spirit of life, and that, where people  
give freely and gladly to send the  
gospel abroad, they are most gener-  
ous in its support at home.

A church that does not wish to die  
and be buried must wake up to the  
call of God to spread the tidings of  
salvation.

## Work.

So commands the Master. We  
suppose the command is addressed to  
all who have the capacity and the  
opportunity. The obligation should  
be felt by all, but especially so by  
those who, by church connection,  
admit Christ's right to command,  
and our duty to obey. But there are  
members of the visible church who  
will do almost no church work. No  
family prayer, no social prayer, no  
Sabbath-school work, no benevolent  
or church organization work. They  
stand all the day idle. If all were  
like them the entire church work  
and movement would cease, and all  
die of utter stagnation. No thanks  
to this "working not at all" class that  
the church, as a working organiza-  
tion, does not perish altogether.  
There is another class who only  
work on the condition that somebody  
else initiates and assumes all the re-  
sponsibility of the enterprise. They  
see, and sometimes venture to say

"such a thing ought to be done,"  
"wish some one would start such a  
good thing," but beyond this they  
never venture; they are not motors,  
but are inert, seeming to possess no  
power of voluntary or spontaneous  
motion. If some one else will inau-  
gurate an enterprise, and take the  
charge, they will contribute some  
assistance, perhaps valuable assist-  
ance. Energetic and progressive men  
put these inert bodies in motion, and  
then they help to give weight and  
force to useful movements. But for  
the outside pressure the usefulness of  
this class would be almost lost to the  
church and the world.

There is yet another class who  
have great capacity for work, and  
great zeal, too, provided they are  
consulted, their plan is adopted, or  
they are allowed to lead and boss the  
movement. They never will allow  
themselves to be hithed as wheel  
horses; they must be in the lead, or  
they will scarcely pull at all. But  
put them in the lead, with the under-  
standing that the whole movement  
is to be guided by them, and it is  
marvelous how much they will do.  
The difficulty in regard to this go-  
ahead, aggressive class is that there  
may be several of them in the same  
organization. If they could be got to  
see eye to eye, and to sacrifice per-  
sonal preferences for the general  
good, they would constitute a force  
that would almost certainly over-  
come any probable opposition. But  
two or three Caesars in Rome is a  
problem of difficult solution. How  
to utilize without antagonizing them  
is a question worthy of the profound-  
est consideration. Where is the great  
thinker, and the great benefactor,  
who will give us the solution?

## Letter from Mexico.

MR. EDITOR: This is the evening  
for my services with the Union En-  
glish congregation of this city. A new  
feature was introduced, and gave  
special interest to the occasion. The  
congregation consisted of natives  
and foreigners, and the services were  
conducted in both Spanish and En-  
glish. It was pleasant to hear the  
ready interchange of the two lan-  
guages, in prayers, hymns and re-  
marks, and to see the warm, hearty  
harmony which prevailed. The  
Mexican element has been intro-  
duced into this meeting from an in-  
creased interest in that work, recent-  
ly manifested by the English con-  
gregation, as well as in the regular  
English services. The object of the  
foreigners has been to seek a deeper  
work of grace in their own hearts,  
and make their church work more  
efficient among those coming to the  
country, and at the same time en-  
courage spiritual development and  
religious growth in the Mexican  
churches.

At the beginning of this missionary  
year I asked the church at home to  
give us in this field their sympathy  
and help, and especially to pray for  
the outpouring of the Holy Spirit  
upon all our workers. Bishop  
Keener seldom writes us a letter that  
he does not assure us he is praying  
and looking for the descent of the  
Holy Ghost upon us, and doubtless  
many other holy men and women  
are praying for the same thing. We  
are praying for it here, and expect-  
ing it. At my District Conference  
I gave special emphasis to the sub-  
ject, and, indeed, in both public and  
private addresses everywhere, it has  
not been forgotten. The aim has  
been to impress the Mexicans that  
without the spiritual blessings of  
God, a converted heart and holy life,  
our money, time and toil are all lost.  
It has been gratifying to see the im-  
proved spiritual condition of many.  
Recently a pastor of the Presbyte-  
rian mission came to talk with us on  
this subject, saying that for several  
days he had been very much con-  
cerned for himself and his fellow-  
workers; that they should be better  
prepared in heart for their work. He  
thought a series of meetings would  
be well. For several days we had  
prayer and experience meetings in  
our mission house, attended by  
preachers and students of the Pres-  
byterian Church and ours. Several  
professed a new and joyous expe-  
rience of Divine love. The meetings  
were transferred to our San Andres  
Church, and afterward united with  
the prayer meeting of the Union  
Protestant congregation, where we  
hope to realize a good work of grace  
among both foreigners and natives.

During the month of December  
we are having the examinations of  
our schools. Some of them have al-  
ready passed quite satisfactorily.  
Among these is the school in charge  
of Miss Charlotte Hallman, sustained  
by the Woman's Missionary Soci-  
eties of New Orleans. During the  
year seventy girls have entered the  
school, but the regular attendance  
has not been more than forty. Miss  
Hallman has gone to enjoy a  
month's recreation with her many  
friends in New Orleans. She needs  
the rest, for she has worked hard for

nearly two years. We have sent to  
the societies each a photograph of  
Miss Hallman, her Mexican assist-  
ant, and the girls. It is a fine pic-  
ture.

The examination of the Ameca  
School took place to-day. Our new  
church, thirty by sixty feet in size,  
was nearly full of children. The  
mayor of the city was present, and  
expressed himself highly delighted.  
He said our school was much larger  
and much more advanced than the  
city school. I send you a photograph  
of the Ameca Church, built by the  
"Rose Buds." The picture was  
taken on the day of dedication, Octo-  
ber 16. The house was full of people,  
some of them a little uneasy on ac-  
count of the threats of the fanatics,  
and you see how many were at the  
door. Part of the time the street was  
nearly full of people, but the police  
kept good order.

By the way, why don't you, Mr.  
Editor, take up the proposition of  
Annie and Olive Seerest and their  
mamma in the Advocate of No-  
vember 17? Call your societies  
"Magnolia" Societies, or anything  
else that may suit better. Put the  
children to work. They want to  
work. Try them, and see if this is  
not true. Let them build a church.  
They can do it, and will do it. See  
what Uncle Larry and the "Rose  
Buds" have done. It is a wonderful  
and glorious work. And how much  
we do need help in church building.  
Let the children of your patronizing  
Conferences, and any others who  
will, begin the work at once.

While I am writing, though late  
at night, I hear the rumbling of our  
press. The twelfth of this month is  
the day the Indians come from all  
directions and great distances to pay  
their devotions to a picture of the  
Virgin of Guadalupe, preserved in a  
church built on the spot where they  
used to come every year to worship  
Tonatzin (the mother of gods), and  
where the Virgin Mary, they say,  
appeared to an Indian, telling him to  
build a church, etc. We are getting  
ready a tract, and expect to distrib-  
ute ten thousand on that day, show-  
ing these poor people the deception  
and foolishness of such worship.  
Bro. McDouell is determined to  
finish the tract to-night. The print-  
ers and seminary students are all at  
work, printing, folding, pasting and  
cutting. We have run off two thou-  
sand impressions of the tract for our  
Northern Methodist brethren. Some  
say it is a dangerous business to  
print anything on this subject. It  
remains to be seen whether we shall  
strengthen or they stir us the most.  
The plan is to take advantage of  
their fast-days to furnish the people  
with a tract on the subject. But as  
the fast days are so numerous, we  
shall have need of more money than  
is now at our command.

W. M. PATTERSON,  
Mexico, December 27, 1881.

## Notes from Nashville.

MR. EDITOR: We have high do-  
ings at Vanderbilt. Good faculty  
and student work? Well, yes; but  
there are other things besides that.

On Thursday, December 15, Mr.  
Morrow, a learned lawyer of Dallas,  
Texas, carried off Miss Julia Safford,  
daughter of our professor of geology,  
famous for her beauty and loveli-  
ness of character. That is a serious  
loss to the Vanderbilt circle. But  
we send our blessings after the happy  
pair.

Yesterday, "between the two even-  
ings," as the Jews would say, the  
campus was all astir. We never be-  
fore saw so many carriages on it—  
never so brilliant an assemblage.  
This was the occasion: Dr. Baskerville,  
our professor of English, was  
married to Miss Janey, youngest  
daughter of the Rev. Bishop Mc-  
Tear, president of the Board of  
Trust of Vanderbilt University. The  
celebrant was the Rev. George B.  
Baskerville, brother of the bride-  
groom, the nuptial benediction being  
pronounced by the Bishop, the  
father of the bride.

One may travel far before finding  
a more goodly pair. Prof. Basker-  
ville has won golden opinions during  
this his first session at the univer-  
sity. His beautiful bride is a general  
favorite. Her varied endowments  
and sunny disposition won (as well  
they might) the learned professor.

Wesley Hall and the campus were  
illuminated for the festive occasion,  
and we regretted that we had not a  
peal of bells in Vanderbilt tower,  
and chimed in Wesley Hall turret,  
to voice forth the general joy.

We sincerely congratulate the  
Bishop and his family on this auspicious  
event. His two sons-in-law  
are happily identified with the uni-  
versity, for whose interest he so  
sedulously cares. We bless the  
union in the name of the Lord.

And now I descend to a lower  
level. Many kind friends have ex-  
pressed concern for me in view of the  
contrariety which befell me in  
Alabama, November 29. Our genial  
and witty conferee of the Nashville

Christian Advocate said my head  
was harder than the Alabama high-  
way, and so it would seem, whether  
or not because I have a thick skull,  
or one well-packed with good, hard,  
solid brains, which would preclude  
a fracture, I will not say. But my  
head was not broken. "He kepteth  
all his bones; not one of them is  
broken"—this time. The blow about  
the fifth rib gives me no inconve-  
nience. All seems mended, except  
my spectacles. Nature is no medi-  
cative for them. I am writing this  
morning with a pair which I used  
half a century ago. Let your oculists  
and opticians speculate on this. Is it  
not the apprehension of their science  
that they can not do a better part for  
me than this?

So your contemporary of the West-  
ern Methodist is returning from Lit-  
tle Rock to Memphis. I sincerely  
hope he will do well in his old quar-  
ters. It is rumored that another  
church paper is to be started at Little  
Rock. "The Patriarch of Nash-  
ville" got into hot water talking  
about the multiplication of church  
papers. As I am not fishing for  
trouble, of which I have *quodammodo*  
sufficit, I say not a word.

Chancellor Garland and Prof. Lay-  
ton have gone to Atlanta, to the ex-  
position. Two other of our professors,  
with some of the students, went  
some time since. Those visits are  
utilized for the university.

Our Quarterly Review is out; it  
makes a good appearance. The editor  
hopes it will give satisfaction, as he  
spent much time and labor on it.  
Have you read that quarterly arti-  
cle, in the London Quarterly Re-  
view, on the Canterbury Revision?  
I never read a nobler work in bib-  
lical criticism. O! how it slaughters  
that wretched manufactured Greek  
varnisher of the revisionists. Thank  
God there are yet defenders of the  
faith once delivered to the saints.

But my sheet is full, and Chris-  
mas is hastening on. May it be, in  
the Bible sense, a merry Christmas  
to the editor and his readers.

THOS. G. SIMMONS.

## Among the Editors.

New York, Michoud.

The apology which Republican  
make for having assessments upon  
office-holders is that such assess-  
ments are necessary to success. "We  
must have the money for legitimate  
expenses." The Evening Post of  
this city calls attention to the fact  
that after every election the organ-  
ization of its party set forth that victory  
has been won against a vast outlay  
of money by the Democrats. Now the  
Democrats have been out of power  
since 1861; except a few local offices,  
which are insignificant in compari-  
son with the national ones, they  
have scarcely any of "the cohesive  
power of plunder." And yet, year  
after year, they get money enough  
if it requires money, to keep close  
up to the Republicans in the vot-  
ing, even in most of the Northern States.  
Why can not Republicans get their  
money as Democrats get it? Why  
is the Democratic high private so  
much more liberal than the Republi-  
can boy in plain blue? Certainly  
the Republicans claim that the  
wealth of the country is on their  
side. How comes it that the party  
described in Republican journals as  
"the great unwashed" has the most  
money at election time? It is a  
further fact that Republicans out-  
of-office do give large sums for cam-  
paigns. What is the meaning of  
that dreary procession of clerks from  
the postoffice to the Astor House,  
each man paying unwillingly, and  
in fear of losing his place if he failed  
to pay? Why did John Kelly, out-  
of office, poll 50,000 votes, and why  
were the office-holding gangs mi-  
serably drubbed at the last elec-  
tion in this city? The truth is that  
the "assessments" are an "indus-  
try," a true species of the confidence  
game, and the truth will be clear to  
all men when honest legislators  
make law requiring these collectors  
and committees to publish their ac-  
counts. The thing is an immense  
fraud, and the money is not spent for  
party purposes. The secondaries who  
squeeze money out of poor clerks  
can get it in no other way. Wealthy  
Republicans have no confidence in  
them, and shrewdly suspect the real  
purposes of the collectors.

Mississippi Methodist.

Many desire a change in their pas-  
tor, and think it is necessary for re-  
asons that are not good and sufficient.  
The only one that influences some,  
and perhaps many, to prefer a  
change is simply because in our  
church changes are frequent, and  
they have become accustomed to it.  
The Conference meets, a change is  
probable; they expect it, they desire  
it. They are disappointed if it is not  
made. This is certainly not a good  
reason, and can not be so considered  
by any one who will properly weigh  
it. Yet this lies at the foundation of  
the opposition of many to the return  
of their pastor, and causes a desire  
for a change. With such people diffi-  
culties in the way of a preacher's  
return readily appear, and are great-  
ly magnified. Indeed, this desire  
for change thus pre-existing, and in-  
dependent of any real cause, leads  
many to work up and work out diffi-  
culties that in their judgment forbid  
the preacher's return. If they were  
on the other side, and desired and  
expected no change, all these diffi-  
culties would readily vanish, or ap-  
pear but trifling. It is unfortunate  
that so many in our church are dis-  
satisfied just because the same pastor  
is sent to them for two or three  
years. It does injury to the church,  
and a great wrong to many faithful











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Professor of Entomology in the Michigan State A-  
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## PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.

New Orleans, Tuesday, Dec. 27, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in all small orders higher prices must be paid.

## SOUTHERN STAPLES.

Cotton, P. B.	Per 100 lbs.	Per 100 lbs.
Low ordinary	8 1/2	8 1/2
Good ordinary	9 1/2	9 1/2
Low middling	10 1/2	10 1/2
Good middling	11 1/2	11 1/2
Middling fair	12 1/2	12 1/2
Sales to-day	2,000 bales	
Receipts since our last	27,441 bales	
Receipts previously	218,514 bales	

Sugar, P. B.	Per 100 lbs.	Per 100 lbs.
Full	10 1/2	10 1/2
Prime	11 1/2	11 1/2
Choice	12 1/2	12 1/2
Yellow clarified	13 1/2	13 1/2
White clarified	14 1/2	14 1/2
Powdered	15 1/2	15 1/2
Crushed	16 1/2	16 1/2

Molasses, in bbls, P. B.	Per 100 lbs.	Per 100 lbs.
Common	40	42
Fair	42	44
Prime	44	46
Choice	46	48

Rice, Louisiana, P. B.	Per 100 lbs.	Per 100 lbs.
Common	40	42
Fair	42	44
Prime	44	46
Choice	46	48

GROCERIES.	Per 100 lbs.	Per 100 lbs.
Butter, P. B.	14	16
New York	14	16
Coffee, P. B.	10	12
Rio, ordinary	10	12
Rio, fair	10	12
Rio, prime	10	12

Cheese, P. B.	Per 100 lbs.	Per 100 lbs.
Western factory	10	12
English dairy	10	12
Candles, P. B.	10	12
Best brands	10	12

Corn Meal, P. B.	Per 100 lbs.	Per 100 lbs.
Choice No. 1	3 1/2	3 1/2
Choice No. 2	3 1/2	3 1/2
Choice No. 3	3 1/2	3 1/2
Choice No. 4	3 1/2	3 1/2

Flour, P. B.	Per 100 lbs.	Per 100 lbs.
Superior	4 1/2	4 1/2
Choice	4 1/2	4 1/2
Choice No. 1	4 1/2	4 1/2
Choice No. 2	4 1/2	4 1/2

Fish.	Per 100 lbs.	Per 100 lbs.
Mackerel, No. 1, in bbls.	7 1/2	8 00
Half barrels	4 1/2	5 00
Mackerel, No. 2, in bbls.	6 1/2	7 00
Half barrels	3 1/2	4 00

Meat, P. B.	Per 100 lbs.	Per 100 lbs.
Beef, No. 1, in bbls.	5 1/2	6 00
Half barrels	3 1/2	4 00
Mutton, No. 1, in bbls.	5 1/2	6 00
Half barrels	3 1/2	4 00

Oil, P. B.	Per 100 lbs.	Per 100 lbs.
Coconut	10	12
Castor	10	12
Linseed	10	12
Cotton seed	10	12

Soap, P. B.	Per 100 lbs.	Per 100 lbs.
Castile	10	12
Yellow	10	12
Green	10	12
White	10	12

Starch, P. B.	Per 100 lbs.	Per 100 lbs.
Superior	10	12
Choice	10	12
Choice No. 1	10	12
Choice No. 2	10	12

GRAIN AND FEED.	Per 100 lbs.	Per 100 lbs.
Corn, in sacks, P. B.	10	12
Yellow	10	12
White	10	12
Mixed	10	12

Oats, P. B.	Per 100 lbs.	Per 100 lbs.
Western	10	12
Red rust proof	10	12
Choice	10	12
Choice No. 1	10	12

Hay, P. B.	Per 100 lbs.	Per 100 lbs.
Prime	10	12
Choice	10	12
Choice No. 1	10	12
Choice No. 2	10	12

Cow Peas, P. B.	Per 100 lbs.	Per 100 lbs.
Choice	10	12
Choice No. 1	10	12
Choice No. 2	10	12
Choice No. 3	10	12

PROVISIONS.	Per 100 lbs.	Per 100 lbs.
Beef, P. B.	10	12
Shoulder	10	12
Sides, clear ribs	10	12
Sides, clear	10	12

Meat, P. B.	Per 100 lbs.	Per 100 lbs.
Beef, No. 1, in bbls.	5 1/2	6 00
Half barrels	3 1/2	4 00
Mutton, No. 1, in bbls.	5 1/2	6 00
Half barrels	3 1/2	4 00

Oil, P. B.	Per 100 lbs.	Per 100 lbs.
Coconut	10	12
Castor	10	12
Linseed	10	12
Cotton seed	10	12

Soap, P. B.	Per 100 lbs.	Per 100 lbs.
Castile	10	12
Yellow	10	12
Green	10	12
White	10	12

Starch, P. B.	Per 100 lbs.	Per 100 lbs.
Superior	10	12
Choice	10	12
Choice No. 1	10	12
Choice No. 2	10	12

GRAIN AND FEED.	Per 100 lbs.	Per 100 lbs.
Corn, in sacks, P. B.	10	12
Yellow	10	12
White	10	12
Mixed	10	12

Oats, P. B.	Per 100 lbs.	Per 100 lbs.
Western	10	12
Red rust proof	10	12
Choice	10	12
Choice No. 1	10	12

## NEWS OF THE WEEK.

## DOMESTIC.

**RICHMOND, Dec. 20.**—In the General Assembly to-day a vote was taken for United States Senator, to succeed Senator Johnston, whose term will expire March 4, 1883. A full vote was cast in both houses, resulting in the election of H. H. Riddleberger, Republican candidate, who received a solid party vote. The Democrats voted solidly for Senator John W. Johnston, present incumbent in the Senate. The straight Republican vote was cast for Gen. W. C. Wickham.

The vote was as follows: In the Senate—Riddleberger 22, Johnston 13, Wickham 1. In the House—Riddleberger 59, Johnston 32. Joint votes shows that Riddleberger received 81 votes, being the full Republican strength in the General Assembly except two, while the vote of Johnston, 45, showed that 13 Democrats were absent or not voting.

**WASHINGTON, Dec. 20.**—Advices have been received that the Arctic exploring steamer Jeannette was crushed in ice in June last. Two boats, containing part of her crew, arrived at the mouth of the Lena River, Siberia, September 15th. The third boat is not yet accounted for. Captain Delong is one of those who reached land. The two boats were separated and Delong's boat was the last to arrive. Its crew was in a pitiable condition.

The Secretary of State received to-day the following telegram from the Charge d'Affaires of the United States at St. Petersburg:

Secretary of State, Washington, D. C.: The Jeannette was crushed in the ice, June 11, latitude 77, longitude 157. The crew embarked in three boats. They were separated by winds for 16 days. No. 1, with 11 men, Engineer Melville commanding, reached the mouth of the Lena, September 14. Subsequently boat No. 1, with Capt. Delong, Dr. Ambler and 12 men, reached the Lena in a pitiable condition. Prompt assistance was sent. Boat No. 2 had not been heard from.

**WASHINGTON, Dec. 21.**—In the Guiltless trial Dr. Hamilton was cross-examined, and testified that he believed Guiteau to be sane. Dr. Worcester, of Salem, was then called, and testified to the same effect.

**WASHINGTON, Dec. 21.**—The following were sent to the afternoon session: Hoffman, Charge, St. Petersburg: The President desires you to make provision for immediate relief and return of the officers and men of the Jeannette. Cable promptly amount of credit you require, and it will be provided by the Secretary of the Navy and myself. Also cable what steps can be taken by this Government for recovery of the crew of missing boat.

**PRELIMINARY, Secretary.** **ABERDEEN, Miss., Dec. 22.**—W. R. Jones, the murderer of the three Walker brothers here on the 22nd, was captured on Monday morning last in Walker county, Ala., by Deputy United States Marshal, R. O. Bean.

This was the most heinous murder ever committed in Mississippi, and had it not been for Sheriff Sykes's precaution to have him stopped at Corinth, he would in all likelihood have had a rope around his neck before he had hit the dirt here.

There is no doubt of Jones being the guilty party. He makes a semi-confession, and pleads self-defense, though in fact, the men were asleep when murdered.

**WASHINGTON, Dec. 23.**—In the Guiltless trial to-day, Chas. H. Reed assumes the duties of associate counsel for the defense.

Wm. A. Edwards, of Brooklyn, who was clerk in Shaw's office, testified to overhearing a conversation between his employer and the prisoner, when the latter, as alleged by Shaw, said he would some day kill "some big man, as Booth had done."

**ST. LOUIS, Dec. 23.**—Texas specialists state that Stewart, the notorious train, incendiary and bank robber, has been arrested at Houston. It is said that he robbed the Chicago and Alton train for \$10,000. Detectives have been looking for Stewart seven years. He will be taken to Kansas City, where ten indictments stand against him.

**ST. LOUIS, Dec. 23.**—A Dallas, Texas, dispatch says: A combat between 20 smugglers and customs guards, assisted by cavalry, has occurred across the boundary in Mexico. Lieut. Mezo, commanding the cavalry, a corporal, and one private, were killed. The smugglers escaped with considerable booty into this State.

**LYNN, Mass., Dec. 24.**—It is said here to-night that prohibition will be a leading issue in the next canvass in this State. The action of the Supreme Court in deciding what is known as the three mile law to be constitutional has created considerable feeling, and makes it probable that the temperance and anti-temperance elements will appeal directly to the people. The prohibition feeling has been steadily growing for the past two years, but the anti-temperance advocates claim that if they can get the question before the people, a prohibition amendment will be defeated, as the colored men will vote almost solid against it.

**WASHINGTON, Dec. 24.**—Dr. Henry Stearns again took the stand in the Guiteau trial, this morning. He stated that faulty memory was generally the first to show impairment in most all forms of insanity. Sometimes, however, and in some cases, the memory might be unusually active and retentive.

Mr. Scoville asked: Do you agree with the witness that insanity is always an outward manifestation of a diseased brain?

Judge Porter objected to the form of question, and quite a war of words ensued between counsel, in which Guiteau took part. Judge Cox interposed with a few smooth words which conduced to turn away wrath, and the examination proceeded for some time without incident.

After recess, Dr. Orpheus Evans, superintendent of the private insane asylum at College Hill, Ohio, was examined. He believed the prisoner sane, but did think he had been reigning insanity in court.

The court adjourned till Tuesday. As the audience rose, Guiteau shouted: "Tomorrow being Christmas, I wish the court and jury and the American people a happy Christmas. I'm happy, and I hope every one else will be."

**WASHINGTON, Dec. 15.**—The committee appointed to audit claims growing out of the illness and death of the late President Garfield, will call for the presentation of bills after the holiday recess. The chairman thinks \$100,000 will probably cover all proper demands. Dr. Bliss and the other surgeons to the President looked upon Dr. Boynton only as a nurse, but Capt. Ransom, who had been in the district, who was intimate friend of Gen. Garfield and his family, will urge that Boynton be paid as much as any of the surgeons. He in-

serts that his services were of equal value, and Garfield would not have allowed him to be dismissed, had the surgeons attempted it when Miss Edison was asked to leave. It is understood that Edison and other White House attendants will be liberally rewarded.

## FOREIGN.

**LONDON, Dec. 20.**—Engineer Melville has telegraphed to the American legation at St. Petersburg that the Jeannette was surrounded and crushed by ice on June 23, in latitude 77 north, longitude 157. The crew left the vessel in three boats. About 50 miles from the mouth of Lena River they were separated by violent winds and thick fogs. Boat No. 3, commanded by Engineer Melville, arrived on September 29, at the eastern mouth of the River Lena, where it was stopped by blocks of ice near the village of Bolengga, inhabited by idolaters. Boat No. 1 reached the same spot. The occupants of these boats state that Lieut. Delong and Dr. Ambler, with 12 others, landed at the northern mouth of the Lena, and that they are in a fearful condition, suffering from frost-bitten limbs. A party of inhabitants of Bolengga started immediately to their assistance. Nothing is known of boat No. 2.

**LONDON, Dec. 21.**—Although the Baroness Birdett Counts has resigned the property in dispute in order to avoid litigation, she is allowed by her sister, Lady Birdett, to occupy the house, her income, however, is reduced by \$75,000 a year.

**DUBLIN, Dec. 22.**—At a meeting of landlords held at the Rotunda to-day, Sir John Blundell presided. Two hundred and fifty persons were present. Seventy deputy lieutenants of counties wrote letters in support of the meeting. The Irish Times says: It believed that an improved feeling is growing in Ireland.

The meeting was an imposing demonstration. The resolutions adopted condemned the way the land act is administered, and demanded compensation and purchase by the State.

**TUNIS, Dec. 24.**—Owing to the influence of Abd el Karim, Arab rebel chief, three of the largest tribes in Southern Tunis hold out against the French. The insurgents have pillaged the large town of Kozmondji. The march of Gen. Langerot's column from St. Fax is, in consequence, thereby postponed.

**ROME, Dec. 24.**—The Pope to-day gave the customary Christmas reception to the cardinals, of whom there were twenty-three in attendance, including German Cardinal Hohenlohe. In reply to their address the Pope said that his position was becoming more and more intolerable.

**SOUTH CAROLINA CONFERENCE.** Delegates to General Conference: J. W. Dims, A. M. Shipp, S. B. Jones, W. W. Dims, O. A. Darby, W. P. Monahan, J. H. Brown, S. A. Weber, W. M. Carline, L. J. H. Carline, Wm. Stokes, W. T. D. Connor, F. A. Connor, H. H. Newton, A. L. Blake, W. K. Blake, T. W. Standish, R. Y. McLeod, W. S. Morrison, J. F. Curran.

**SOUTH GEORGIA CONFERENCE.** Delegates to General Conference: J. W. Dims, J. S. Key, T. T. Christian, J. B. McGee, J. O. Branch, L. J. DeLoach, Rev. W. I. Green, Isaac Hardeman, E. M. Butt, G. R. Glenn, J. W. Cheatham.

## West Texas Conference.

**SAN ANTONIO DISTRICT.** Delegates to General Conference: J. W. Dims, J. S. Key, T. T. Christian, J. B. McGee, J. O. Branch, L. J. DeLoach, Rev. W. I. Green, Isaac Hardeman, E. M. Butt, G. R. Glenn, J. W. Cheatham.

**TEXAS DISTRICT.** Delegates to General Conference: J. W. Dims, J. S. Key, T. T. Christian, J. B. McGee, J. O. Branch, L. J. DeLoach, Rev. W. I. Green, Isaac Hardeman, E. M. Butt, G. R. Glenn, J. W. Cheatham.

**FLORIDA DISTRICT.** Delegates to General Conference: J. W. Dims, J. S. Key, T. T. Christian, J. B. McGee, J. O. Branch, L. J. DeLoach, Rev. W. I. Green, Isaac Hardeman, E. M. Butt, G. R. Glenn, J. W. Cheatham.

**MISSISSIPPI DISTRICT.** Delegates to General Conference: J. W. Dims, J. S. Key, T. T. Christian, J. B. McGee, J. O. Branch, L. J. DeLoach, Rev. W. I. Green, Isaac Hardeman, E. M. Butt, G. R. Glenn, J. W. Cheatham.

**LOUISIANA DISTRICT.** Delegates to General Conference: J. W. Dims, J. S. Key, T. T. Christian, J. B. McGee, J. O. Branch, L. J. DeLoach, Rev. W. I. Green, Isaac Hardeman, E. M. Butt, G. R. Glenn, J. W. Cheatham.

**ARKANSAS DISTRICT.** Delegates to General Conference: J. W. Dims, J. S. Key, T. T. Christian, J. B. McGee, J. O. Branch, L. J. DeLoach, Rev. W. I. Green, Isaac Hardeman, E. M. Butt, G. R. Glenn, J. W. Cheatham.

**KENTUCKY DISTRICT.** Delegates to General Conference: J. W. Dims, J. S. Key, T. T. Christian, J. B. McGee, J. O. Branch, L. J. DeLoach, Rev. W. I. Green, Isaac Hardeman, E. M. Butt, G. R. Glenn, J. W. Cheatham.

**TENNESSEE DISTRICT.** Delegates to General Conference: J. W. Dims, J. S. Key, T. T. Christian, J. B. McGee, J. O. Branch, L. J. DeLoach, Rev. W. I. Green, Isaac Hardeman, E. M. Butt, G. R. Glenn, J. W. Cheatham.

**MISSOURI DISTRICT.** Delegates to General Conference: J. W. Dims, J. S. Key, T. T. Christian, J. B. McGee, J. O. Branch, L. J. DeLoach, Rev. W. I. Green, Isaac Hardeman, E. M. Butt, G. R. Glenn, J. W. Cheatham.

**ILLINOIS DISTRICT.** Delegates to General Conference: J. W. Dims, J. S. Key, T. T. Christian, J. B. McGee, J. O. Branch, L. J. DeLoach, Rev. W. I. Green, Isaac Hardeman, E. M. Butt, G. R. Glenn, J. W. Cheatham.

**INDIANA DISTRICT.** Delegates to General Conference: J. W. Dims, J. S. Key, T. T. Christian, J. B. McGee, J. O. Branch, L. J. DeLoach, Rev. W. I. Green, Isaac Hardeman, E. M. Butt, G. R. Glenn, J. W. Cheatham.

**OHIO DISTRICT.** Delegates to General Conference: J. W. Dims, J. S. Key, T. T. Christian, J. B. McGee, J. O. Branch, L. J. DeLoach, Rev. W. I. Green, Isaac Hardeman, E. M. Butt, G. R. Glenn, J. W. Cheatham.

**PENNSYLVANIA DISTRICT.** Delegates to General Conference: J. W. Dims, J. S. Key, T. T. Christian, J. B. McGee, J. O. Branch, L. J. DeLoach, Rev. W. I. Green, Isaac Hardeman, E. M. Butt, G. R. Glenn, J. W. Cheatham.

**MARYLAND DISTRICT.** Delegates to General Conference: J. W. Dims, J. S. Key, T. T. Christian, J. B. McGee, J. O. Branch, L. J. DeLoach, Rev. W. I. Green, Isaac Hardeman, E. M. Butt, G. R. Glenn, J. W. Cheatham.

**DELEGATES TO THE GENERAL CONFERENCE.** Clerical: A. H. Sutherland, W. J. Joyce, Lay: G. W. L. Fly, M. N. Shive, Alternates: Clerical: J. H. Walker, B. Harris, Lay: J. H. Combs, W. L. Thompson.

**WHAMMERS CHURCH.** **LYNN, Mass., Dec. 18, 1880.** I gave that valuable medicine Brown's Iron Bitters, to my sister for weakness. After taking two bottles she was able to walk and run as well as ever. It is certainly a wonderful tonic.

## Quarterly Conferences.

## MISSISSIPPI CONFERENCE.

## WOODVILLE DIST.—FIRST ROUND.

Amite circuit, at Woodville, Jan. 7, 8	14 1/2
East Feliciana circuit, at Woodville, Jan. 14, 15	21 1/2
Pointe Coupee circuit, at Woodville, Jan. 21, 22	28 1/2
St. Helena circuit, at Woodville, Jan. 28, 29	35 1/2
Amite circuit, at Woodville, Feb. 4, 5	42 1/2
East Feliciana circuit, at Woodville, Feb. 11, 12	49 1/2
Pointe Coupee circuit, at Woodville, Feb. 18, 19	56 1/2
St. Helena circuit, at Woodville, Feb. 25, 26	63 1/2
Amite circuit, at Woodville, Mar. 4, 5	70 1/2
East Feliciana circuit, at Woodville, Mar. 11, 12	77 1/2
Pointe Coupee circuit, at Woodville, Mar. 18, 19	84 1/2
St. Helena circuit, at Woodville, Mar. 25, 26	91 1/2
Amite circuit, at Woodville, Apr. 1, 2	98 1/2
East Feliciana circuit, at Woodville, Apr. 8, 9	105 1/2

Address, Greenburg, La. Pastors, by card, inform Presiding Elder of place for First Quarterly Meeting.

**UROKHAVER DIST.—FIRST ROUND.**

Crystal Springs circuit, at Wesson, Dec. 31, Jan. 1	7 1/2
Wesson and Beauregard circuit, at Wesson, Jan. 8, 9	14 1/2
Brandywine circuit, at Reibout, Jan. 15, 16	21 1/2
Summit circuit, at Summit, Jan. 22, 23	28 1/2
St. Charles and Natchez circuit, at Natchez, Jan. 29, 30	35 1/2
Providence circuit, at Bahala, Feb. 5, 6	42 1/2
Bayou Pierre circuit, at Pleasant Ridge, Feb. 12, 13	49 1/2
Adams and Bogalusa circuit, at Adams, Feb. 19, 20	56 1/2
Scottland circuit, at Berthoud, Mar. 4, 5	63 1/2
Spring Ridge circuit, at Forrest Hill, Mar. 11, 12	70 1/2
Terry circuit, at Pleasant Grove, Mar. 18, 19	77 1/2
Brookhaven circuit, at Brookhaven, Mar. 25, 26	84 1/2

The District Stewards will meet in Hazelwood, January 14, 1882.

**VICKSBURG DIST.—FIRST ROUND.**

Natchez circuit, at Natchez, Dec. 31, Jan. 1	7 1/2
Vicksburg circuit, at Vicksburg, Jan. 8, 9	14 1/2
Warren circuit, at Grand Gulf, Jan. 15, 16	21 1/2</